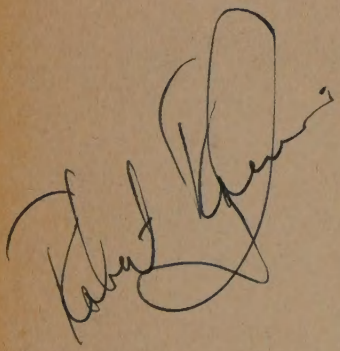
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AN INTRODUCTORY

NEW TESTAMENT GREEK METHOD.

TOGETHER WITH

A MANUAL, CONTAINING TEXT AND VOCABULARY OF GOSPEL OF JOHN AND LISTS OF WORDS,

AND

THE ELEMENTS OF NEW TESTAMENT GREEK GRAMMAR.

BY

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TWELFTH EDITION REVISED, WITH APPENDIX CONTAINING LISTS OF WORDS IN ENGLISH.

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TO

BISHOP JOHN H. VINCENT, D.D., LL.D.,

WHOSE INFLUENCE AS A PROMOTER OF BIBLICAL STUDY IS UNIVERSALLY RECOGNIZED,

This Volume

IS RESPECTFULLY DEDICATED.

PREFACE.

To acquire a knowledge of a language three things are necessary: 1st, A working vocabulary of the language; 2d, A knowledge of the grammatical principles of the language; and 3d, An ability to use this vocabulary and to apply these principles, so as to gain the best results, whether for a literary or an exegetical purpose. While all agree as to the end desired, the method of attaining this end is a question of dispute among prominent educators.

According to the old method, the student is required first to learn the principles as they are laid down in the grammar, and then to apply them to selected words, or short sentences, and after a brief preliminary training of this sort, he is plunged headlong into the reading of some classical author, and expected to make fast progress, and take great pleasure in the study of the language. His vocabulary is to be learned by looking up the words in the lexicon until they become familiar. Different forms of this method are in use among teachers of the ancient classics, but all follow practically the same order: first, study of grammar; second, application of grammar.

Many of our ablest instructors have long felt that there must be something wrong in a system which begets so little enthusiasm among students, and produces such meagre results, considering the time devoted to study. The method here presented claims to overcome both these difficulties. It will arouse enthusiasm, encourage the student, and increase results. It is equally

adapted to him who has studied classical Greek, and to him who has not. It is the best method for one who wishes to review his knowledge of the Greek Testament, and to lay the foundation for a more thorough study.

It is not supposed that the claims of this method will be accepted until its merits have been tested in the class-room and by the student; but the following outline of the *plan of work* which it advocates may, perhaps, show the value of the principles on which it is based.

1. A portion of the original text is placed before the student. The pronunciation and exact translation of each word are furnished him. By the aid which the teacher orally gives him in advance, and with the material given him in the book, he thoroughly masters the words and phrases of the text assigned. His knowledge is tested by requiring him to recite or write the Greek, with only the literal translation before his eye.

2. In connection with this mastery of the words and phrases of the lesson assigned, the student reads and digests the contents of the "Notes" on these words. This study accomplishes two things, — first, the careful examination of each remark, and its application to the work in hand, aid in fixing more firmly in the mind the words which are to be mastered; and second, grammatical material from the very beginning is being collected.

3. The "Text" and "Notes" having been learned, the next step is of a more general character. Out of the material which has thus far been mastered, those principles which are of most importance, and which the student himself will be most likely to recognize, are pointed out under the head of "Observations." The student may be brought to see these points for himself before having his attention called to them in the Lesson.

4. The grammatical material obtained in the Lesson is now systematized and arranged, and a grammar lesson directly connected with the work studied, is assigned. This not only furnishes a review of what already has been learned, but also enables the student to see the connection, as indicated in the

grammar, of each new fact or principle with the others with which it stands related.

5. The individual words are now separated from their context and placed in alphabetical order. Thus separated, they form the basis of additional study.

6. In order, first, to prevent the memorizing of the Greek text without a clear idea of the force of each word, second, to impress more firmly on the memory the words and phrases of the text, and, third, to drill the student in prose composition, "Exercises," Greek into English and English into Greek, are given. These are always founded upon the sentences which furnish the basis of the Lesson. Prose composition, taught in this manner, ceases to be dreaded by the student, and becomes, indeed, a source of delight.

7. Once more the leading points of the entire lesson, whether suggested in the "Notes," the "Observations," or the "Grammar Lesson," come up for consideration under the head of "Topics for Study." Upon each topic the student is expected to make a statement of what *he knows* (not of what has been said in the book). If his statement is not sufficiently clear or full, it is criticised by the class.

From this outline the idea of the method will be apparent. It proposes, first, to gain an accurate and thorough knowledge of some of the facts of the language; second, to learn from these facts the principles which they illustrate, and by which they are regulated; and, third, to apply these principles in the further progress of the work. A few words in explanation of this statement are needed.

1. The method is an inductive one; yet, while it is for the most part rigidly employed throughout the course, a slight departure is made at times to allow a more complete treatment of a subject, in order to elucidate some detail of which an example has not occurred.

2. The term "facts," as used, includes data from every source. Special emphasis is laid upon the collecting of facts from the

living page of the original text; but paradigms and vocabularies are also to be used for this purpose.

3. It is not to be supposed that a long time must elapse before the beginner is ready to take hold of principles. As a matter of fact, he is taught important principles, and that, too, inductively, during the first hour's work. The three processes are all the while going on together. He is increasing the store of facts at his command, learning from the facts thus acquired new principles, and applying these principles to the new forms continually coming to his notice.

4. The memorizing of the facts of a language before a knowledge of the principles has been acquired is, indeed, a piece of drudgery, and yet not so great as is the memorizing of grammar without a knowledge of the facts. But it will not long remain drudgery; for very soon the student begins to see analogies, to compare one word with another, in short, to make his own grammar.

The following work includes three parts: first, the "Method;" second, the "Manual;" and, third, the "Elements of New Testament Greek Grammar."

The Lessons in the "Method" cover the Gospel of St. John, and include a formal study of every important part of Greek Grammar. The references to sections are to the Grammar which forms a part of this work. The most important principles of the Syntax of New Testament Greek have also been developed.

The "Manual" includes, first, a critical text of the Gospel of St. John, edited so as to present at one glance the texts of Westcott and Hort, Tregelles, and Tischendorf; second, a literal translation of the first four chapters of St. John; third, a complete vocabulary of the Gospel and Epistles of St. John; and fourth, Lists of Words (686 verbs, 1050 nouns), alphabetically arranged according to their frequency of occurrence.

In the third part, the "Elements of New Testament Greek Grammar," an attempt is made, to present in a simple and concise form all the important facts and principles necessary to an

understanding of the orthography and etymology of the Greek New Testament.

The authors are indebted to Professor William E. Waters, Ph.D., Cinn, Ohio, and to Rev. Professor Marcus D. Buell, D.D., of Boston University, for valuable hints in the correction of the sheets.

With a faith in the Inductive Method, which grows stronger every year, and with the hope that the time may soon come when others shall have an equally strong faith in it, we commit this work to its friends, with the earnest wish that it may be the means of opening to many the path which leads to the study of the New Testament in the language in which it was written.

WILLIAM RAINEY HARPER.
REVERE FRANKLIN WEIDNER.

SEPTEMBER 1, 1888.

PREFATORY NOTE.

In the preparation of this "Method," the authors would express their great indebtedness to the classical Greek Grammars of Hadley, Goodwin, and Jelf, and to the New Testament Greek Grammars of Winer, Buttmann, T. S. Green, and S. G. Green. Bruder's "Concordantiae" and Thayer's "Greek-English Lexicon of the New Testament" have also been constantly used.

SUGGESTIONS TO TEACHERS.

1. Use twenty minutes of every hour in explaining to the class the new points of the advance-lesson ; and in no case ask a class to prepare a lesson which has not thus been explained.

2. Do not fail to require the student so to master the text that, with the English translation before his eye, he can repeat or write the original with accuracy and without hesitation ; and with every advance-lesson review the text of the ten preceding lessons.

3. Let every point referred to in the "Notes" be called up in one form or another in the class-room.

4. In teaching the "Observations," the words or phrases which form the basis of the remarks should be written on the blackboard.

5. Insist upon the thorough mastery of the "Vocabularies," Greek into English, as well as English into Greek.

6. In the translation of the English sentences into Greek, the following order is suggested : (1) The student will write the exercise in a blank-book ; (2) He will copy it upon the blackboard ; (3) The instructor will read and correct the work on the board, the student at the same time incorporating the corrections in his blank book ; (4) The instructor will examine the book and mark all words which contain an error ; (5) The student will rewrite all sentences in which errors have been detected in another blank book.

7. The Lesson may be found to contain more than some classes can prepare for a single recitation, although this will depend largely upon the character of the class and the number of recitations during a week. It is better to divide two lessons into three, or even one lesson into two, than to omit any portion.

8. The Review lessons are very important, and should be thoroughly mastered. Each should be made the subject of two or more recitations.

9. Much time can be saved and much good accomplished by having the class do a part of the work in concert. This is especially helpful in reproducing the original text from the English translation and in translating the English Exercises into Greek.

10. It is not necessary, in fact not advisable, to tell the student everything that may be said concerning a word or form, when it first occurs. Nor is it necessary, when a general statement is made concerning a given point, to indicate all the exceptions which exist.

11. Require the mastery of paradigms, but not merely that they may be recited by rote. The student should be taught to study and compare them, with a view of ascertaining the principles in accordance with which they are constructed. As paradigms are commonly studied, they work more injury than benefit.

12. Introduce conversation in Greek upon the text as far as possible ; it relieves the monotony of a recitation, and fixes the text more firmly in the mind.

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NEW TESTAMENT GREEK

BY AN

INDUCTIVE METHOD.

LESSON I.

JOHN i. 1, 2.

NOTE. — In studying the *text* and *notes*, the pupil will observe the following suggestions: —

(1) Take up the words one at a time, and notice the form of each letter, the marks of accent, the transliteration given below it, the number of syllables, and the translation. After reading carefully what is said about it in the Notes, copy it on paper two or three times, each time pronouncing it aloud; write it from memory two or three times, comparing the result with the printed form; pronounce it (always aloud) until it can be uttered without hesitation, and always endeavor to associate the meaning with the sound.

(2) In no case take up a new word until the word preceding it has been thoroughly mastered.

(3) Having mastered the words separately, study the verses as a whole, pronouncing the Greek repeatedly. Then, laying aside the Greek text, from the literal English translation pronounce the Greek text repeatedly, and from this translation write the Greek text until you can reproduce it without error.

(4) Understand from the beginning that every *verse* of the Greek text is to be *mastered*. Nothing short of absolute mastery will answer the purpose.

(5) Be prepared to pronounce the Greek exercises in the class-room. The translation of the English exercises into Greek should be written out. This direction applies to all the exercises.

1. TEXT.

[1] Ἐν ἀρ-χῇ ἦν ὁ λό-γος, καὶ ὁ λό-γος
En ār-chē ēn hŏ lŏ-gŏs, kai hŏ lŏ-gŏs
In beginning was the Word, and the Word

ἦν πρὸς τὸν θε-όν, καὶ θε-ὸς ἦν ὁ λό-γος.
ēn prŏs tŏn thĕ-ŏn, kai thĕ-ŏs ēn hŏ lŏ-gŏs
was with the God, and God was the Word.

Οὗ-τος ἦν ἐν ἀρ-χῇ πρὸς τὸν θε-όν.
Hou-tŏs ēn ĕn ār-chē prŏs tŏn thĕ-ŏn.
This was in beginning with the God.

2. NOTES.

1. *ἐν, in:* (*a*) ε = *e* in pet, always short; (*b*) ν = *n*; (*c*) the apostrophe (᾽) over the vowel is the smooth breathing, and has no practical value; (*d*) ἐν is a preposition.

2. *ἀρχῇ, in beginning:* (*a*) ᾱ = *a* in father (*a* is a doubtful vowel, short in some words, long in others, but is here long by position, because it is followed by two consonants), and η = *e* in prey; (*b*) two consonants, ρ = *r*, and χ = *ch*; (*c*) the mark under ῇ is ι (*iota*) = ĭ in pit, the sign of the dative sing. Here, after a long vowel, this *iota* is written under the vowel and called iota subscript; in such a case it is not pronounced; (*d*) the mark (῀) over ῇ is called the circumflex accent, and indicates the syllable to be accented; (*e*) note the smooth breathing over the initial vowel.

3. *ἦν, he was:* (*a*) imperf. 3 pers. sing. of the irregular verb *εἰ-μί* (*ei-mi*) *I am*; (*b*) ἦ has the smooth breathing and the circumflex accent (see above).

4. ὁ, *the:* (*a*) ο = *o* in *o*bey; (*b*) the mark (᾽) placed over the vowel is the rough breathing, and indicates that it is to be pronounced with a strong emission of the breath, as though the letter *h* preceded, hŏ; (*c*) ὁ is the definite article, nom. sing. masc.

5. λόγος, *word:* (*a*) ο = *o* in *o*bey; (*b*) λ = *l*, γ = *g* in *go*, ς = *s* in *so*; (*c*) in dividing a word into syllables, a single consonant is always connected with the following vowel; (*d*) the mark over the first syllable, or penult, is the acute accent; (*e*) the ending -ος indicates the nom. sing. masc.

6. καὶ, *and:* (*a*) αι, = *ai* in *ai*sle, is a diphthong; (*b*) the mark (᾽) is the grave accent; (*c*) in a diphthong the accent stands over the second vowel.

7. πρὸς, *with:* (*a*) π = *p*, ρ = *r*, ς = *s*; (*b*) πρός is a preposition; (*c*) being immediately[1] followed by another word, it is written πρὸς, not πρός, cf. καὶ (**6**).

8. τὸν, *the:* (*a*) τ = *t* in *to*, ν = *n*; (*b*) the ending -ν indicates the accusative sing.; (*c*) ὁ, *the*, nom. sing., τόν, *the*, acc. sing. masc.; (*d*) τὸν, not τόν, why?

9. θεόν, *God:* (*a*) θ = *th* in *thin*; (*b*) -ν marks the acc. sing.; (*c*) -ον, the termination of the acc. sing.; (*d*) θεόν, not θεὸν, because it is not immediately followed by another word.

10. θεὸς, *God:* (*a*) -ς, case-ending of nom. sing. masc.; (*b*) -ος, termination of the nom. sing. masc.; (*c*) -ο- indicates that θεός belongs to the O declension, commonly called the Second declension, cf. -ος of λόγος, -ον of τόν, θεόν; (*d*) θεός is without the article, and is the predicate of the sentence; (*e*) θεὸς, not θεός, why?

11. οὗτος, *this:* (*a*) ου = *ou* in *ou*r; (*b*) the rough breathing is written over the *second* vowel of a proper diphthong; (*c*) the circumflex accent is written over the breathing, cf. ἦν; (*d*) -ος, termination of nom. sing. masc., cf. λόγος, θεός; (*e*) οὗτος is a demonstrative pronoun.

[1] *I. e.* so closely connected in sense as not to require any mark of punctuation.

3. OBSERVATIONS.

1. Five vowels; ε, ο, always short, η, always long, α, ι, doubtful, *i. e.* short in some words, long in others.

2. Three diphthongs: αι, ου, υ.

3. Ten consonants: γ, θ, κ, λ, ν, π, ρ, ς, τ, χ.

4. There are two breathings, the smooth (᾽) (not pronounced), and the rough (῾) (= English *h*).

5. Every initial vowel of a word has a breathing.

6. A Greek word has as many syllables as it has separate vowels or diphthongs.

7. In dividing a word into syllables, a single consonant is connected with the following vowel.

8. The last syllable of a word is called the ultimate, the one next to the last, the penult, the one before the penult, the antepenult.

9. There are three accents, — the acute (΄), the grave (`), and the circumflex (῀).

10. The marks of accent stand over the vowel of the accented syllable.

11. The grave accent can stand only on the last syllable, and takes the place of the acute on a word followed closely by another word in the same sentence (καὶ for καί, πρὸς for πρός, θεὸς for θεός).

12. The circumflex is placed above the breathing (ἦν, οὗτος).

13. A proclitic (*leaning forward*) is a word which has no accent, and is pronounced as if it were a part of the following word (ἐν, ὁ).

14. -ος is the termination of the nom. sing. masc. of the second declension, -ον acc. sing.

4. VOCABULARY.

1. ἡ ἀρχή, *the beginning.*
2. ἀρχῇ, *in beginning.*
3. εἰμί, *I am.*
4. ἐν, *in.*
4. ἦν, *he was*
5. ὁ θεός, *the God.*
7. καί, *and.*
8. ὁ λόγος, *the word.*
9. ὁ (m.), ἡ (f.), τό (n.), *the.*
10. οὗτος, *this* (nom. masc.).
11. ὁ λόγος οὗτος, *this word.*
12. οὗτος ὁ λόγος, *this word.*
13. πρός, *with.*
14. τόν, *the* (acc. masc.).

5. EXERCISES.

1. Translate: 1. Εἰμὶ ἡ ἀρχή. 2. Ὁ λόγος ἦν ἐν ἀρχῇ. 3. Ἐν ἀρχῇ ἦν ὁ θεός. 4. Καὶ ὁ λόγος ἦν θεός. 5. Ἐν ἀρχῇ ἦν ὁ λόγος οὗτος. 6. Πρὸς τὸν θεὸν ἦν.

2. Translate: 1. He was in [the] beginning. 2. And the Word was God. 3. This was the Word. 4. He was with God. 5. God was in [the] beginning.

6. TOPICS FOR STUDY.

1. Consonants in this lesson. 2. Vowels. 3. Two breathings. 4. Division of words into syllables. 5. The terms ultimate, penult, antepenult. 6. Three accents. 7. Use of grave accent for the acute. 8. The circumflex accent. 9. The proclitics ἐν and ὁ. 10. Terminations -ος, -ον.

LESSON II.

JOHN i. 3, 4.

1. TEXT.

[3] πάν-τα	δι᾽	αὐ-τοῦ	ἐ-γέ-νε-το,	καὶ	χω-ρὶς
	dĭ᾽	au-tou	ĕ-gĕ-nĕ-tŏ		chō-rĭs
All-(things)	*through*	*him*	*became,*	*and*	*without*

αὐτοῦ ἐγένετο	οὐδὲ	ἕν.	[4] ὃ	γέ-γο-νεν	
	oude	hĕn.	Hŏ	gĕ-gŏ-nĕn	
him became	*not*	*one-(thing).*	*That-which*	*hath-been-*	

ἐν αὐτῷ ζω-ὴ	ἦν,	καὶ	ἡ ζωὴ	ἦν	τὸ φῶς τῶν
autō zō-ē					phōs tōn
made in him	*life was,*	*and*	*the life*	*was*	*the light of-the*

ἀν-θρώ-πων.
ān-thrō-pōn.
(of)-men.

2. NOTES.

1. πάντα, *all-things:* (*a*) -ă marks nom. plur. neut.

2. δι᾽, *through:* (*a*) for διά; (*b*) -α is cut off because next word begins with a vowel, and an apostrophe (᾽) marks the omission; (*c*) διά is a preposition.

3. αὐτοῦ, *of-him:* (*a*) αυ = *ou* in house, ου = *ou* in group; (*b*) -ου is the sign of gen. sing. of the O or second declension of nouns; (*c*) gen. sing. masc. of the pronoun of the third person; (*d*) proper diphthongs take the breathing, as well as the accent, upon the second vowel.

4. ἐγένετο, *it became:* (*a*) the root (fundamental part of the word) is γεν-; (*b*) ε- prefixed is the sign of past time; (*c*) -το,

pers. ending of 3 pers. sing.; (*d*) the verb is in the sing., because in Greek a neuter plural regularly takes a singular verb.

5. χωρὶς, *without:* (*a*) ω = *o* in prone, always long; (*b*) originally an adverb, but here used as a prep.; (*c*) why grave accent?

6. οὐδὲ, *not:* (*a*) negative conj., compounded of οὐ, *not* and δέ, *but;* (*b*) οὐδὲ, not οὐδέ, why? (*c*) breathing on second vowel of diphthong.

7. ἕν, *one-thing:* (*a*) the numeral adjective, *one*, nom. neut.; (*b*) the accent always follows the breathing, except in the case of the circumflex, which is written over the accent (ἦν, οὗτος); (*c*) ἕν, not ἓν; why? (*d*) εἷς, *one* (masc.), μία, *one* (fem.), ἕν, *one* (neut.).

8. ὅ, *which:* (*a*) the relative pron., nom. sing. neut.

9. γέγονεν, *it-hath-been-made:* (*a*) the root is γεν-, cf. ἐγένετο (**4**); (*b*) γε- is the sign of completed action; (*c*) γεγον- is the tense-stem of the 2 perfect, to which the personal endings are added; (*d*) an ε of the root γεν- is changed to ο in 2 perfect, as -γον-; (*e*) the -ε- of -εν is the pers. ending of 3 pers. sing.; (*f*) -ν of -ε(ν) is added because the next word begins with a vowel.

10. αὐτῷ, *in-him:* (*a*) iota subscript is the sign of the dative (see I. N. **2**, *c*); (*b*) -ῳ, the termination of the second declension in the dative sing.; (*c*) αὐτῷ, pers. pron. of third person, dat. sing masc., cf. αὐτοῦ, gen. sing. (**3**).

11. ζωὴ, *life:* (*a*) ζ = *z;* (*b*) -η is the sign of the feminine, and marks the A or First declension, cf. ἀρχή; (*c*) ζωὴ, not ζωή, why?

12. ἡ, *the:* (*a*) the article, nom fem. sing; (*b*) the form of the article marks the gender, ἡ ζωή, *the life* (fem.), ἡ ἀρχή, *the beginning* (fem.), ὁ λόγος, *the word* (masc.).

13. τὸ, *the:* (*a*) the article, nom. sing. neut.; (*b*) not τό, but τὸ, why?

14. φῶς, *light:* (*a*) φ = *ph* in graphic; (*b*) ω is long by nature; (*c*) the circumflex accent can stand only over a vowel long by nature or over a diphthong, ἀρχῇ, ἦν, οὗτος, αὐτοῦ, φῶς.

15. τῶν, *of-the:* (*a*) -ων marks the gen. plur.; (*b*) τῶν is the article, gen. plur. of all genders.

16. ἀνθρώπων, *of-men:* (*a*) -ων marks gen. plur.; (*b*) from ἄνθρωπος, *man*, of the second declens., like λόγος, θεός; (*c*) ἄνθρωπος, but ἀνθρώπων, the acute accent on penult, instead of antepenult, because ultimate is long.

3. OBSERVATIONS.

1. One new vowel, ω, two new diphthongs, αυ, ῳ.

2. Three new consonants, δ, ζ, φ.

3. η and ῳ are called improper diphthongs, because their first vowel is long. Their second vowel, ι, is written below the first, and is called iota subscript, but is not pronounced.

4. Proper diphthongs take the breathing, as well as the accent, upon the second vowel, οὗτος, αὐτοῦ, καὶ, οὐδὲ.

5. The cutting off of a *short* final vowel when the next word begins with a vowel is called elision. An apostrophe (') marks the omission, as δι' for διά.

6. In elision, prepositions with the acute on the ultima lose the accent with the elided vowel.

7. The circumflex can stand only on one of the last two syllables, and only on the penult when the ultimate is short (οὗτος).

8. The acute can stand only on one of the last three syllables, and only on the antepenult when the ultima is short (ἐγένετο, γέγονεν, ἄνθρωπος, but ἀνθρώπων).

9. -η indicates nom. sing. fem., -ῃ dat. sing. fem. of A or First declension; -ος nom. sing, -ου gen. sing., -ῳ dat. sing., -ον acc. sing., -ων gen. plur. of the O or Second declension; -ᾰ marks the nom. plur. neut.

10. The article in the nom. sing. of the three genders is ὁ, ἡ, τό, and marks the gender of nouns; cf. ὁ λόγος, ἡ ζωή, τὸ φῶς.

11. A root is the fundamental part of a word, and is properly of one syllable. as γεν-.

12. ε- prefixed to the root or stem of a verb beginning with a consonant, indicates past time, and is called the augment. As a new syllable is added, it is called the syllabic augment.

13. -το and -ε are personal endings of the 3 pers. sing. of verbs.

14. All verbs of the 3 pers. sing. ending in ε, annex ν when the next word begins with a vowel. This is called ν movable, which may also be added at the end of a sentence.

4. GRAMMAR LESSON.

1. § **1.** 1. The Alphabet.
2. § **4.** 1, 2. Breathings.
3. § **14.** 1–3. Division of Syllables.
4. § **16.** 1–6. The Accents.
5. § **69.** 1, 2. The Voices.
6. § **70.** 1, 2. The Moods.
7. § **71.** 1. The Tenses.
8. § **72.** 1–6. General View of the Tenses.

5. VOCABULARY A.

1. ἄνθρωπος, ὁ, *man.*
2. αὐτοῦ, αὐτῷ, *of him, to him.*
3. αὐτόν, *him.*
4. αὐτήν, *her.*
5. αὐτό, *it.*
6. διά, *through.*
7. εἷς, μία, ἕν, *one.*
8. ζωή, ἡ, *life.*
9. οὐδέ, *not.*
10. ὅς, ἥ, ὅ, *who, which.*
11. πάντα, *all things.*
12. πάντες, *all* (men).
13. τῶν, *of the* (plur.).
14. φῶς, τό, *light.*
15. χωρίς, *apart from.*
16. οὗτος ὁ ἄνθρωπος, *this man.*

6. VOCABULARY B.

Present Mid. and Pass.	2 Aorist Mid.
γίν-ομαι, *I am, become, am made.*	ἐ-γεν-όμην, *I became, was made.*
γίν-εται, *he is, becomes, is made.*	ἐ-γέν-ετο, *he became, was made.*

2 Perfect Act.
γέ-γον-α, *I have become, been made.*
γέ-γον-ε, *he (it) has become, been made.*

7. EXERCISES.

1. Translate: 1. Πάντα ἐν ἀρχῇ ἐγένετο. 2. Ἐν ἀρχῇ ἦν οὐδὲ ἕν. 3. Ὁ λόγος ζωὴ ἦν. 4. Ὁ ἄνθρωπος δι' αὐτοῦ ἐγένετο. 5. Ἐν αὐτῷ καὶ δι' αὐτοῦ ζωὴ ἦν. 6. Αὐτόν, αὐτήν, αὐτό. 7. Χωρὶς τῶν ἀνθρώπων. 8. Ἄνθρωπος ἐγενόμην, ἄνθρωπος γέγονεν. 9. Καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. 10. Πάντες, πάντα.

2. Translate: 1. The life was the light of men. 2. All things were made through him. 3. The Word was life. 4. Apart from him not one thing was made. 5. That-which hath been made was life through him. 6. The man, of the men; through him, in him, without him. 7. He is made man, he was made man, he hath been made man.

8. TOPICS FOR STUDY.

1. Place of breathings. 2. Ultimate, penult, antepenult 3. Rules for dividing a word into syllables. 4. Grave accent. 5. The acute accent. 6. The circumflex accent. 7. -η and -ῃ. 8. -ος, -ου, -ῳ, -ον, -ων, -ᾰ. 9. Three forms of the article. 10. Difference between ὁ and ὅ. 11. -ν movable. 12. The root. 13. The augment. 14. The active, middle, passive. 15. The moods 16. The tenses.

LESSON III.

JOHN i. 5, 6.

1. TEXT.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
And the light in the darkness shines, and the

σκοτία αὐτὸ οὐ κα-τέ-λα-βεν. Ἐγένετο ἄνθρωπος
darkness it not apprehended. There-was a man

ἀ-πε-σταλ-μέ-νος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης.
having-been-sent from God, name to-him John.

2. NOTES.

1. τῇ, *in the:* (*a*) iota subscript marks dat. sing.; (*b*) η indicates the fem.; (*c*) the article, dat. sing. fem.

2. σκοτίᾳ, *in darkness:* (*a*) σ = *s* in *so*, at the end of a word written ς, elsewhere σ[1] (§ **1**, 2),[2] cf. λόγος, πρός, θεός, χωρίς, φῶς, but σκοτία; (*b*) iota subs., sign of dat. sing. (**I.** N. **2**); (*c*) α (or η) is the sign of the A or First declension.

3. φαίνει, (*he, she,*) *it shines:* (*a*) present stem φαιν-, root φαν-; (*b*) -ει, pers end. of 3 pers. sing. ind. act.; (*c*) used intransitively, *it shines*, τὸ φῶς φαίνει, *the light shines.*

4. αὐτὸ, *it:* (*a*) pers. pron. of 3 pers. acc. sing. neut.; (*b*) cf. αὐτοῦ, gen. sing. masc., αὐτῷ, dat. sing. masc.

5. οὐ, *not:* (*a*) οὐ is a proclitic (§ **19**), cf. ὁ, ἡ, ἐν.

[1] In some German editions of the N. T. and of the Greek classics, σ at the end of a word forming part of a compound is printed ς; as, εἰσελθεῖν.

[2] These references to sections are to the Grammar of New Testament Greek which forms a part of this volume.

6. κατέλαβεν, (*he, she,*) *it apprehended:* (*a*) compounded of the prep. κατά, *down,* and the root λαβ-, *take;* (*b*) λαβ- is the root, but the present stem is λαμβαν-; (*c*) -ν movable (§ **10**, 1); (*d*) -ε in -ε(ν) is pers. end. of 3 pers. sing.; (*e*) in compound verbs the augment follows the preposition; (*f*) ε in κατέλαβ- is the augment, the sign of past time (§ **74**, 1); (*g*) it takes the place of the final α of κατά, which is dropped; (*h*) κατέλαβ- is the stem of 2 aor.

7. ἀπεσταλμένος, *having been sent:* (*a*) -μενος, ending of part. mid. and pass.; (*b*) compounded of prep. ἀπό and σταλ-, the stem of the perfect; (*c*) the present stem is στελλ-; (*d*) the prefix ε in ἀπεσταλ- is not the sign of past time. and therefore not the augment, but the sign of completed action, and takes this form because the root begins with two consonants; (*e*) the final ο of ἀπό dropped before prefix ε, cf. κατέλαβεν (**6**); (*f*) the form is the perf. pass. part.; (*g*) -ος in -μενος like -ος in λόγος, θεός, οὗτος.

8. παρὰ, *from beside:* (*a*) here governing the gen. and used with persons only.

9. θεοῦ, (*of*) *God:* (*a*) -ου is the sign of the gen. sing. of the O or Second declension.

10. ὄνομα, *name:* (*a*) τὸ ὄνομα, *the* name; (*b*) acute accent on the antepenult, because ultima is short (§ **17**, 1).

11. Ἰωάνης, *John:* (*a*) some manuscripts spell the word Ἰωάννης; (*b*) ending -ης indicates a masc. of the A or First declension.

3. OBSERVATIONS.

1. The letter *s* (sigma) at the end of a word has the form ς, elsewhere the form σ.

2. Improper diphthongs (ᾳ, ῃ, ῳ), in which the first vowel is long, take the accent over the first vowel, cf. ἀρχῇ, αὐτῷ.

3. The *iota subscript* is not pronounced, and it marks the dat. sing., cf. ἀρχῇ, αὐτῷ, τῇ, σκοτίᾳ.

4. The stem is the fundamental part of a word which is not changed in inflection.

5. The inflective part, called endings, is added to the stem to form cases, tenses, persons, and numbers.

6. Changes in the form of nouns are made by adding different case-endings to a common stem.

7. Nouns of the A or First declension are mostly feminine, and end in ᾱ, α, or η. The *masculines* end mostly in ης.

8. Stems of nouns of the O or Second declension end in ο-, as λόγο-ς, θεό-ν, ἄνθρωπο-ς.

9. The article is conveniently used to designate also the gender, as ὁ λόγος (masc.), ἡ σκοτία (fem.), τὸ ὄνομα (neut.).

10. The tenses do not merely distinguish *time* (present, past, future) as in English, but also *action*, as indefinite, continued, or completed.

4. GRAMMAR LESSON.

1. § **12**, 1, 2. The Consonants.
2. § **23**, 3, *a–c*. Inflection.
3. § **25**, 1–3. The Cases.
4. § **24**, 1, 2. Number and Gender.
5. § **27**, 1, 2. Three Declensions.
6. § **73**, 1–4. Inflection and the Verb-stem.
7. § **74**, 1, 2. The Augment.

5. VOCABULARY A.

1. Ἰωάνης, -ου, ὁ, *John.*
2. λαμβάνω, *I take, receive.*
3. κατα-λαμβάνω, *I grasp, apprehend.*
4. ὄνομα, -τος, τό, *name.*
5. οὐ, *no, not.*
6. παρά, with gen., *from* (indicates *source*).
7. σκοτίᾱ, -ᾱς, ἡ, *darkness.*
8. στέλλω, *I send, set.*
9. ἀπο-στέλλω, *I send forth.*
10. φαίνω, *I shine.*

6. VOCABULARY B.

PRES. IND. ACTIVE.

πιστεύ-ω, *I believe.*	πιστεύ-ομεν, *we believe.*
πιστεύ-εις, *thou believest.*	πιστεύ-ετε, *you believe.*
πιστεύ-ει, *he believes.*	πιστεύ-ουσι(ν), *they believe.*

SECOND AORIST.

Ind. Active.	*Ind. Middle.*
ἔλαβ-ον, *I took.*	ἐγεν-όμην, *I was, became.*
ἔλαβ-ες, *thou tookest.*	ἐγέν-ου, *thou wast.*
ἔλαβ-ε(ν), *he took.*	ἐγέν-ετο, *he was.*
ἐλάβ-ομεν, *we took.*	ἐγεν-όμεθα, *we were.*
ἐλάβ-ετε, *you took.*	ἐγέν-εσθε, *you were.*
ἔλαβ-ον, *they took.*	ἐγέν-οντο, *they were.*

7. EXERCISES.

1. Translate: 1. Τὸ φῶς τῶν ἀνθρώπων ἐν τῇ ἀρχῇ φαίνει. 2. Ὁ ἄνθρωπος τὸ φῶς οὐ κατέλαβεν. 3. Ὁ θεὸς τὸν ἄνθρωπον ἀποστέλλει. 4. Παρὰ θεοῦ ἐγένετο. 5. Οὗτος ἦν ἐν τῇ σκοτίᾳ, καὶ τὴν ζωὴν οὐ κατέλαβεν. 6. Πρὸς τὸν λόγον, διὰ λόγου, χωρὶς λόγου, ἐν λόγῳ, διὰ τῶν λόγων. 7. Οὗτος ὁ ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ἐν τῇ σκοτίᾳ ἦν. 8. Ὄνομα αὐτῷ ἦν Ἰωάνης.

2. Translate: 1. All things were made through him. 2. Through him we believe. 3. The man was in the darkness. 4. He apprehended the word of the men. 5. The light does not shine in the darkness. 6. I believe, we believe, he believes, they believe. 7. His name was not John. 8. All believe through him.

8. TOPICS FOR STUDY.

1. Consonants. 2. Breathings. 3. -ν movable. 4. Division of a word into syllables. 5. Grave accent. 6. Circumflex accent. 7. Acute accent. 8. Proclitics ἐν, οὐ, ὁ, ἡ. 9. Endings -α, -η. 10. Endings -ος, -ου, -ῳ, -ον, -ων. 11. Action, indefinite, continued, or completed. 12. The root. 13. The verb-stem. 14. The augment. 15. Personal endings of pres. ind. act. 16. Of 2 aor ind. act. 17. Of 2 aor. ind. mid.

LESSON IV.

JOHN i. 7, 8.

1. TEXT.

[7] Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ
This-one came for witness, that he-might-witness

περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν
concerning the light, that all might-believe

δι' αὐτοῦ. [8] οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
through him. Not was that-one the light, but that

μαρτυρήσῃ περὶ τοῦ φωτός.
he-might-witness concerning the light.

2. NOTES.

1. ἦλθεν, *he came:* (*a*) from ἔρχομαι, *I come*, 2 aor. ἦλθον, *I came*; (*b*) inflected like ἔλαβον, the 2 aor. of λαμβάνω (see III. Voc. B); (*c*) -ν movable, because the next word begins with a vowel sound.

2. εἰς, *for:* (*a*) preposition always governing the acc.; (*b*) a proclitic.

3. μαρτυρίαν, *witness, testimony:* (*a*) υ = *y*, like *u* in *pull*; (*b*) -αν denotes acc. sing. of the A or First declension; (*c*) ᾱ does not change into η, because it is preceded by ι (§ **29**, 4).

4. ἵνα, *that:* (*a*) a final conjunction indicating purpose, and followed by the subjunctive.

5. μαρτυρήσῃ, *he might witness:* (*a*) stem μαρτυρε-; (*b*) σ- is sign of **1** aor. stem (§ **90**); (*c*) -ε of stem is lengthened into η before σ (§ **6**, 1); (*d*) -η is the sign of subj. 3 pers. sing.

6. περὶ, *about, concerning:* (*a*) a prep. here governing the gen.; (*b*) why grave accent?

7. τοῦ, (*of*) *the:* (*a*) -ου indicates gen. sing. of O or Second declension; (*b*) the article, gen. sing. neut. (§ **62**).

8. φωτὸς, (*of*) *light:* (*a*) from φῶς, gen. sing. φωτός; (*b*) of the Third or Consonant declension, stem φωτ-, found by dropping -ος of gen. sing.; (*c*) a few neuter stems in τ, like φωτ-, change τ to σ in the nom. (§ **39**, 1 *a*, *note*; § **13**, 13).

9. πάντες, *all:* (*a*) -ες, sign of nom. plur. masc. of 3d decl.

10. πιστεύσωσιν, *they might believe:* (*a*) stem πιστευ-; (*b*) σ- is sign of 1 aor. stem (*c*) -ωσι sign of subj. 3 pers. plur.; (*d*) -ν movable, why? Such is the reading of best MSS. (§ **10**, *note*).

11. οὐκ, *not:* (*a*) οὐ, *not*, becomes οὐκ when the next word begins with a vowel (§ **10**, 2).

12. ἐκεῖνος, *that-one:* (*a*) a demons. pron. generally referring to the more remote subject, while οὗτος, *this*, generally refers to the *nearest* subject.

13. ἀλλ', *but:* (*a*) for ἀλλά, *but*, an adversative conj.; (*b*) the final α, being short, is cut off by *elision*, because the next word begins with a vowel (§ **9**, 2); (*c*) compare δι' αὐτοῦ.

3. OBSERVATIONS.

1. οὐ before a consonant, but οὐκ before a vowel.

2. All nouns whose stems end in α or η belong to the A or First declension: σκοτί-α, μαρτυρί-α ἀρχ-ή, ζω-ή.

3. All nouns whose stems end in ο belong to the O or Second declension: λόγο-ς, θεό-ς, ἄνθρωπο-ς.

4. All nouns whose stems end in a consonant belong to the Third declension: φῶς, gen. φωτ-ός.

5. The augment ε- in κατ(έ)λαβεν, (ἐ)γένετο, is the sign of *past* time.

6. Compounds consisting of a preposition and a verb take the augment *after* the preposition; but the preposition, if it ends in a vowel, loses that vowel before ε, as in κατέλαβεν.

7. As the augment is the sign of *past* time, it belongs to the historical tenses (imperf., aor., pluperf.), but it is found only in the indicative.

8. -η is the sign of the subj. 3 pers. sing., -ωσ of 3 pers. plur.

4. GRAMMAR LESSON.

1. § **2**, 1, 2. The Vowels.
2. § **3**, 1, 2. The Diphthongs.
3. § **15**, 1–4. Quantity of Syllables.
4. § **17**, 1–3. General Rules of Accent.
5. § **26**, 1, 2. Stems of Nouns.
6. § **29**, 1–3. Inflection of τιμή.

5. VOCABULARY A.

1. ἀλλά, *but.*
2. εἰς, *for, into, unto.*
3. ἐκεῖνος, *that one* (yonder).
4. ἔρχομαι, *I come.*
5. ἵνα, *that.*
6. μαρτυρίᾱ, -ᾱς, ἡ, *witness, testimony.*
7. μαρτυρέω, -ῶ, *I witness.*
8. οὐ, οὐκ, *not.*
9. οὗτος, *this* (near).
10. πᾶς, πᾶσα, πᾶν, *all, every* (sing.).
11. πάντες, πᾶσαι, πάντα, *all* (plur.).
12. περί, *concerning* (gen.), *around* (acc.).
13. πιστεύω, *I believe.*
14. φῶς, φωτός, τό, *light.*

VOCABULARY B.

1. οὗτος ὁ ἄνθρωπος, *this man.*
2. αὕτη ἡ μαρτυρία, *this testimony.*
3. τοῦτο τὸ φῶς, *this light.*
4. οὗτος, αὕτη, τοῦτο, *this* (near).
5. ἦλθεν, *he came* (2 aor.)
6. μαρτυρήσω, *I might witness* (1 aor. subj.).
7. πιστεύσω, *I might believe*
8. ἐπίστευσα, *I believed.*
9. γινώσκω, *I know.*

1 Aor. Subj.

πιστεύσ-ω, *I might believe.*	πιστεύσ-ωμεν, *we might believe.*
πιστεύσ-ῃς, *thou mightst believe.*	πιστεύσ-ητε, *you might believe.*
πιστεύσ-ῃ, *he might believe.*	πιστεύσ-ωσι(ν), *they might believe.*

6. EXERCISES.

1. Translate: 1. Ὁ γέγονεν ζωὴ ἦν. 2. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν. 3. Δι' αὐτοῦ ἐπίστευσα. 4. Ἦν τὸ φῶς ὃ ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 5. Εἰς τὸν κόσμον ἦλθον. 6. Ἰωάνης ἦλθεν εἰς μαρτυρίαν, ἵνα πᾶς ἄνθρωπος πιστεύσῃ δι' αὐτοῦ. 7. Γινώσκω, γινώσκει, πιστεύομεν, πιστεύουσι(ν), γίνομαι, γίνεται, ἔρχομαι, ἔρχεται. 8. Ἐγένετο, γέγονα, γέγονε(ν), ἔλαβον, ἦλθον, ἔλαβε(ν), ἦλθε(ν), ἐμαρτύρησα, μαρτυρήσῃ, πιστεύσῃ, πιστεύσωσιν.

2. Translate: (*a*.) 1. I am made, I was made, I have been made. 2. I believe, I believed, I may believe. 3. I take, I took. 4. I come, I came. 5. I shine, I send forth, I apprehend, I witness, I send.

(*b*) 1. In the beginning the Word was with God. 2. All things were made through God. 3. Not one (thing) was made without him. 4. He was the life of men. 5. The darkness apprehended not the light. 6. John came that he might bear witness concerning the light and that all might believe.

7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Two breathings. 3. Division of words into syllables. 4. Use of grave accent for acute. 5. Circumflex accent. 6. Iota subscript. 7. Endings -ι, -ν. 8. Declension of τιμή. 9. Three declensions. 10. The historical tenses. 11. The augment. 12. - movable.

LESSON V.

JOHN i. 9–11.

1. TEXT.

9 Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα
He-was the light the true which lighteth every
ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ
man coming into the world. In the
κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
world he-was, and the world through him became,
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 Εἰς τὰ ἴδια
and the world him not knew. Unto the his-own-
ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
things he-came, and the his-own him not they-received.

2. NOTES.

1. ἀληθινὸν, *true:* (*a*) **-ον** is the nom. sing. neut. ending of adjectives of the 1 and 2 declensions; (*b*) the adjective follows the noun which it qualifies (φῶς), and the article (τό) is repeated *before* it.

2. ὃ, *which:* (*a*) rel. pron., nom. sing. neut. agreeing with its antecedent φῶς in num. and gen.; (*b*) cf. ὅς, ἥ, ὅ (§ **64**, 1).

3. φωτίζει, *he* (it) *gives light:* (*a*) pres. stem φωτιζ-; (*b*) **-ει** sign of ind. act. 3 pers. sing., cf. φαίν-ει (III. N. 3).

4. πάντα, *every:* (*a*) stem παντ-, but nom. sing. πᾶς (for παντς, § **39**, 1, *b*; also § **13**, 5, *d*), πᾶσα, πᾶν; (*b*) acc. sing. masc. πάντα; (*c*) cf. πάντα (II. N. 1); (*d*) πᾶς in sing. without the art. often means *every*.

5. ἐρχόμενον, *coming:* (*a*) stem ἐρχο-; (*b*) -μενον ending of part. mid. and pass.; (*c*) nom. sing. neut. agreeing with φῶς,[1] cf. ἀπεσταλ-μένος (III. N. 7).

6. κόσμον, *world:* (*a*) -ον acc. sing. of the O or Second declension.

7. τῷ, (*in*) *the:* (*a*) article, dat. sing. masc. (§ **62**, 1).

8. οὐκ, *not:* (*a*) not οὐ, why?

9. ἔγνω, (he, she,) *it knew:* (*a*) stem γνο-; (*b*) ε- is augment, sign of past time (2 aor.); (*c*) -ω marks 3 pers. sing. of stems in ο inflected like 2 aor. of verbs in -μι (§ **120**).

10. τὰ, *the:* (*a*) article, acc. plur. neut. (§ **62**).

11. ἴδια, *his-own-things:* (*a*) -ᾰ is sign of neut. plur. acc.

12. οἱ, *the:* (*a*) article, nom. plur. masc. (§ **62**).

13. ἴδιοι, *his-own:* (*a*) -οι is sign of nom. plur. masc. of O or Second declension.

14. παρέλαβον, *they received:* (*a*) παρά, *beside*, and the root λαβ-, *take;* (*b*) cf. κατέλαβεν (III. N. 6); (*c*) -ον, pers. end. of 2 aor. 3 pers. plur. (III. Voc. B).

3. OBSERVATIONS.

1. Adjectives are inflected as substantives, and are mainly of the *first* and *second* declensions, ending in -ος, -η, -ον.

2. Participles ending in -ος, -η, -ον, are declined like adjectives having the same endings.

3. The relative pronoun is ὅς, ἥ, ὅ, *who, which.*

4. The neuter relative pronoun ὅ can readily be distinguished from the masculine article ὁ because of its accent.

5. πᾶς, πᾶσα, πᾶν, *all*, in the sing. without the article often means *every:* πάντα ἄνθρωπον, *every man* (acc. sing.).

6. The personal endings of the 2 aor. ind. act. are, in the *sing.*, -ον, -ες, -ε(ν), in the *plur.*, -ομεν, -ετε, -ον, as κατέλαβ-ε(ν), ἦλθ-ε(ν), παρέλαβ-ον.

[1] Some construe it with ἄνθρωπον, in the acc. sing. masc.

4. GRAMMAR LESSON.

1. § 9, 2 *a*, *b*. Elision.
2. § 10, 1, 2. Movable Consonants.
3. § 18, 4. Accent as affected by Elision.
4. § 19, 1. The Proclitics.
5. § 29, 4. Inflection of σκοτίᾱ.
6. § 34, 3. Inflection of ἄνθρωπος.
7. § 62, 1. Inflection of the Article.
8. § 98, 1, 2. Personal endings of the Ind.
9. § 99, 1–3. Use of the Endings.

5. VOCABULARY A.

1. ἀληθινός, -ή, -όν, *true, genuine.*
2. γινώσκω, *I know.*
3. ἐρχόμενος, -η, -ον, *coming.*
4. ἴδι-ος, ἰδί-ᾱ, ἴδι-ον, *one's own.*
5. κόσμος, -ου, ὁ, *world.*
6. ὅς, ἥ, ὅ, *who, which.*
7. παρα-λαμβάνω, *I take to myself, receive.*
8. φωτίζω, *I give light.*

VOCABULARY B.

τὸ φῶς τὸ ἀληθινόν,
τὸ ἀληθινὸν φῶς,
} *the true light* (attributive position).

ἀληθινὸν τὸ φῶς,
τὸ φῶς ἀληθινόν,
} *the light is true* (predicate position).

6. EXERCISES.

1. Translate: 1. Ἦν τὸ ἀληθινὸν φῶς. 2. Ἦν τὸ φῶς ἐρχόμενον εἰς τὸν κόσμον. 3. Πάντα ἄνθρωπον φωτίζει. 4. Ἐν τῷ κόσμῳ οὐκ ἦν. 5. Πάντα δι' αὐτοῦ ἐγένετο. 6. Ἐν ἀρχῇ ὁ κόσμος ἐγένετο. 7. Οἱ ἴδιοι αὐτὸν παρέλαβον. 8. Τοῦ φωτός, τῷ κόσμῳ, τὸν κόσμον, πάντα ἄνθρωπον, τῶν ἀνθρώπων, τῇ σκοτίᾳ. 9. Γινώσκω, ἔγνω· ἔρχομαι, ἦλθεν, ἐρχόμενος· κατέλαβε(ν), παρέλαβον, ἔλαβον.

2. Translate: (*a*) Orally from the literal translation into Greek: 1. Vv. 1–3., 2. Vv. 4, 5. 3. Vv. 6–8. 4. Vv. 9, 10. 5. V. 11. (*b*) 1. The light is true. 2. The true light lighteth every man. 3. The light came unto his own. 4. I do not know him. 5. He knew him and received him. 6. In the beginning the world was made through him.

7. TOPICS FOR STUDY.

1. Diphthongs. 2. Elision. 3. Movable consonants. 4. Quantity of syllables. 5. Proclitics. 6. Stems of nouns. 7. Three declensions of nouns. 8. Endings *-α, -η.* 9. Endings *-ος, -ου, -ῳ, -ον, -οι.* 10. The article *ὁ, ἡ, τό.* 11. Personal endings of pres. ind. act. 12. Of participle. 13. Of 2 aor. ind. act. 14. Of 2 aor. ind. mid. and pass. 15. Inflection of *τιμή, σκοτία, ἄνθρωπος.*

LESSON VI.

1. TEXT.

JOHN i. 12, 13.

2. NOTES.

1. *ὅσοι, as-many-as:* (*a*) *-οι* marks nom. plur. masc. of adjectives of 1 and 2 declensions (§ **44**, 1); (*b*) a derivative rel. pron. of number (§ **64**, 2).

2. *δέ, but:* (*a*) an adversative conj., much weaker than *ἀλλά* (IV. N. 13), often rendered by *and;* (*b*) postpositive, *i. e.* always put after one or more words in its sentence.

3. *ἔδωκεν, he gave:* (*a*) *ε-*, augment, sign of past tense; (*b*) root *δο-, give;* (*c*) *-ν* movable; (*d*) *-κ-* marks an irregular 1 aor. (§ **90**, 3); (*e*) *-ε(ν)* is ending of 3 pers. sing.; (*f*) from *δίδωμι.*

4. *αὐτοῖς, to them:* (*a*) *-οις* marks dat. plur.; (*b*) the pers. pron. of third person; (*c*) cf. *αὐτοῦ, αὐτῷ, αὐτόν, αὐτό* (§ **57**, 1).

5. ἐξουσίαν, *power:* (*a*) -ᾱν, acc. sing. of First declension; (*b*) -ᾱ is not changed into η, because it is preceded by ι (§ **29**, 4).

6. τέκνα, *children:* (*a*) -α marks neut. plur. of Second declension (§ **34**, 4).

7. γενέσθαι, *to become:* (*a*) root γεν-, *to become;* (*b*) -σθαι marks the inf. mid. (here 2 aor.) (§ **111**); (*c*) -έσθαι, with accent on penult, marks 2 aor. inf.

8. πιστεύουσιν, *to-believing-ones:* (*a*) -ν movable (§ **10**, 1); (*b*) -σι marks dat. plur. of Third or consonant declension (§ **27**, 2, *b*); (*c*) root πιστεί-; (*d*) pres. part. πιστεύ-ων, -ουσα, -ον (§ **104**); (*e*) πιστεύ-ουσι(ν) is for πιστεύ-οντσι(ν), as τ is dropped before σ (§ **13**, 4), and then ν is dropped (§ **13**, 5, *d*), and ο is lengthened into ου (§ **6**, 2).

9. οἵ, *who:* (*a*) rel. pron. nom. plur. (§ **64**, 1); (*b*) How does it differ from the article (nom. plur.)?

10. ἐξ, *of, from:* (*a*) the prep. ἐκ becomes ἐξ when the next word begins with a vowel (§ **10**, 2); (*b*) always governs the gen.

11. αἱμάτων, *of-bloods:* (*a*) -ων sign of gen. plur.; (*b*) stem αἱματ-, ending in a consonant, and so of the Third declension (§ **38**, 1); (*c*) nom. sing. αἷμα, final τ of the stem being dropped (§ **39**, 1, *a*).

12. θελήματος, *of will:* (*a*) -ος, sign of gen. sing. of Third declension; (*b*) stem θεληματ-; (*c*) nom. sing. θέλημα; (*d*) note the change of accent.

13. σαρκὸς, *of-flesh:* (*a*) -ος, sign of gen. sing. of Third declension; (*b*) stem σαρκ-; (*c*) the nom. sing. (σάρξ) is formed by adding σ to the stem (§ **39**, 1, *b*); (*d*) σάρκς = σάρξ (§ **13**, 4).

14. ἀνδρὸς, *of-man:* (*a*) -ος, sign of gen. sing. of Third decl; (*b*) stem ἀνερ-, and irregular in its declension (§ **40**, 3, *note;* also § **13**, 10).

15. ἐγεννήθησαν, *they-were-begotten:* (*a*) root γεννα-, *beget;* (*b*) ε-, augment, sign of past tense; (*c*) -θη- is the sign of 1 aor. pass. (§ **95**, 1); (*d*) -σαν marks 3 pers. plur. (§ **108**, 1); (*e*) α in γεννα- lengthened into η before -θη- (§ **95**, 2).

3. OBSERVATIONS.

1. Most words ending in σι annex ν when the next word begins with a vowel.

2. When the next word begins with a vowel, ἐκ becomes ἐξ, and οὐ becomes οὐκ.

3. Before σ, palatal mute (κ, γ, χ) forms ξ, as σάρκς = σάρξ.

4. Before σ, a lingual mute (τ, δ, θ) is dropped, also ν is dropped, and the preceding vowel lengthened: πιστεύ-ουσι(ν) for πιστεύ-οντσι(ν).

5. Such a lengthening of a short vowel is called compensative.

6. Nouns whose stems end in a consonant are of the Third declension, as αἱμάτ-ων, θελήματ-ος, ἀνδρ-ός.

7. The stem of Third declension may generally be found by dropping the ending -ος of the gen. sing., as σαρκ-ός, θελήματ-ος.

8. Neuter nouns of the Second declension, in the nom. sing. end in -ον, in the nom. plur. in -ᾰ: τέκνον, τέκνα.

9. In *neuter* words, the nom., acc., and voc. are always alike, and in the plural end in -ᾰ.

10. δέ is much weaker than ἀλλά.

11. -ων, -ουσα, -ον is the ending of the pres. act. part. in nom. sing.

4. GRAMMAR LESSON.

1. § **1.** Names and characters of first twelve Greek letters.
2. § **6**, 1, 2. Lengthening of Vowels.
3. § **12**, 2. Semivowels, Mutes, and Double Consonants.
4. § **13**, 4. Mutes before σ.
5. § **21.** Punctuation.
6. § **28**, 1–3. Accent of Nouns.
7. § **29**, 1–4. Declension of Feminines of First Declension
8. § **34**, 4. Neuters of Second Declension.
9. § **38**, 1, 2. Third Declension.
10. § **104.** The Inflection of Present Indicative Active.

5. VOCABULARY.

1. αἷμα, αἵματ-ος, τό, *blood.*
2. ἀνήρ, ἀνδρ-ός, ὁ, *man.*
3. γεννάω, -ῶ, *I beget.*
4. δέ, *but, moreover.*
5. δίδωμι, *I give.*
6. ἐξουσίᾱ, -ᾱς, ἡ, *power.*
7. θέλημα, θελήματ-ος, τό, *will.*
8. ὅσος, -η, -ον, *as many as.*
9. πιστεύων, -ουσα, -ον, *believing.*
10. σάρξ, σαρκός, ἡ, *flesh.*
11. τέκνον, -ου, τό, *child.*

6. EXERCISES.

1. Translate: 1. Αὐτὸν ἔλαβεν. 2. Αὐτὸ οὐ κατέλαβεν. 3. Αὐτὸν οὐ παρέλαβεν. 4. Δίδωμι αὐτῷ ἐξουσίαν τέκνον θεοῦ γίνεσθαι. 5. Ἔδωκε τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ ἐξουσίαν τέκνα θεοῦ γενέσθαι. 6. Ἐκ θελήματος σαρκὸς ἐγεννήθησαν. 7. Ἐξ αἱμάτων, ἐξ ἀνδρός, ἐκ θελήματος, ἐκ σαρκός, ἐκ θεοῦ. 8. Γίνομαι, γίνεσθαι· ἐγένετο, γενέσθαι.

2. Translate: 1. They were begotten of God. 2. They were begotten of (the) will of (the) flesh, and of (the) will of man. 3. He gave to him power to become a child of God. 4. In (the) beginning was the truth. 5. He came into the world, and the world was made through him, but the world received him not. 6. I believe on his name and know him. 7. The true light, coming into the world, lighteth every man.

7. TOPICS FOR STUDY.

1. Movable consonants. 2. Mutes. 3. Double consonants. 4. Euphony of mutes before σ. 5. Stems ending in a consonant. 6. Endings ᾱ, α, or η. 7. ᾱ preceded by ι. 8. -οις, -ων, -ᾰ. 9. Inflection of article. 10. The historical tenses. 11. The augment. 12. -ων, -ουσα, -ον. 13. Personal endings of 2 aor. ind. act. 14. γίνεσθαι and γενέσθαι. 15. -ουσιν for -οντσιν.

LESSON VII.

1. TEXT.

JOHN i. 14, 15 *a*. — καὶ ὁ . . . λέγων.

2. NOTES.

1. ἐσκήνωσεν, *he-dwelt:* (*a*) -ν movable; (*b*) -σ- sign of 1 aor.; (*c*) -σε sign of 3 pers. sing. 1 aor.; (*d*) ε-, augment; (*e*) root σκηνο-; (*f*) a vowel or pure verb, because stem ends in a vowel (§ **73**, 4); (*g*) 1 aor. stem σκηνωσ- (§ **90**, 1), cf. -γεννη- (VI. N. 15).

2. ἐθεασάμεθα, *we-beheld:* (*a*) ε- augment and -σ- sign of 1 aor.; (*b*) -σάμεθα, 1 pers. plur. ending of 1 aor. mid. (§ **108**, 1), from deponent verb (§ **69**, 2) θεάομαι, *I behold.*

3. δόξαν, *glory:* (*a*) -ἄν, acc. sing. of First declension (§ **29**, 3, *b*); (*b*) cf. ἐξουσίᾶν.

4. ὡς, *as:* (*a*) an adverb of comparison.

5. μονογενοῦς, *of-an-only-begotten:* (*a*) -οῦς, a contraction of -έος (§ **46**, 1), gen. sing. masc. of μονογεν-ής -ῆς -ές, an adjective of Third declension; (*b*) ε followed by ο contracts into ου (§ **7**, 1); (*c*) -έος before contraction had the accent on the penult, and therefore after contraction the syllable takes the circumflex (§ **18**, 2).

6. πατρός, *of-father:* (*a*) for πατέρος, a short vowel between two consonants being sometimes dropped (§ **11**, 3; § **40**, 3, NOTE); (*b*) -ος, gen. sing. of 3 declension; (*c*) stem πατερ-, ending in a liquid (§ **12**, 2, *a*); (*d*) nom. sing. πατήρ (§ **39**, 1, *b*).

7. πλήρης, *full:* (*a*)- ης, -ης, -ες, ending of adjectives of Third declension, cf. μονογενής.

8. χάριτος, *of-grace:* (*a*) -ος, gen. sing. of Third declension; (*b*) stem χαριτ-, ending in a lingual mute (§ **40**, 2), (*c*) nom. sing. χάρις (§ **39**, 1, *b*).

9. ἀληθείᾱς, *of-truth:* (*a*) -ᾱς, gen. sing. of First declension (§ **29**, 3, *b*); (*b*) nom. sing. ἀλήθεια.

10. Ἰωάνης, *John:* (*a*) -ης, masc. ending of First declension (§ **29**, 2; § **30**, 1).

11. μαρτυρεῖ, *he-bears-witness:* (*a*) -εῖ, contraction for -έ-ει, with circumflex accent, cf. -έος, -οῦς in μονογενοῦς; (*b*) stem μαρτυρέ-, a pure verb (§ **73**, 4); (*c*) -ει in -έει is sign of 3 pers. sing. ind. act., cf. φαίν-ει, φωτίζ-ει.

12. κέκραγεν, *he-has-cried:* (*a*) stem κραγ-; (*b*) κε-, reduplication, the sign of completed action (§ **75**, 1); (*c*) -ν movable; (*d*) -ε, sign of 3 pers. sing.; (*e*) 3 pers. sing. perf. ind. act., used with the meaning of the *present* tense; (*f*) cf. γέ-γον-εν.

13. λέγων, *saying:* (*a*) -ων, sign of pres. part. act. (§ **102**, 1).

3. OBSERVATIONS.

1. Two successive vowels, or a vowel and diphthong, are often contracted.

2. ε followed by ο contracts into ου; followed by ει, into ει.

3. A contracted ultimate takes the circumflex accent if the penult is accented, as -έος, -οῦς; -έει, -εῖ.

4. A short vowel is sometimes lengthened in the inflection of words. This is called *formative* lengthening, as σκηνο-, but 1 aor. stem ἐσκηνωσ-; γενν-, but 1 aor. pass. ἐγεννήθη-.

5. A short vowel between two consonants is sometimes dropped (syncope): πατρός for πατέρος.

6. δόξα and ἀλήθεια have short α in nom., acc., and voc. sing.

7. -ης is the ending of many masculines of the First declension.

8. The paradigms of the Third declension are arranged according to the stem-ending.

9. Some of these stems end in lingual mutes (τ, δ, θ), as χάρις, gen. sing. χάριτ-ος; θέλημα, θελήματ-ος; αἷμα, αἵματ-ος; φῶς, φωτ-ός; ὄνομα, ὀνόματ-ος.

10. Some end in liquids (λ, ν, ρ), as πατήρ, (πατέρος) πατρ-ός; ἀνήρ, (ἀνέρος) ἀν(δ)ρ-ός (§ **13**, 10).

11. Adjectives are of three classes (§ **43**).

12. Adjectives of two endings, as -ης, -ες, are of the Third declension, as μονογενής, πλήρης (§ **46**).

13. In forming the 1 aor. stem, in vowel stems a short vowel is generally lengthened: σκηνο-, 1 aor. act. ἐ-σκηνωσ-; θεα-, 1 aor mid. ἐ-θεᾱσ- (§ **90**, 1); γεννα-, 1 aor. pass. ἐγεννηθη-.

14. The augment in the 1 aor. is found only in the indicative (§ **108**, 1).

15. In reduplication, verbs beginning with a mute and liquid repeat the first consonant with ε, as κέ-κραγ-εν.

4. GRAMMAR LESSON.

1. § **1**. The Letters of the Greek Alphabet.
2. § **7**, 1. Contraction of Vowels.
3. § **11**, 3. Syncope.
4. § **13**, 10. Epenthesis.
5. § **18**, 1, 2. Accent as affected by Contraction.
6. § **29**, 3, *b*. Inflection of ἀλήθεια and δόξα.
7. § **27**, 2, *b*. Case-endings of the Third Declension.
8. § **39**, 1, *b*. Formation of the Nom. Sing. of Masculines and Feminines of the Third Declension.
9. § **57**, 1. Inflection of αὐτός.
10. § **75**, 1, 2. Reduplication.

5. VOCABULARY.

1. ἀλήθεια, -ᾱς, ἡ, *truth.*
2. δόξα, -ης, ἡ, *glory.*
3. ἐγώ, *I.*
4. ἡμεῖς, *we.*
5. ἡμῖν, *to us.*
6. ἡμῶν, *of us, our.*
7. θεάομαι, *I behold, look upon.*
8. κράζω, *I cry aloud.*
9. λέγω, *I say.*
10. μονογενής, -ες, *only-begotten.*
11. πατήρ, πατρός, ὁ, *father.*
12. πλήρης, -ες, *full.*
13. σκηνόω, -ῶ, *I dwell.*
14. χάρις, χάριτος, ἡ, *grace.*

6. EXERCISES.

1. Translate: 1. Σὰρξ ἐγένετο. 2. Ἐν τῷ κόσμῳ σκηνόω. 3. Τὴν δόξαν αὐτοῦ θεάομαι. 4. Εἰς τὰ ἴδια ἦλθεν ἀπεσταλμένος παρὰ πατρὸς, καὶ ἐσκήνωσεν ἐν ἡμῖν, ἀλλ' οἱ ἴδιοι αὐτὸν οὐκ ἔλαβον. 5. Ἦν μονογενὴς παρὰ θεοῦ, πλήρης φωτὸς καὶ χάριτος. 6. Ἰωάνης ἦλθεν ἵνα μαρτυρήσῃ περὶ αὐτοῦ. 7. Πάντες αὐτὸν οὐκ ἔλαβον. 8. Μαρτυρεῖ, μαρτυρήσῃ; γέγονεν, κέκραγεν; λέγων, ἐρχόμενος, ἀπεσταλμένος.

2. Translate: (*a*) from the literal translation orally into Greek: 1. Vv. 1–3. 2. Vv. 4, 5. 3. Vv. 6–8. 4. Vv. 9, 10. 5. Vv. 11–13.

(*b*) 1. This man came for a witness. 2. We beheld the glory of God. 3. He was the only-begotten of the father, full of life and truth. 4. The word became man and dwelt in the world, but the world knew him not 5. He came in-order-that all might bear-witness. 6. He gave to-those-believing on his name power to become children of God.

7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Contraction of *-εο* and *-εει*. 3. *Formative* lengthening of short vowel. 4. *πατρός* for *πατέρος*. 5. *ἀνδρός* for *ἀνέρος*. 6. Mutes. 7. Liquids. 8. Adjectives in *-ος, -η, -ον*. 9. Adjectives in *-ης, -ες*. 10. Inflection of article. 11. The augment. 12. Reduplication. 13. Participles *-ων, -ουσα, -ον*. 14. Participles *-όμενος, -η, -ον*. 15. Personal endings of pres. ind. act. 16. Of 2 aor. ind. act.

LESSON VIII.

1. TEXT.

JOHN i. 15 *b*–17. — οὗτος . . . ἐγένετο.

2. NOTES.

1. εἰπών, *having said:* (*a*) -ων is the sign of a part.; (*b*) the accent marks it as 2 aor. part.; (*c*) with the art. the part. is equivalent to the relative with the finite verb: ὁ εἰπών = *he-who-said*.

2. ὀπίσω, *after:* (*a*) adv., used in N. T. as a prep. with gen., denoting here time.

3. μου, *of-me:* (*a*) gen. of pers. pron. of 1 pers. ἐγώ; (*b*) an *enclitic*, as it loses its own accent, and is pronounced as if a part of the preceding word (§ **20**, 1, *a*).

4. ἐρχόμενος, *coming:* (*a*) -όμενος, sign of pres. part. mid. and pass.; (*b*) ὁ ἐρχόμενος = *he-who-comes* (see εἰπών above).

5. ἔμπροσθέν, *before:* (*a*) adv., used also as a prep. with gen., as here; (*b*) has two accents, because, if a word which has the acute on the antepenult comes before an enclitic, it also takes the acute on the *ultima* (§ **20**, 2, *b*).

6. ὅτι, *because:* (*a*) a causal conj.

7. πρῶτός, *first:* (*a*) -ος marks an adj. of First and Second declensions; (*b*) an ordinal numeral adj. (§ **53**, 1); (*c*) adds an acute on the ultimate, because it precedes an enclitic (§ **20**, 2, *b*).

8. πληρώματος, *of-fullness:* (*a*) -ος marks gen. sing. of Third decl.; (*b*) stem πληρωματ-, ending in a lingual mute (§ **40**, 2); (*c*) to form the nom., final τ of the stem is dropped, τὸ πλήρωμα.

9. χάριν, *grace:* (*a*) for χάριτα, acc. sing. of χάρις; (*b*) *barytone* stems (§ **16**, 6) in ιτ-, of the Third decl., commonly omit τ in the acc. sing., and take the case-ending -ν (§ **40**, 2).

10. ἀντί, *for, instead-of:* (*a*) prep. always governing the gen.

11. νόμος, *law:* (*a*) -ος marks the Second decl., cf. λόγος, θεός, ἄνθρωπος, κόσμος.

12. Μωυσέως, *of-Moses:* (*a*) the word *Moses* in N. T. is declined in two ways (§ **42**, 3); (*b*) the gen. always ends in -έως (Third decl.), as if from the nom. Μωϋσεύς (§ **40**, 6), which never occurs; (*c*) the nom. Μωυ-σῆς is written as a dissyllable by Tr and WH, but T regards it a trisyllable, Μωϋσῆς (on *Diæresis*, cf. § **8**).

13. ἐδόθη, *it-was-given:* (*a*) ε-, augment, sign of past tense; (*b*) root δο-, *give;* (*c*) -θη marks the 1 aor. pass., 3 pers. sing. (§ **95**, 1; § **108**, 1); (*d*) pres. ind. act. δίδωμι, *I give.*

14. Ἰησοῦ, *of-Jesus:* (*a*) -ου marks gen. sing. of Second decl.; (*b*) nom. Ἰησοῦς, the only proper noun of this decl. ending in -ους (§ **37**, 6).

15. Χριστοῦ, *of-Christ:* (*a*) -ου marks gen. sing. of Second decl.

3. OBSERVATIONS.

1. The accent sometimes marks a special form, as the accent on -ών in εἰπών, indicating 2 aor. part. act.

2. An enclitic is a word which loses its own accent, as μοῦ.

3. The word before an enclitic preserves its proper accent, as ὀπίσω μου.

4. A word which has the acute on the antepenult (proparoxytone) adds an acute on the ultima, as ἔμπροσθέν μου.

5. A word which has the circumflex on the penult (properispomenon) adds an acute on the ultima, as πρῶτός μου.

6. With the article, the participle is equivalent to the relative with the finite verb: ὁ εἰπών, *he who said,* ὁ ἐρχόμενος, *he who comes.*

7. Ἰησοῦς, gen. Ἰησοῦ, is the only proper noun of the Second decl. ending in -ους.

8. Barytone stems (§ **16**, 6) in *-ιτ-*, of the Third decl., commonly omit *τ* in the acc. sing., and take the case-ending *-ν*, as *χάριν* for *χάριτα* (§ **40**, 2).

9. *-έως* marks the gen. sing. of nouns of the Third decl. ending in *-εύς*.

10. The diæresis is a double dot sometimes written over the second of two vowels, to show that they do not form a diphthong.

11. Μωυ-σῆς, so Tr WH, but T and many others write Μωϋσῆς.

12. *-ών* is the sign of the 2 aor. part. act.

13. *-θή* indicates 3 pers. sing. 1 aor. pass., *-θησαν* 3 pers. plur.: *ἐδόθη, ἐγεννήθησαν.*

4. GRAMMAR LESSON.

1. § **8**. Diæresis.
2. § **20**, 1. Enclitics.
3. § **20**, 2. Accent of Words before Enclitics.
4. § **27**, 2, *a*. Case-endings of Second Declension.
5. § **35**, 1. Terminations of Second Declension.
6. § **39**, 1. Formation of Cases of Third Declension.
7. § **71**, 1. The Tenses.

5. VOCABULARY.

1. *εἶπον, I said.*
2. *εἰπών, having said.*
3. *ἔμπροσθεν, before.*
4. *μοῦ, my.*
5. Μωυσῆς, *-έως, Moses.*
6. *νόμος, ὁ, law.*
7. *ὀπίσω, after.*
8. *ὅτι, for, because.*
9. *πλήρωμα, -τος, τό, fullness.*
10. *πρῶτος, -η, -ον, first.*

6. EXERCISES.

1. Translate: **1.** Ὁ *εἰπών, ὁ ἐρχόμενος.* **2.** Ὀπίσω *μου, ἔμπροσθέν μου, πρῶτός μου.* **3.** Οὗτος *ἐν τῷ κόσμῳ πρῶτός μου ἦν.* **4.** Ἐκ

τοῦ πληρώματος αὐτοῦ πάντες ἔλαβ ν. 5. Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 6. Τὸν νόμον αὐτοῖς ἔδωκεν. 7. Τὸ φῶς καὶ ἡ ζωὴ καὶ ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐδόθησαν. 8. Ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβεν, ἦλθεν, ἔγνω, ἐγεννήθησαν.

2. Translate: 1. God gave the law. 2. The law was given to them. 3. We all received grace. 4. Truth came through Jesus Christ. 5. I see him, but I do not know him. 6. John bears witness concerning the truth. 7. He who comes after me has been before me. 8. He came, he was, he became, he received, he shines, he lighteth, he bears witness; he dwelt, we beheld, we received.

7. TOPICS FOR STUDY.

1. Diphthong ωυ. 2. Contraction of -εει. 3. Diæresis. 4. Enclitics. 5. Accent of word before enclitic. 6. Stems of nouns. 7. Terminations of Second declension. 8. χάριν for χάριτα. 9. πατρός for πατέρος. 10. Inflection of ἐγώ. 11. Of αὐτός. 12. Of the article. 13. The voices. 14. The moods. 15. The tenses. 16. -ων and -ών.

LESSON IX.

1. TEXT.

JOHN i. 18, 19.

2. NOTES.

1. οὐδείς, *no-one*: (*a*) from οὐδέ and εἷς; (*b*) the numeral εἷς is inflected (§ **54**, 1), whence we have nom. sing. οὐδείς, οὐδεμία, οὐδέν (§ **54**, NOTE 1).

2. ἑώρακεν, *he-has-seen*: (*a*) an irregular perf. from ὁράω: (*b*) ε- is not the augment, but the reduplication before the vowel ο, which is lengthened to ω; (*c*) -ν movable; (*d*) -ε(ν) marks the pers. end. of perf. 3 pers. sing., cf. γέγονεν (II. N. 9).

3. ἐξηγήσατο, *he-declared:* (*a*) compounded of ἐκ (before a vowel ἐξ) and ἡγέομαι, a deponent mid. verb; (*b*) -σ- marks 1 aor.; (*c*) -σατο marks 3 pers. sing. of 1 aor. ind. mid. (§ **108**, 1); (*d*) verbs beginning with a vowel take the temporal augment, *i. e.* the initial vowel is lengthened (§ **74**, 2); (*e*) a long vowel remains unchanged, as ἡγέομαι, ἡγήσατο.

4. αὕτη, *this:* (*a*) demonstrative pron, nom. fem. sing. (§ **63**, 1); (*b*) cf. οὗτος, masc. sing.

5. ἐστὶν, *is*: (*a*) -ν movable; (*b*) 3 pers. sing. pres. ind. from εἰμί, *I am* (§ **122**, 16).

6. Ἰωάνου, *of-John:* (*a*) -ου here marks gen. sing. masc. of first declen. (§ **30**, 1); (*b*) nom. sing. Ἰωάνης.

7. ὅτε, *when:* (*a*) adverb of time.

8. ἀπέστειλαν, *they-sent:* (*a*) compounded of ἀπό and στέλλω; (*b*) root στελ-, cf. ἀπεσταλμένος; (*c*) ε-, the syllabic augment, follows the preposition and takes the place of its final vowel; (*d*) a liquid verb, because stem ends in λ; (*e*) 1 aor. stem of liquid verbs rejects -σ- the sign of 1 aor., and lengthens the vowel of the stem (*compensative* lengthening, §**6**, 2) in compensation for it (§**90**, 2), στειλ- for στελσ-; (*f*) -αν marks 3 pers. plur. end. of 1 aor. ind. act. (§ **108**, 4).

9. Ἰουδαῖοι, *Jews:* (*a*) -οι marks the nom. plur. masc. of Second decl.; (*b*) why circumflex on penult? (§ **17**, 3).

10. Ἱεροσολύμων, *of-Jerusalem:* (*a*) -ων marks gen. plur.; (*b*) this word is found in a threefold form in N. T., but John always uses it as a neut. plur. of Second decl., nom. plur. Ἱεροσόλυμα.

11. ἱερεῖς, *priests:* (*a*) -εῖς marks acc. plur. of nouns in -εύς; (*b*) nom. sing. ἱερεύς, a noun of the Third decl., stem ending in a diphthong (§**40**, 6); (*c*) the classical Greek would have -έᾱς, but in N. T. the acc. plur. of nouns in -εύς always ends in -εῖς, following the contraction of the nom. (§ **42**, 1).

12. Λευείτας, *Levites:* (*a*) -ᾱς marks acc. plur. of First decl.; (*b*) a masc. noun, nom. sing. ending in -ης, gen. -ου (§ **30**, 1).

13. ἐρωτήσωσιν, *they-might-ask:* (*a*) stem ἐρωτα-; (*b*) -ω- marks the subj. (§ **97**, 1, *b*); (*c*) -σω-, 1 aor. subj. (§ **108**); (*d*) -σωσι 3 pers. plur. ending of 1 aor. in subj. act. (§ **108**, 2); (*e*) -ν movable; (*f*) the augment is found only in the ind. (§ **108**, 1); (*g*) cf. πιστεύσωσιν (IV. N. 10).

14. σὺ, *thou:* (*a*) pers. pron. of second person (§ **57**, 1).

15. τίς, *who:* (*a*) the interrogative pronoun (§ **65**, 1); (*b*) the acute never changes to the grave in τίς.

16. εἶ; *art-thou?* (*a*) ; = the mark of interrogation (§ **21**); (*b*) εἶ; *art thou?* εἶ, *thou art;* (*c*) εἶ is ind. pres 2 pers. sing. of εἰμί, *I am* (§ **122**, 16); (*d*) εἰμί, *I am;* εἶ, *thou art;* ἐστί(ν), *he is.*

3. OBSERVATIONS.

1. The acute accent sometimes marks a special word, as τίς, the interrogative pronoun.

2. Final οι has the effect of a short vowel on the accent of the penult, as in Ἰουδαῖοι.

3. The mark of interrogation in Greek is the same as the English semicolon.

4. Some masculines of the first declension end in -ης, gen. -ου, as Ἰωάνης, Λευείτης.

5. The nom. plur. neut. of nouns of the second declension ends in -ᾰ.

6. The acc. plur. of nouns in -εύς ends in -εῖς.

7. The name *Jerusulem* is found in a threefold form in the N. T. (§ **42**, 3).

8. σύ is the pers. pron. of the second person.

9. The stem which is the basis of the present (στελλ-) is often not the same as the stem which appears in some of the other tenses (ἀπέ-στειλ-αν, 1 aor., ἀπε-σταλ-μένος, perf.).

10. A verb whose stem ends in a *liquid* is called a *liquid* verb, as ἀποστέλλω.

11. There are two kinds of augment, the syllabic and the temporal.

12. -σ- marks the 1 aor.; -ω- the subj.

13. In the 1 aor. the augment is found only in the ind.

14. -ωσι is the pers. ending of 3 pers. plur. act. subj.: πιστεύσωσι(ν), ἐρωτήσωσι(ν).

4. GRAMMAR LESSON.

1. § **31**, 1. Terminations of the First Declension.
2. § **57**, 1. Inflection of ἐγώ and σύ.
3. § **63**, 1. Inflection of οὗτος.
4. § **65**, 1. Inflection of τίς.
5. § **90**, 1–3. The First Aorist Stem.
6. § **108**. Inflection of 1 Aor. Ind. Act.

5. VOCABULARY.

1. εἰμί, *I am.*
2. ἐκεῖνος, *that one, he.*
3. ἐξ-ηγέομαι, *I lead out, declare.*
4. ἐρωτάω, -ῶ, *I ask.*
5. ἑώρακεν, *he has seen.*
6. ἡγέομαι, *I lead, rule.*
7. ἱερεύς, -έως, ὁ, *priest.*
8. κόλπος, -ου, ὁ, *bosom.*
9. ὁράω, -ῶ, *I see.*
10. ὅτε, *when.*
11. οὐδείς, *no one.*
12. πώποτε, *at any time.*
13. τίς, τίς, τί, *who? which?*
14. υἱός, -οῦ, ὁ, *son.*
15. ὤν, *being.*

6. EXERCISES.

1. Translate: 1. Τὸν ἄνθρωπον οὐδεὶς ἑώρακεν. 2. Ὁ Χριστὸς μονογενὴς θεὸς ἐστίν. 3. Εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἦν. 4. Αὕτη ἐστὶν ἡ μαρτυρία ἡ ἀληθινή. 5. Ἐξ Ἰεροσολύμων τοὺς ἱερεῖς πρὸς αὐτὸν ἀπέστειλαν. 6. Ἐγὼ οὐκ εἰμὶ ὁ ἄνθρωπος. 7. Σὺ τίς εἶ; σὺ Ἰωάνης εἶ; οὐκ εἰμί. 8. Ὁ προφήτης εἶ σύ; λέγει Οὐκ εἰμί. **9.** Ἐσκήνωσεν, ἀπέστειλαν · ἐθεασάμεθα, ἐξηγήσατο · ἐδόθη, ἐγεννήθησαν · μαρτυρήσῃ, πιστεύσῃ · πιστεύσωσιν, ἐρωτήσωσιν.

2. Translate: (*a*) orally into Greek from the literal translation: 1. Vv. 1–3. 2. Vv. 4, 5. 3. Vv. 6–8. 4. Vv. 9, 10. 5. Vv. 11–13. 6. Vv. 14, 15. 7. Vv. 16–18.

(*b*) 1. He sent men from Jerusalem that they might ask him, Who art thou? 2 He has seen the man. 3. The law was not given through John. 4. This man; this is the man; this witness; this is the witness. 5. Art thou the man? 6. I am not the man. 7. The Jews did not receive Christ when he came into the world. 8. He came that all might believe through him. 9. I send, I sent, he sent, they sent; I come, he came, they came; he bears witness, he believes, he says.

7. TOPICS FOR STUDY.

1. Compensative lengthening of vowels. 2. *-ν* movable. 3. *οὐ* and *οὐκ*, *ἐκ* and *ἐξ*. 4. Effect of final *οι* on the accent. 5. Proclitics. 6. *-ης*, *-ου*, *-ων*. 7. *-εύς*, *-έως*, *-εῖς* for *-έας*. 8. Inflection of *ἐγώ*, *σύ*, and *αὐτός*. 9. Inflection of the pres. ind. act. 10. Of the 1 aor. ind. act. 11. Of the 2 aor. ind. act. 12. Augment, syllabic and temporal. 13. Reduplication.

LESSON X. — REVIEW.

[This lesson is a review of everything that has preceded it. Nothing is so necessary in the acquisition of a language as constant and thorough review. One should carry forward with him at least nine tenths of what he has learned. The preceding lessons contain in all eighty-five different Greek words (omitting the seven proper names), together with a large number of grammatical forms. Many of the most important principles of the language have been considered. Others might have been brought forward, but it has been deemed wise to hold them in reserve. It is understood that the student will in no case proceed to take up Lesson XI. until this lesson, with all that it includes, is learned. Let every word, every phrase, every principle, be mastered absolutely.]

1. TEXT.

JOHN i. 1–19.

In the review of the text pursue the following order of work:

1. Pronounce aloud the Greek text repeatedly.

2. With only the literal English translation before the eye, pronounce the Greek of each verse until this can be done rapidly and without hesitation. After having mastered each additional verse, always repeat from beginning.

3. With only the English translation before the eye, write out the Greek, verse by verse; compare the result with the printed Greek; note and correct mistakes; write the Greek text of each verse until you can reproduce it without error.

4. Write out a grammatical analysis of the material of the text thus far studied under the following heads: (1) noun-forms, classifying separately in both sing. and plur., (*a*) nom. forms, (*b*) gen. forms, (*c*) dat. forms, (*d*) acc. forms; (2) verb-forms, classify separately (*a*) presents, (*b*) imperfects, (*c*) aorists, (*d*) perfects; and again, (*e*) indicatives, (*f*) subjunctives, (*g*) participles; as also (*h*) actives, (*i*) middles, (*j*) passives.[1]

5. Go through the text and select those forms and phrases which still remain unmastered. Read again the notes given upon them. *Do not leave them before these words have been mastered.*

2. GRAMMAR LESSON.

1. § 1. The alphabet.
2. § 2, 1, 2. The vowels.
3. § 3, 1, 2. Diphthongs.
4. § 4, 1, 2. Breathings.
5. § 6, 1, 2. Lengthening of vowels.

[1] The teacher should aid the pupil in this work of classifying his material. Blank-books, properly ruled, should be used. It is of extreme importance that, from the beginning, the pupil should be encouraged to do independent work.

6. § **7**, 1. Contraction of ε with ο and ει.
7. § **8**. Diæresis.
8. § **9**, 2, *a*, *b*. Elision.
9. § **10**, 1, 2. Movable consonants.
10. § **11**, 3. Syncope, — πατρός for πατέρος.
11. § **12**, 2. Classification of consonants.
12. § **12**, 2, *a*. Semivowels.
13. § **12**, 2, *b*. Mutes.
14. § **12**, 2, *c*. Double consonants.
15. § **13**, 4. A mute before σ.
16. § **13**, 5, *d*. ν (also ντ) before σ.
17. § **13**, 10. Epenthesis, — ἀνέρος, ἀνρός, ἀνδρός.
18. § **14**, 1–4. Syllables.
19. § **15**, 1–4. Quantity of syllables.
20. § **16**, 1–6. Accent.
21. § **17**, 1–3. General rules of accent.
22. § **18**, 1, 2, 4. Accent as affected by contraction and elision.
23. § **19**, 1. Proclitics.
24. § **20**, 1, 2. Enclitics.
25. § **21**. Punctuation.
26. § **23**, 3, *a–c*. Inflection and stem-characteristic.
27. § **24**, 1, 2. Number and gender.
28. § **25**, 1–3. Cases.
29. § **26**, 1, 2. Stems of nouns.
30. § **27**, 1, 2. Declensions.
31. § **28**, 1–3. Accent of nouns.
32. § **29**, 1, 2. Stems of First declension.
33. § **29**, 3, 4. σκοτίᾱ, ἀρχή, ἀλήθεια, δόξα, μαρτυρίᾱ.
34. § **30**, 1. Ἰωάνης.
35. § **31**, 1. Terminations of First declension.
36. § **34**, 1–4. Stems of Second declension.
37. § **34**, 3. λόγος, ἄνθρωπος, κόσμος.
38. § **34**, 4. τέκνον.
39. § **35**, 1. Terminations of Second declension.
40. § **38**, 1, 2. Stems of Third declension.
41. § **39**, 1. Formation of cases of Third declension.
42. § **57**, 1. Inflection of ἐγώ, σύ, αὐτός.
43. § **62**, 1. Inflection of article.
44. § **63**, 1. οὗτος.
45. § **65**, 1. τίς.
46. § **69**, 1, 2. The voices.
47. § **70** 1, 2. The moods.
48. § **71**, 1. The tenses.
49. § **72**, 1–6. General view of the tenses.
50. § **73**, 1–4. Inflection and verb-stem.

51. § **74**, 1, 2. The augment.
52. § **75**, 1, 2. Reduplication.
53. § **90**, 1–3. The first aorist stem.
54. § **104**. Inflection of pres. ind. act.
55. § **106**, § **111**. Personal endings of imperfect and 2 aorist ind. act.
56. § **106**, § **111**. Of imperfect and 2 aorist ind. mid.
57. § **108**. Inflection of 1 aor. ind. act.

3. VOCABULARY.

[The pupil is expected to give the various forms which have occurred of each of the words here given.]

Verbs.

1. ἀπο-στέλλω.
2. γεννάω, -ῶ.
3. γίνομαι.
4. γινώσκω.
5. δίδωμι.
6. εἰμί.
7. εἶπον.
8. ἔρχομαι.
9. ἐρωτάω.
10. θεάομαι.
11. ἡγέομαι.
12. ἐξ-ηγέομαι.
13. κράζω.
14. λαμβάνω.
15. κατα-λαμβάνω.
16. παρα-λαμβάνω.
17. λέγω.
18. μαρτυρέω, -ῶ.
19. ὁράω, -ῶ.
20. πιστεύω.
21. σκηνόω, -ῶ
22. φαίνω.
23. φωτίζω.

Nouns.

1. τὸ αἷμα.
2. ἡ ἀλήθεια.
3. ὁ ἄνθρωπος.
4. ὁ ἀνήρ.
5. ἡ ἀρχή.
6. ἡ δόξα.
7. ἡ ἐξουσία.
8. τὸ θέλημα.
9. ὁ θεός.
10. ἡ ζωή.
11. ὁ ἱερεύς.
12. τὰ Ἱεροσόλυμα.
13. ὁ Ἰησοῦς.
14. ὁ Ἰουδαῖος.
15. ὁ Ἰωάνης.
16. ὁ κόλπος.
17. ὁ κόσμος.
18. ὁ Λευείτης.
19. ὁ λόγος.
20. ἡ μαρτυρία.
21. ὁ Μωυσῆς.
22. ὁ νόμος.
23. τὸ ὄνομα.
24. ὁ πατήρ.
25. τὸ πλήρωμα.
26. ἡ σάρξ.
27. ἡ σκοτία.
28. τὸ τέκνον.
29. ὁ υἱός.
30. τὸ φῶς.
31. ἡ χάρις.
32. ὁ Χριστός.

Adjectives.

1. ἀληθινός.
2. εἷς.
3. ἴδιος.
4. ὁ, ἡ, τό.
5. μονογενής.
6. οὐδείς.
7. πᾶς.
8. πλήρης.
9. πρῶτος.

Pronouns.

1. αὐτός.
2. ἐγώ.
3. ἐκεῖνος.
4. ὅς, ἥ, ὅ.
5. ὅσος.
6. οὗτος.
7. σύ.
8. τίς.

Prepositions.

1. διά.
2. εἰς.
3. ἐκ.
4. ἔμπροσθεν.
5. ἐν.
6. ὀπίσω.
7. παρά.
8. περί.
9. πρός.
10. χωρίς.

Adverbs.

1. ὅτε.
2. οὐ.
3. οὐδέ.
4. πώποτε.
5. ὡς.

Conjunctions.

1. ἀλλά.
2. δέ.
3. ἵνα.
4. καί.
5. ὅτι.

4. EXERCISES.

1. With the literal translation in your hand, translate orally: 1. John i. 1–3. 2. i. 4, 5. 3 i. 6–9. 4. i. 10–13. 5. i. 14–16. 6. i. 17–19.

2. Translate into English: 1. The first Greek sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek: 1. The first English sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

4. Translate: 1. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν, ἵνα πάντες εἰς τὸ ὄνομα μονογενοῦς υἱοῦ θεοῦ πιστεύσωσιν. 2. Τὰ τέκνα τῶν ἀνθρώπων ἐκ θελήματος τῆς σαρκὸς ἐγεννήθη. 3. Ἰωάνης περὶ αὐτοῦ ἐμαρτύρησεν, ἀλλὰ τὸ τῆς ἀληθείας πλήρωμα οὐκ ἔγνω.

5. Translate: 1. All things have been made through the Son of God. 2. The Son of God became man. 3. He receives the testimony of the man because he knows him. 4. The true light, coming into the world, lighteth every man. 5. The Son of man

came into the world, and the world was made through him, but the world received him not. 6. We all received his witness, and we beheld the glory of the only-begotten Son of the Father. 7. The law was given to them through Moses, but grace and life came through Jesus Christ. 8. The Jews and the Levites did not receive the witness of John, because they were born of the will of the flesh.

LESSON XI.

1. TEXT.

JOHN i. 20–22.

2. NOTES.

1. ὡμολόγησεν, *he confessed:* (*a*) from ὁμολογέω; (*b*) ω- = temporal augment, ο being lengthened into ω (§ **74**, 6); (*c*) -σ-, sign of 1 aor.; (*d*) -σε, pers. end. of 3 pers. sing. 1 aor. ind. act. (§ **108**); (*e*) -ν movable; (*f*) stem ὁμολογε-, the ε being lengthened (*formative*, § **6**, 1) in the formation of 1 aor. stem.

2. ἠρνήσατο, *he denied:* (*a*) from ἀρνέομαι, a deponent verb; (*b*) η- = temporal augment, α being lengthened into η (§ **74**, 6); (*c*) -σα-, sign of 1 aor.; (*d*) -σατο, pers. end. of 3 pers. sing. 1 aor. ind. mid. (§ **108**); (*e*) stem ἀρνε-, the ε being lengthened into η, cf. ὡμολόγησεν.

3. ὅτι (that): (*a*) in N T. the conjunction ὅτι is often used to introduce "direct quotation," and is not to be translated, since it answers to our inverted commas (" ").

4. ἠρώτησαν, *they-asked:* (*a*) from ἐρωτάω; (*b*) η- = temporal augment; (*c*) -σαν, pers. end. of 1 aor. ind. act. 3 pers. plur. (§ **108**); (*d*) stem ἐρωτα-, α being lengthened to η in 1 aor. stem.

5. τί, *what?* (*a*) interrogative pronoun, nom. sing. neut.

6. οὖν, *then:* (*a*) conjunction, always postpositive.

7. Ἠλείας, *Elijah:* (*a*) -ᾱς, masc. end. of First declension.

8. προφήτης, *prophet:* (*a*) -ης masc. end. of First declension (§ **30**, 1); (*b*) cf. Ἰωάνης, Λευείτης.

9. ἀπεκρίθη, *he-answered:* (*a*) compounded of ἀπό and κρίνομαι: (*b*) ε-, augment; (*c*) -θη marks the 1 aor. pass. 3 pers. sing., cf. ἐδόθη (VIII. N. 13); (*d*) stem κριν- and κρι-.

10. οὔ, *no:* (*a*) οὐ, a proclitic, takes the accent when used absolutely.

11. εἶπαν, *they-said:* (*a*) -αν, pers. end. of 3 pers. plur. 1 aor. ind. act. (§ **108**).

12. ἀπόκρισιν, *answer:* (*a*) stem ἀποκρισι-, ending in a *close* vowel (§ **2**, 2); (*b*) stems of nouns ending in a close vowel are of the third declension (§ **38**, 1; § **40**, 5); (*c*) -ν marks the acc. sing. (§ **40**, 5, *note*).

13. δῶμεν, *we-may-give:* (*a*) -μεν marks pers. end. of 1 pers. plur.; (*b*) -ω- marks subj.; (*c*) root δο-, pres. ind. act. δίδωμι, *I give:* (*d*) 2 aor. subj. act. 1 pers. plur. (§ **120**).

14. πέμψᾶσιν, *to-the-ones-having-sent:* (*a*) -ν movable; (*b*) -σι marks dat. plur. of Third declension (§ **27**. 2, *b*); (*c*) 1 aor. part. from πέμψᾱς, declined like πᾶς, *all* (§ **47**. 2); (*d*) for πεμψα(ντ)σι, stem πεμπ-, from πέμπω, *I send;* (*e*) 1 aor. stem πεμπσ- = πεμψ- (§ **90**, 1; § **13**, 4).

15. σεαυτοῦ, *of-thyself;* (*a*) -ου marks gen. sing. of second declension; (*b*) the reflexive pronoun of second person, gen. sing. masc. (§ **59**, 1).

3. OBSERVATIONS.

1. Before σ, π becomes ψ, as πεμπσ-, πεμψ-.

2. The proclitic οὔ, at the end of a sentence, and when used absolutely, takes the acute accent.

3. Masculines of the first declension end in ᾱς or ης, as Ἠλείας, Ἰωάνης, Λευείτης, προφήτης.

4. Nouns whose stems end in a *consonant* or *close* vowel (ι, υ), are of the Third declension.

5. The personal pronouns are ἐγώ, *I*, and σύ, *thou*. In the oblique cases, αὐτός, *himself*, serves as the personal pronoun of the third person, *him, her, it.*

6. The acute accent of τίς, τί, interrogative, never changes to the grave.

7. The augment, the sign of *past* time, is found only in the indicative of the *historical* tenses (imperf., aor., pluperf.).

8. The *temporal* augment is made by lengthening the first syllable of verbs beginning with a vowel, cf. ὡμολόγησεν, ἠρνήσατο, ἠρώτησαν.

9. In compound verbs the augment follows the preposition, ἀπ(ε)κρίθη, ἀπ(έ)στειλαν, παρ(έ)λαβον, κατ(έ)λαβεν.

10. In the Greek verb we distinguish *nine* tense-systems, and each tense-system has a separate stem, called a *tense-stem.*

11. The aorist ind. refers to *past* time, and indicates *indefinite* action, *he confessed, he denied, they asked, he answered.*

12. There are two aorists, the *first* and the *second*. The second aorist differs from the *first* in form, but not in meaning.

4. GRAMMAR LESSON.

1. § **2**, 2. Open and close Vowels.
2. § **30**, 1, 2. Inflection of Masculines of the First Decl.
3. § **39**, 1, *c*. Formation of Acc. Sing. of Third Decl.
4. § **40**, 5. Stems of Third Decl. ending in ι.
5. § **74**, 2, 6. The Temporal Augment.
6. § **76**, 3, and N. 3. The First Aorist System.
7. § **108**, 1. Inflection of First Aorist Ind. in all Voices.

5. VOCABULARY A.

1. ἀποκρίνομαι, *I answer.*
2. ἀπόκρισις, -εως, ἡ, *answer.*
3. ἀρνέομαι, *I deny.*
4. Ἠλείας, -ου, ὁ, *Elijah.*
5. ὁμολογέω, *I confess.*
6. πέμπω, *I send.*
7. προφήτης, -ου, ὁ, *prophet.*
8. σεαυτοῦ, *of thyself* (masc.).

6. VOCABULARY B.

1 Aor. Ind. Act.	1 Aor. Ind. Mid.
ἐρωτά-ω, *I ask.*	ἀρνέομαι, *I deny.*
ἠρώτη-σα, *I asked.*	ἠρνη-σάμην, *I denied*
ἠρώτη-σας, *thou didst ask.*	ἠρνή-σω, *thou deniedst.*
ἠρώτη-σε, *he asked.*	ἠρνή-σατο, *he denied.*
ἠρωτή-σαμεν, *we asked.*	ἠρνη-σάμεθα, *we denied.*
ἠρωτή-σατε, *ye asked.*	ἠρνή-σασθε, *ye denied.*
ἠρώτη-σαν, *they asked.*	ἠρνή-σαντο, *they denied.*

1 Aor. Ind. Pass.

ἀποκρίνομαι *I answer.*
ἀπεκρί-θην, *I answered.*
ἀπεκρί-θης, *thou didst answer.*
ἀπεκρί-θη, *he answered.*
ἀπεκρί-θημεν, *we answered.*
ἀπεκρί-θητε, *ye answered.*
ἀπεκρί-θησαν, *they answered.*

7. EXERCISES.

1. Decline ὁ προφήτης, ἐγώ, and τίς. 2. Form the 1 aor. ind. in all voices of μαρτυρέω, ὁμολογέω, γεννάω, σκηνόω, and πιστεύω, and the 1 aor. mid. and pass. of θεάομαι and ἐξηγέομαι.

2. Translate: 1. Σὺ τίς εἶ; σύ Ἰωάνης εἶ; 2. Ἐγὼ οὐκ εἰμὶ ὁ προφήτης. 3. Ἠρώτησεν αὐτόν Τίς εἶ; καὶ ἀπεκρίθη Ἐγώ εἰμι Ἰωάνης. 4. Αὐτοῖς ἀπόκρισιν δίδωμι. 5. Τί λέγεις περὶ σεαυτοῦ; 6. Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. 7. Αὐτῷ ἀπόκρισιν ἔδωκεν. 8. Ἡ ἀπόκρισις αὐτοῖς ἐδόθη. 9. Φαίνει, φωτίζει, μαρτυρεῖ, ἐστίν· ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβον, ἦλθεν· ἐσκήνωσεν, ὡμολόγησεν, ἠρώτησαν· ἐδόθη, ἀπεκρίθη.

3. Translate: 1. Art thou the prophet? 2. He says, I am not. 3. He said to him, Who art thou? 4. What sayest thou of thyself? 5. He answered, I am not a priest, but I am a prophet. 6. The law gave an answer to them. 7. John confessed

and denied not. 8. He came that he might witness concerning the Christ, who is the light of the world. 9. I give, he gave, we may give, it was given.

8. TOPICS FOR STUDY.

1. Open and close vowels. 2. π before σ. 3. $o\acute{v}$ at the end of a sentence. 4. Endings $-\omega\varsigma$ and $-\eta\varsigma$. 5. Endings of stems of the Third declension. 6. Inflection of $\grave{\epsilon}\gamma\acute{\omega}$. 7. Inflection of article. 8. The acute accent on $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$. 9. Syllabic augment. 10. Temporal augment. 11. Augment in compound verbs. 12. Signification of 1 aor. tense. 13. Of 2 aor. tense. 14. Inflection of 1 aor. ind. act. 15. Of 2 aor. ind. act. 16. Synopsis of 1 aor. act. 17. $\pi\iota\sigma\tau\epsilon\upsilon o(\nu\tau)\sigma\iota\nu = \pi\iota\sigma\tau\epsilon\acute{\upsilon}o\upsilon\sigma\iota\nu$, $\pi\epsilon\mu\psi a(\nu\tau)\sigma\iota\nu = \pi\acute{\epsilon}\mu\psi\bar{a}\sigma\iota\nu$.

LESSON XII.

1. TEXT.

JOHN i. 23–25.

2. NOTES.

1. $\check{\epsilon}\phi\eta$, *he-was-saying:* (*a*) ϵ- = augment; (*b*) $-\eta$ sign of imperf. and 2 aor. ind. 3 pers. sing. of verbs in $-\eta\mu\iota$ (§ **120**); (*c*) root ϕa-, pres. ind. act. $\phi\eta\mu\acute{\iota}$; (*d*) imperf. ind. 3 pers. sing. (§ **122** 9).

2. $\beta o\hat{\omega}\nu\tau o\varsigma$, *of-one-crying:* (*a*) $-\hat{\omega}\nu$- is a contraction for $-\acute{a}o\nu$-; (*b*) $\beta o\acute{a}\omega$, *I cry aloud*, pres. part. $\beta o\acute{a}\omega\nu$, gen. sing. masc. $\beta o\acute{a}o\nu\tau o\varsigma$, contracted $\beta o\hat{\omega}\nu\tau o\varsigma$ (§ **48**, 1; § **7**, 1); (*c*) $-o\nu\tau o\varsigma$ is the ending of gen. sing. masc. of participles in $-\omega\nu$.

3. $\grave{\epsilon}\rho\acute{\eta}\mu\omega$, *in desert:* (*a*) $-\omega$ marks the dat. sing. of the Second decl.; (*b*) the article $\tau\hat{\eta}$ shows it is fem.; (*c*) nom. sing. $\check{\epsilon}\rho\eta\mu o\varsigma$, dat. sing. $\grave{\epsilon}\rho\acute{\eta}\mu\omega$, why change of accent?

4. εὐθύνατε, *make-straight:* (*a*) -ατε, ending of 1 aor. imper. act. 2 pers. plur. (§ **108**, 4); (*b*) a liquid verb, because stem ends in -ν; (*c*) 1 aor. stem εὐθῦν-, as liquid verbs reject σ (§ **90**, 2).

5. ὁδὸν, *way:* (*a*) -ν, sign of acc. sing. of Second decl.; (*b*) the article τήν shows it is fem.

6. Κυρίου, *of-Lord:* (*a*) -ου marks gen. sing. of Second decl.; (*b*) Κύριος, nom. sing.; (*c*) why change of accent in gen.?

7. Ἡσαΐας, *Isaiah:* (*a*) -ᾱς marks nom. masc. of First decl., cf. Ἡλείας; (*b*) some editors write the word Ἡσαΐας (§ **8**).

8. ἀπεσταλμένοι ἦσαν, *they-had-been-sent:* (*a*) cf. ἀπεσταλμένος (III. N. 7); (*b*) -οι marks nom. masc. plur.; (*c*) perf. part. pass.; (*d*) ἦσαν, *they-were;* (*e*) -σαν marks 3 pers. plur.; (*f*) pres. ind. εἰμί, *I am,* εἶ, *thou art,* ἐστί, *he is;* (*g*) imperf. ind. ἦν, *he was,* ἦσαν, *they were* (§ **122**, 16); (*h*) the perf. part. pass. with the 3 pers. plur. of the imperf. of εἰμί is here used as a periphrase of the pluperfect (cf. § **109**, 5).

9. Φαρισαίων, *of-Pharisees:* (*a*) -ων marks gen. plur.; (*b*) nom. sing. Φαρισαῖος, a masc. noun of Second decl.

10. τί, *why?* (*a*) acc. neut. of interrogative pronoun used with the force of an adverb.

11. βαπτίζεις, *thou baptizest:* (*a*) -εις, the sign of 2 pers. sing.; (*b*) pres. stem βαπτιζ-; (*c*) 2 pers. sing. pres. ind. act.

12. εἰ, *if:* (*a*) a conditional conjunction; (*b*) a proclitic (§ **19**, 1, *c*).

3. OBSERVATIONS.

1. *a* followed by *o* contracts into ω, βοάοντος = βοῶντος.

2. For a contracted penult the accent is regular, *i. e.* a word with a *short* ultima, if accented on a *long* penult, has the circumflex.

3. There are but few feminines of the Second declension, and they must be learned mainly by observation, ἡ ἔρημος, ἡ ὁδός.

4. The ending of the pres. part. act. is -ων, -ουσα, -ον; of pres. part. pass., -όμενος, -η, -ον; of perf. part. pass. -μένος, -η, -ον.

5. Liquid verbs reject σ in the 1 aor., and lengthen the vowel of the stem in compensation for it, as εὐθῦν-ατε.

6. The mood-suffix is the connecting vowel between the tense-stem and the personal ending.

7. The mood-suffix of the imperative in the 1 aor. act. is α, as εὐθῦν-α-τε.

8. εἶ, 2 pers. sing. ind. act. of εἰμί, can readily be distinguished from the conjunction εἰ by the accent.

4. GRAMMAR LESSON.

1. § **34**, 1–4. Inflection of Nouns of Second Declension.
2. § **44**, 3. Inflection of ἀπεσταλμένος, -η, -ον.
3. § **76**, 1–9. The Tense-Systems.
4. § **77**, 1, 2. The Tense-Stem.
5. § **78**, 1. General View of the Present Stem.
6. § **122**, 16. Inflection of εἰμί, Pres. and Imperf. Ind. Act.
7. § **1–8**. Review Lesson.

5. VOCABULARY.

1. βαπτίζω, *I baptize.*
2. βοάω, -ῶ, *I cry aloud.*
3. εἰ, *if.*
4. ἔρημος, -ου, ἡ, *desert.*
5. εὐθύνω, *I make straight.*
6. Ἡσαίας, -ου, ὁ, *Isaiah.*
7. καθώς, *according as.*
8. Κύριος, -ου, ὁ, *Lord.*
9. ὁδός, -οῦ, ἡ, *way, road.*
10. Φαρισαῖος, -ου, ὁ, *Pharisee.*
11. φημί, *I say.*
12. φωνή, -ῆς, ἡ, *voice.*

6. EXERCISES.

1. Translate: 1. Ἔφη Ἐγὼ φωνὴ ἐρχομένου εἰς τὸν κόσμον. 2. Τὴν ὁδὸν Κυρίου οἶδα. 3. Εἶπεν οὖν αὐτῷ Ἡσαίας ὁ προφήτης εἶ σύ; 4. Καὶ ὡμολόγησεν ὅτι Ἐγὼ εἰμὶ Φαρισαῖος. 5. Καὶ ἠρώτησεν αὐτὸν καὶ εἶπεν αὐτῷ Τί οὖν μαρτυρεῖς εἰ σὺ οὐκ εἶ ὁ προφήτης; 6. Ἐν ἀρχῇ ἦν ἐν τῇ ἐρήμῳ, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 7. Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. οἱ ἐρχόμενοι ἦσαν ἐκ τῶν Φαρισαίων.

2. Translate: (*a*) orally from the literal translation: 1. Vv. 16–18. 2. Vv. 19, 20. 3. Vv. 21, 22. 4. Vv. 23, 24.

(*b*) 1. Why then does he witness concerning him? 2. He answered them saying, This is the true light. 3. This was he who said, I am not Elijah. 4. He makes straight the way of the prophet. 5. They were in the desert. 6. No one has at-any-time seen the prophet. 7. I am the way, the truth, and the life. 8. I am the voice of-one-crying in the darkness of the world. 9. He was in the bosom of the father.

7. TOPICS FOR STUDY.

1. The vowels. 2. The diphthongs. 3. The breathings. 4. Diæresis. 5. Lengthening of vowels. 6. Interchange of vowels. 7. Contraction -αο, -αω, -εει, -εο, -εω, -οω. 8. The proclitics. 9. The enclitic μοῦ. 10. Terminations of First declension. 11. Terminations of Second declension. 12. Adjectives in -ος, -η, -ον. 13. Participles in -ων, -ουσα, -ον, and in -μενος, -μένη, -μενον. 14. Inflection of αὐτός, αὐτή, αὐτό. 15. Liquid verbs. 16. Tense stem. 17. Inflection of εἰμί.

LESSON XIII.

1. TEXT.

JOHN i. 26–28.

2. NOTES.

1. ὕδατι, *in* (with) *water:* (*a*) -ι marks dat. sing.; (*b*) stem ὑδατ-; (*c*) irregular neuter noun of Third decl., nom. sing. ὕδωρ (§ **41**, 1; § **39**, 1, *a*, *note*); (*d*) an initial υ always has the rough breathing (§ **4**, 3).

2. μέσος, *middle* (*midst of*): (*a*) adjective with gen.; (*b*) -ος marks masc. sing.

3. ὑμῶν, *of-you:* (*a*) -ων marks gen. plur.; (*b*) initial υ always has rough breathing, cf. ὕδατι; (*c*) pers. pron. of second pers. gen. plur.

4. στήκει, *he-stands:* (*a*) -ει marks 3 pers. sing. pres. ind. act.

5. ὃν, *whom:* (*a*) -ν marks acc. sing.; (*b*) from ὅς, ἥ, ὅ, the relative pronoun (§ **64**, 1).

6. οὐκ, *not:* (*a*) οὐκ, not οὐ, why? (§ **10**, 2).

7. οἴδατε, *ye know:* (*a*) -τε marks 2 pers. plur.; (*b*) from οἶδα, *I know*, a 2 perf. with the signification of a present; (*c*) an irregular verb from an obsolete present εἴδω (§ **124**, 64), stem ἰδ-.

8. οὗ, *of whom:* (*a*) -ου, sign of gen. sing.; (*b*) from ὅς, ἥ, ὅ, the relative pronoun; cf. ὅν, ὅ, οἷ.

9. ἄξιος, *worthy:* (*a*) -ος marks nom. sing. masc.; (*b*) stem ἀξι- ending in a vowel; (*c*) stems ending in a vowel have the fem. in ᾱ (§ **44**, 2); nom. sing. in three genders, ἄξιος, ἀξία, ἄξιον.

10. λύσω, *I-should-unloose:* (*a*) -σ- marks the 1 aor.; (*b*) -ω- indicates the subjunctive (§ **97**, 1, *b*).

11. ἱμάντα, *thong:* (*a*) stem ἱμαντ-; (*b*) -α marks acc. sing.; (*c*) stem ἱμαντ-, ending in a consonant, must be of Third decl.; (*d*) to form nom. sing., add σ to the stem, and make needful euphonic changes (§ **39**, 1, *b*), ἱμαντς, but τ before σ is dropped (§ **13**, 4), = ἱμανς, but ν before σ is dropped (§ **13**, 5, *d*) and the preceding vowel is lengthened, = ἱμᾶς, gen. sing. ἱμάντ-ος.

12. ὑποδήματος, *of-sandal:* (*a*) stem ὑποδηματ-; (*b*) -ος, sign of gen. sing. of Third decl.; (*c*) initial υ has rough breathing, cf. ὕδατι, ὑμῶν, ὑμεῖς; (*d*) in neuters the nom. is generally the same as the stem, but final τ is dropped (§ **39**, 1, *a*).

13. ταῦτα, *these-things:* (*a*) -ᾰ marks neut. plur.; (*b*) nom. neut. plur. of demonstrative pronoun οὗτος, αὕτη, τοῦτο, *this.*

14. Βηθανίᾳ, *in-Bethany:* (*a*) -ᾳ marks dat. sing. of First decl.; (*b*) ᾱ does not change into η because preceded by ι (§ **29**, 4).

15. πέραν, *beyond:* (*a*) an adverb, used like a prep., with the *gen.*

16. Ἰορδάνου, *of-Jordan:* (*a*) -ου, gen. sing. masc. of First decl.; (*b*) nom. sing. Ἰορδάνης, cf. Ἰωάνης, Λευείτης.

17. ὅπου, *where:* (*a*) adverb of place.

18. βαπτίζων, *baptizing:* (*a*) -ων marks participle.

3. FORMS FOR SPECIAL STUDY.

ὕδατι	αἵματ-ος	αἷμα	σαρκ-ός	σαρκς	σάρξ
υἱός	θελήματ-ος	θέλημα	χάριτ-ος	χαριτς	χάρις
ὑμεῖς	ὀνόματ-ος	ὄνομα	ἰμάντ-α	ἰμαντς	ἱμάς
ὑμῶν	πληρώματ-ος	πλήρωμα	πατρ-ός	πατ(έ)ρος	πατήρ
ὑποδήματος	ὑποδήματ-ος	ὑπόδημα	ἀν(δ)ρ-ός	ἀν(έ)ρ-ος	ἀνήρ

4. OBSERVATIONS.

1. An initial υ always has the rough breathing.

2. Stems of the Third declension may generally be found by dropping the ending -ος of the gen. sing.

3. Most neuter nouns of Third decl. form the nom. sing. by dropping final τ of stem.

4. A word with a short ultima, if accented on the antepenult, has the acute; if on a long penult, the circumflex.

5. To form the nom. sing. of masc. and fem. nouns of Third decl., add σ to the stem and make needful euphonic changes. But stems in ρ reject σ and lengthen a preceding ε to η.

5. GRAMMAR LESSON.

1. § **13**, 4, 5, *d*. Mutes and ν before σ.

2. § **39**, 1, *a*. Formation of Nom. Sing. of Neuters of Third Declension.

3. § **39**, 1, *b*. Formation of Nom. Sing. of Masc. and Fem. Nouns of Third Declension.

4. § **44**, 2. Inflection of ἄξιος, -ᾱ, -ον.

5. § **63**, 1. Inflection of οὗτος, αὕτη, τοῦτο.

6. § **64**, 1. Inflection of ὅς, ἥ, ὅ.

7. § 77, 2. The Variable Vowel of the Ind. and Subj.
8. § 97, 1, *a*, *b*. The Mood Suffixes of the Ind. and Subj.
9. § 69–73. Review Lesson.

6. VOCABULARY.

1. ἄξιος, -ᾱ, -ον, *worthy.*
2. Βηθανίᾱ, -ᾱς, ἡ, *Bethany.*
3. ἱμάς, ἱμάντος, ὁ, *thong.*
4. Ἰορδάνης, -ου, ὁ, *Jordan.*
5. λύω, *I loosen, unloose.*
6. μέσος, -η, -ον, *middle, midst.*
7. οἶδα, *I know.*
8. ὅπου, *where.*
9. πέραν, *beyond.*
10. στήκω, *I stand.*
11. ὕδωρ, ὕδατος, τό, *water.*
12. ὑπόδημα, -τος, τό, *sandal.*

7. PRINCIPLES OF SYNTAX.

1. Ὁ κόσμος αὐτὸν οὐκ ἔγνω (i. 10).
2. Ὁ νόμος διὰ Μωυσέως ἐδόθη (i. 17).
3. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης (i. 26).

Principle 1. The subject of a finite verb is in the nominative case.

1. Ἐγὼ οὐκ εἰμὶ ὁ χριστός (i. 20).
2. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Ὃν ὑμεῖς οὐκ οἴδατε (i. 26).

Principle 2. The nominatives of the pronouns of the first or second person, though indicated by the verbal suffixes, are expressed to denote emphasis.

8. EXERCISES.

1. Decline: Ἐγώ, σύ, ἄξιος, ὅς, ὁ, αὐτός, οὗτος, Ἰωάνης.

2. Analyze: Ἀπεκρίθη, ἐδόθη, ἐγεννήθησαν, οἴδατε, ἐγένετο, ἦν.

3. Translate: 1. Αὐτῷ ἀπεκρίθη λέγων Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 2. Οὐκ εἰμὶ ἄξιος ἵνα μαρτυρήσω περὶ τῆς ἀληθείας. 3. Τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ λύω. 4. Πέραν τῆς Βηθανίας, ὅπου ὁ προφήτης ἐσκήνωσεν, ταῦτα ἐγένετο. 5. Τὴν ἀπόκρισιν ταύτην τοῖς πέμψασιν ἡμᾶς ἔδωκα.

4. Translate: 1. Ye do not know them, but I know them. 2. John baptizes beyond the Jordan, where the prophet bears witness. 3. I see the man of God. 4. This is he who said, He who comes after me has been before me. 5. The prophet is worthy that he should bear witness concerning the Christ. 6. We beheld the glory of-the-only-begotten of the father. 7. Art thou a prophet? he answered, No. 8. This man and his father came from beyond Jordan. 9. The laws were given through the prophets. 10. If thou art not a prophet, why then dost thou bear witness concerning the light, coming into the world?

9. TOPICS FOR STUDY.

1. Initial *υ*. 2. Mutes before *σ*. 3. Stem of Third declension. 4. Formation of nom. sing. of masc. and fem. nouns of Third decl. 5. Formation of nom. sing. neut. 6. Endings *-ος, -η, -ον,* and *-ος, -ᾱ, -ον*. 7. The inflection of article. 8. Of the relative pronoun. 9. The voices. 10. The moods. 11. Principal and historical tenses. 12. The root. 13. Verb-stem. 14. Simple stem. 15. Present stem. 16. Pure, mute, liquid verbs.

LESSON XIV.

1. TEXT.

JOHN i. 29–31.

2. NOTES.

1. *ἐπαύριον, on the morrow:* (*a*) an adverb of time, compounded of the prep. *ἐπί* and the adverb *αὔριον*; (*b*) the adverb is here accompanied by the article (*τῇ*), a construction implying its use in place of an adjective and the omission of the noun *ἡμέρᾳ, day,* dat. sing.

2. *Ἰησοῦν, Jesus:* (*a*) *-ν* marks acc. sing. (§ **37**, 6).

3. Ἴδε, *behold:* (*a*) an imper. 2 pers. sing. (from εἶδον, *he saw*), here used as an interjection.

4. αἴρων, *bearing:* (*a*) -ων, the sign of the pres. part.; (*b*) from αἴρω, *I bear;* (*c*) ὁ αἴρων = *he-who-bears*, cf. ὁ εἰπών, ὁ ἐρχόμενος, ὁ ὤν.

5. ἁμαρτίαν, *sin:* (*a*) stem ending ᾱ being preceded by ι, does not change into η (§ **29**, 4); (*b*) -ν marks acc. sing.

6. ἐστιν, *he is:* (*a*) -ν movable; (*b*) no accent, because an enclitic, the accent being thrown on the preceding word; (*c*) but in case of emphasis, ἐστί retains accent (§ **20**, 1, *c*, 3).

7. ὑπὲρ, *about:* (*a*) initial υ has rough breathing; (*b*) prep. here governing the gen.

8. ἔρχεται, *he comes:* (*a*) -ται, ending of 3 pers. sing., pass. and mid. of principal tenses (§ **98**, 1); (*b*) from ἔρχομαι, deponent verb, 3 pers. sing pres. mid., cf. ἐρχόμενος.

9. ἀνὴρ, *man:* (*a*) stem ἀνερ-; (*b*) stems of the Third decl. in ρ reject the ending ς of the nom. sing. and lengthen a preceding ε to η (§ **39**. 1, *b*); the gen. sing. is ἀνδρός (ἀν(ε)ρος, ἀνρός, ἀνδρός) (§ **40**, 3, *note;* § **13**, 10).

10. κἀγὼ, *and I:* (*a*) compounded of two words, καί and ἐγώ; (*b*) -αι and ε- are contracted into one syllable; (*c*) the mark (᾽) over the contracted syllable is the *coronis;* (*d*) this contraction is called *crasis* (mingling) (§ **9**, 1).

11. ᾔδειν, *I knew:* (*a*) -ειν marks 1 pers. sing. 2 pluperf. (§ **112**, 2); (*b*) an irreg. verb from an obsolete present εἴδω (§ **124**, 64); (*c*) 2 perf. οἶδα *I know*, with signif. of a present; (*d*) 2 pluperf. ᾔδειν, *I knew*, with signif. of an imperf.; (*e*) η-, the reduplication, the same as the temporal augment, the first vowel of diphthong ει (in εἴδω) being lengthened into η, and ηι then becomes η (§ **74**, 6; § **3**. *b*).

12. φανερωθῇ, *he should be made manifest:* (*a*) vowel stem φανερο-; (*b*) -θ- marks 1 aor. pass.; (*c*) ο of stem in 1 aor. stem lengthened to ω, cf. ἐσκήνωσεν (§ **90**, 1); (*d*) η is mood vowel of the subj.; (*e*) form, 3 pers. sing. 1 aor. subj. pass. (§ **108**, 1).

13. Ἰσραήλ, *Israel:* (*a*) a masc. noun, indeclinable.

14. διά, *on account of*: (*a*) prep. here governing the acc.

15. ἦλθον, *I came*: (*a*) -ον is the ending of the 1 pers. sing. as well as the 3 pers. plur. 2 aor. ind. (§ **111**, 1); (*b*) the context must decide the form; (*c*) the subject ἐγώ, being emphatic, is expressed.

3. FORMS FOR SPECIAL STUDY.

ἀλλ᾽ ἐκ	ἐκ θεοῦ	ὁ, ἡ, οἱ, αἱ	ἔμπροσθέν μου
ἀλλ᾽ ἵνα	ἐξ αἱμάτων	εἰς, ἐν, ἐκ	ὀπίσω μου
δι᾽ αὐτοῦ	οὐ παρέλαβον	εἰ, ὡς	πρῶτός μου
κἀγώ for	οὐκ εἰμί	οὐ	οὗτός ἐστιν
καὶ ἐγώ	οὐκ οἶδατε		οὐκ εἰμὶ ἐγώ

4. OBSERVATIONS.

1. *Elision* is the cutting off of a short final vowel when the next word begins with a vowel. An apostrophe marks the omission.

2. *Crasis* is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word, and is marked with a *corōnis* over the contracted syllable, the accent of the first word being lost.

3. When the next word begins with a vowel, ἐκ becomes ἐξ, and οὐ becomes οὐκ.

4. A proclitic is a word which has no accent, and is pronounced as if it were part of the following word.

5. An enclitic is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

6. The word before an enclitic preserves its proper accent, and if proparoxytone or properispomenon, adds an acute on the ultima.

7. In case of emphasis, an enclitic retains its accent.

5. GRAMMAR LESSON.

1. § 9, 1. Crasis.
2. § 11, 3; § 40, 3, N. Syncope.
3. § 13, 10. Epenthesis.
4. § 20, 1, *c*. Enclitics.
5. § 39, 1, *b*; § 40, 3. Formation of Nom. Sing. of Stems of Third Declension ending in ρ.
6. § 75, 1–3. Reduplication.
7. § 102, 1. The Participle.
8. § 105. Inflection of the Pres. Ind. Mid. and Pass.
9. § 9–12, 14–17. Review Lesson.

6. VOCABULARY.

1. αἴρω, *I take away, bear.*
2. ἁμαρτία, -ᾱς, ἡ, *sin.*
3. ἀμνός, -οῦ, ὁ, *lamb.*
4. βλέπω, *I see.*
5. διά, *on account of.*
6. ἐπαύριον, *on the morrow.*
7. ᾔδειν, *I knew.*
8. ἴδε, *behold! see thou!*
9. κἀγώ = καὶ ἐγώ, *and I.*
10. ὑπέρ, *about, in reference to.*
11. φανερόω, -ῶ, *I make manifest*

7. PRINCIPLES OF SYNTAX.

1. Ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ (i. 31).
2. Καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο (i. 20).

Principle 3. The nominative of the third person is omitted when it is expressed or implied in the context.

1. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
2. Σὺ τίς εἶ; (i. 19).
3. Οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (i. 11).

Principle 4. A finite verb agrees with its subject nominative in number and person.

8. EXERCISES.

1. Decline: ἁμαρτία, ἀμνός, οὗτος, ὅς, ἐγώ.

2. Conjugate: βλέπω, εἶπον, ἔρχομαι, ᾔδειν, γέγονα.

3. Translate: 1. Τὸν ἄνθρωπον ἐρχόμενον πρὸς αὐτοὺς βλέπουσιν. 2. Καὶ λέγει Οὐκ εἰμὶ ὁ ἀνὴρ ἀπεσταλμένος παρὰ θεοῦ. 3. Οὗτός ἐστιν ὁ ἀμνὸς τοῦ θεοῦ. ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 4. Εἰς τὸν κόσμον ἦλθεν κἀγὼ οὐκ ᾔδειν αὐτόν. 5. Ἔρχεται ὁ προφήτης λέγων Διὰ τοῦτο ἦλθον ἐν ὕδατι βαπτίζων. 6. Ἔρχεται ἵνα περὶ τοῦ φωτὸς μαρτυρήσῃ, καὶ ἵνα ὁ Χριστὸς τῷ Ἰσραὴλ φανερωθῇ. 7. Τὴν ἁμαρτίαν τῶν ἀνθρώπων τὸ φῶς τοῦ κόσμου αἴρει.

4. Translate: (*a*) from the literal translation orally: 1. Vv. 19, 20. 2. Vv. 21, 22. 3. Vv. 23, 24. 4. Vv. 25, 26. 5. Vv. 27, 28. 6. V. 29. 7. V. 30. 8. V. 31.

(*b*) 1. This is the lamb of God which beareth the sin of the world. 2. There was a man sent from God. 3. He comes after me, but he has been before me. 4. He came that he might bear witness concerning the light, and that Christ might be manifested to Israel. 5. I am not a prophet, but I know the prophet. 6. I knew this man. 7. The law was not given through John, but through Moses.

9. TOPICS FOR STUDY.

1. Iota subscript. 2. Crasis, as in κἀγώ. 3 Syncope, as in πατρός, ἀν(δ)ρός. 4. Epenthesis, as in ἀνδρός. 5. Enclitics μοῦ and forms of εἰμί. 6. Nom. sing. of stems of Third decl. in ρ. 7. Inflection of αὐτός. 8. Inflection of οὗτος. 9. Eight classes of verbs in -ω. 10. Two classes of verbs in -μι. 11. Reduplication. 12. Inflection of the pres. ind. (act., mid., and pass.). 13. Inflection of the pres. part. λύων, λύουσα, λῦον.

LESSON XV.

1. TEXT.

JOHN i. 32–34.

2. NOTES.

1. ἐμαρτύρησεν, *he bare witness:* (*a*) ἐ- augment; (*b*) stem μαρτυρε-; (*c*) -σε marks 1 aor. 3 pers. sing.; (*d*) 1 aor. stem μαρτυρησ- (§ **90**, 1); (*e*) -ν movable; (*f*) a pure verb (§ **73**, 4).

2. Τεθέαμαι, *I have beheld:* (*a*) from θεάομαι, a deponent verb, cf. ἐθεασάμεθα; (*b*) -μαι marks perf. mid. and pass. 1 pers. sing.; (*c*) τε- is reduplication, sign of completed action (§ **75**, 1); (*d*) the rough mute θ becomes smooth in reduplication.

3. καταβαῖνον, *descending:* (*a*) -ον marks neut. ending of part., -ων, -ουσα, -ον; (*b*) here acc. sing. neut.; (*c*) καταβαίνων, but καταβαῖνον, why? (*d*) from κατά, *down*, and βαίνω, *I go.*

4. περιστερὰν, *dove:* (*a*) -αν marks acc. sing. of First decl.; (*b*) -ᾱ does not change into η because preceded by ρ (§ **29**, 4).

5. οὐρανοῦ, *of-heaven:* (*a*) -οῦ marks gen. sing. of Second decl.

6. ἔμεινεν, *it-abode:* (*a*) ε-, augment; (*b*) -ν movable; (*c*) -ε(ν) marks 3 pers. sing.; (*d*) root μεν-, therefore a liquid verb; (*e*) ε of root is lengthened into ει to form 1 aor. stem (§ **90**, 2).

7. με, *me:* (*a*) μέ is an enclitic (§ **20**, 1, *a*); (*b*) acc. sing. of ἐγώ.

8. βαπτίζειν, *to baptize:* (*a*) -ειν marks the infinitive act.; (*b*) the stem marks the present.

9. μοι, *to-me:* (*a*) μοί is an enclitic (§ **20**, 1 *a*); (*b*) dat. sing. of ἐγώ.

10. ἐφ', *upon:* (*a*) ἐπί before a word beginning with a vowel becomes ἐπ', as ἐπ' αὐτόν; (*b*) when the vowel of the second word has the *rough* breathing, the smooth mute π changes into its cognate *rough* mute φ (§ **9**, 2, *c*), as ἐφ' ὅν.

11. ἄν: (*a*) the adverb ἄν, in a dependent clause with the subjunctive, is untranslatable.

12. ἴδῃς, *thou mayst see:* (*a*) -ῃς marks subj. 2 pers. sing.; (*b*) from εἶδον, *I saw*, cf. ἴδε; (*c*) 2 aor. subj. 2 pers. sing. (§ **124**, 64; § **111**, 1).

13. μένον, *abiding:* (*a*) -ον marks neut. of part. in **-ων**; (*b*) acc. sing. neut. pres. part., stem μεν-; (*c*) cf. καταβαῖνον.

14. πνεύματι, *with* (in) *Spirit:* (*a*) -ι marks the dat. sing.; (*b*) stem πνευματ-, of the Third decl.; (*c*) πνεῦμα, nom. sing. neut., τ of stem being dropped (§ **39**, 1, *a*).

15. ἁγίῳ, *holy:* (*a*) -ῳ, sign of dat. sing.; (*b*) an adj. of First and Second decl., -ος, -ᾱ, -ον, stem end. in a vowel (§ **44**, 2); (*c*) dat. sing. neut., agreeing with πνεύματι; (*d*) cf. ἄξιος, -ᾱ, -ον.

16. ἑώρακα, *I have seen:* (*a*) -κα marks the perf. act. 1 pers. sing.; (*b*) cf. ἑώρακεν.

17. μεμαρτύρηκα, *I have borne witness:* (*a*) -κα marks the perf. act. 1 pers. sing. (§ **92**, 1); (*b*) stem μαρτυρε-, a vowel verb; (*c*) με-, reduplication (§ **75**, 1); (*d*) final ε of stem lengthened before -κα (§ **92**, 3).

18. υἱὸς, *son:* (*a*) -ος marks Second decl.; (*b*) υἱ = *hwi*, diphthong with rough breathing.

3. FORMS FOR SPECIAL STUDY.

ἐρωτάω, -ῶ	ἠρώτησαν	ἀποστέλλω
μαρτυρέω, -ῶ	ἐμαρτύρησε(ν)	ἀπέστειλαν
ὁμολογέω, -ῶ	ὡμολόγησε(ν)	μένω
σκηνόω, -ῶ	ἐσκήνωσε(ν)	ἔμεινεν

OBSERVATIONS.

1. Verbs whose themes or stems end in a vowel are called vowel or pure verbs.

2. Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following vowel.

3. The aorist (*ἀόριστος, indefinite*) represents an action as indefinite, that is, as simply *brought to pass.*

4. The aorist indicative represents an action simply as brought to pass or done at a *past* time, without regard to the time it occupied. The sign of past time is the augment.

5. The augment has two forms, the syllabic and the temporal. The syllabic is made by prefixing ε-, the temporal by lengthening an initial vowel.

6. The stem of 1 aor. act. is formed by adding -σα to the theme.

7. In vowel verbs, a short vowel at the end of the theme becomes long before σ.

8. Liquid verbs (*i. e.* verbs whose themes end in λ, μ, ν, ρ,) reject σ in the first aorist, and lengthen the theme-vowel in compensation.

9. The personal endings of the 1 aor. ind. are -ᾰ, -ᾰς, -ε; -ᾰμεν, -ᾰτε, -ᾰν.

5. GRAMMAR LESSON.

1. § 12, 2, *b*. Mutes, smooth, middle, rough.
2. § 9, 2, *c*; § 13, 7. Elision before a Rough Breathing.
3. § 20, 1, *a*. The Enclitics of the Pronoun of First Person.
4. § 44, 2. Inflection of δίκαιος.
5. § 79, 1. First Class of Verbs.
6. § 92, 1–3. The First Perfect Stem.
7. § 98, 1–3. Personal Endings of the Indicative.
8. § 99, 1–3. Use of the Endings.
9. § 104. Inflection of the Subjunctive Active.
10. § 109, 2; § 99, 4. Inflection of Perfect Ind. Act.

6. VOCABULARY.

1. ἅγιος, -ᾱ, -ον, *holy.*
2. εἶδον, *I saw.*
3. καταβαίνω, *I descend.*
4. μένω, *I abide, remain.*
5. οὐρανός, -οῦ, ὁ, *heaven.*
6. περιστερά, -ᾶς, ἡ, *dove.*
7. πνεῦμα, -τος, τό, *spirit.*

7. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).

2. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου (i. 28).

Principle 5. A neuter plural nominative often takes a singular verb

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).

2. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).

3. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (i. 20).

Principle 6. After copulative[1] verbs the predicate noun is in the same case as the subject.

8. EXERCISES.

1. Decline: περιστερά, οὐρανός, πνεῦμα, λέγων.

2. Conjugate: 1 aor. ind. act. of μαρτυρέω, μένω, πέμπω; and perf. ind. act. of ὁράω and μαρτυρέω.

3. Analyze: ᾔδειν, ἴδῃς, φανερωθῇ, ἀπεκρίθη, εὐθύνατε, ἔδωκεν.

4. Translate: 1. Τὸ πνεῦμα ὡς περιστερὰ ἐξ οὐρανοῦ καταβαίνει. 2. Περὶ τῆς ἀληθείας ἐμαρτύρησεν ὁ μαθητής. 3. Ἐν ὕδατι βαπτίζει καὶ μαρτυρεῖ περὶ αὐτοῦ. 4. Ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου ἐκεῖνός μοι εἶπεν Οὗτός ἐστιν ὁ προφήτης. 5. Εἶδον τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 6. Ἑώρακα τὸν υἱὸν τοῦ θεοῦ. 7. Κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. Οὗτός ἐστιν ὁ μονογενὴς υἱὸς τοῦ θεοῦ.

5. Translate: 1. I saw the son of man coming from heaven. 2. I have beheld the Holy Spirit descending upon him. 3. He said to me, I baptize with water, but upon whom thou mayst see the Holy Spirit descending, this one it is who baptizes with the Holy Spirit. 4. He who is in the bosom of the father, this one is the only-begotten son of God. 5. I knew him not, but he

[1] *εἰμί, to be,* is the true copula, but some other verbs admit a similar construction, as *γίνομαι, to become,* λέγομαι, *to be called,* etc.

said to me, Art thou the prophet? 6. No one has seen God at any time. 7. He who comes after me, he who is in the world, he who bears the sins of men, he who sent me to baptize. 8. I have seen, I have borne witness, I have been, I have beheld.

9. TOPICS FOR STUDY.

1. Three classes of mutes. 2. Elision before rough breathing. 3. κἀγώ, ἐξ, ἄν. 4. Enclitics μοῦ, μοί, μέ. 5. Terminations of First declension. 6. Terminations of Second declension. 7. Inflection of ἐγώ. 8. Inflection of ὅς, ἥ, ὅ. 9. Contraction of vowel verbs. 10. Syllabic and temporal augment. 11. Reduplication. 12. Use of the verbal endings. 13. Inflection of pres. ind. 14. Of pres. subj. 15. Principles of Syntax (1–4).

LESSON XVI.

1. TEXT.

JOHN i. 35–38.

2. NOTES.

1. ἱστήκει, *he was standing:* (*a*) from ἵστημι, *I stand*, a verb in -μι; (*b*) -κει marks the pluperf. 3 pers. sing. (§ **92**, 5); (*c*) the stem of pluperf. is ἱστη-, but T and Tr read εἱστήκει, stem εἱστη-; (*d*) the pluperf. of this verb has the force of the imperf., cf. ᾔδειν (XIV. N. 11).

2. ἐμβλέψας, *having looked upon:* (*a*) compounded of ἐν and βλέπω, ν becoming μ before β (§ **13**, 5, *a*); (*b*) -ᾱς marks 1 aor. act. part., cf. πέμψας; (*c*) ψ = πσ, σ being the sign of 1 aor. act.

3. περιπατοῦντι, *walking:* (*a*) for περιπατέ-οντι, ι marking dat. sing.; (*b*) compounded of περί, *around*, and πατέω, *tread*; (*c*) pres. part. περιπατ(έω)ν, -ῶν, gen. sing. -(έο)ντος, -οῦντος, dat. sing. -(έο)ντι, -οῦντι (εο being contracted into ου).

4. ἤκουσαν, *they heard:* (*a*) -σαν marks 1 aor. ind. act. 3 pers. plur. (§ **108**); (*b*) ἀκουσ- is 1 aor. stem; (*c*) temporal augment, α- being lengthened into η- (§ **74**, 6).

5. αὐτοῦ, *him:* (*a*) genitive after ἤκουσαν, as verbs which signify an action of the *senses* govern the gen.

6. λαλοῦντος, *speaking:* (*a*) λαλέω, *I speak*, pres. part. λαλέων, contr. λαλῶν, gen. sing. λαλ(έο)ντος, contr. λαλοῦντος, cf. περιπατοῦντι; (*b*) participle agreeing with αὐτοῦ.

7. ἠκολούθησαν, *they followed:* (*a*) from ἀκολουθέω, 1 aor. ind. act. 3 pers. plur.; (*b*) cf. ἤκουσαν, ἠρώτησαν: (*c*) with the dative, as verbs signifying *association* or *approach* govern the dative.

8. στραφεὶς *having turned:* (*a*) -είς marks the part. 2 aor. pass. (§ **113**); (*b*) from στρέφω, *I turn*, stem στρεφ-, but stem of 2 aor. pass. στραφ-, an ε of the stem becoming α (§ **96**, 2); (*c*) this verb in the pass. has a reflexive sense, *to turn one's self;* (*d*) agreeing with Ἰησοῦς.

9. θεασάμενος, *having beheld:* (*a*) θεάομαι, *I behold*, stem 1 aor. mid. θεασ-; (*b*) -άμενος marks part. 1 aor. mid. (§ **108**); (*c*) cf. ἐθεασάμεθα (i. 14), τεθέαμαι (i. 32).

10. ἀκολουθοῦντας, *following:* (*a*) for ἀκολουθ(έο)ντας; (*b*) -ας marks acc. plur. of Third or consonant decl (§ **27**, 2, *b*); (*c*) pres. part. formed by adding -ων, -ουσα, -ον, gen. sing. -οντος, -ούσης, -οντος; (*d*) stem of ending -οντ-, -ουσ-, -οντ-; (*e*) cf. λαλοῦντος, περιπατοῦντι, πιστεύουσιν (i. 12).

11. ζητεῖτε, *ye seek:* (*a*) for ζητ(έε)τε, εε being contracted into ει (§ **7**); (*b*) -ετε marks 2 pers. plur. pres. ind. (§ **104**); (*c*) cf. λέγει, βαπτίζεις, μαρτυρεῖ.

12. Ῥαββεί, *Rabbi:* (*a*) an initial ρ is generally written with the rough breathing (§ **4**, 4).

13. λέγεται, *it is said:* (*a*) -εται marks pres. ind. pass. 3 pers. sing. (§ **105**); (*b*) from λέγω, *I say;* (*c*) ὃ λέγεται, *which is called, which is.*

14. μεθερμηνευόμενον, *being interpreted:* (*a*) -όμενον marks pres. pass. part. nom. neut. agreeing with ὅ.

15. διδάσκαλε, *O master:* (*a*) -ε marks voc. sing. of second declension.

3. FORMS FOR SPECIAL STUDY.

ὤν	βοῶντος for βοάοντος
λέγων	λαλοῦντος for λαλέοντος
βαπτίζων	περιπατοῦντι for περιπατέοντι
καταβαῖνον	πιστεύουσι(ν) for πιστεύοντσι(ν)
πέμψᾶς	ἀκολουθοῦντας for ἀκολουθέοντας
ἐμβλέψᾶς	πέμψᾶσιν for πέμψαντσι(ν)

4. OBSERVATIONS.

1. The participle is inflected like an adjective.
2. The participle for the active forms its stem by adding -ντ- to the tense-stem (perfect -οτ-) (§ **102**, 1).
3. The pres. part. act. nom. sing. ends in -ων, -ουσα, -ον.
4. The 1 aor. part. act. nom. sing. ends in -ᾶς, -ᾶσα, -αν (§ **47**, 2).
5. Vowel verbs in αω, εω, and οω are contracted in the present and imperfect.

5. GRAMMAR LESSON.

1. § **13**, 5, *a*. ν before a Labial.
2. § **5**. Interchange of Vowels.
3. § **48**, 1. Declension of pres. part. act. (λέγων).
4. § **47**, 2. Declension of 1 aor. part. act. (πέμψᾶς).
5. § **78**, 1. Verbs in μι.
6. § **86**, 1. Eighth Class of Verbs.
7. § **87**, 1. Ninth Class of Verbs.
8. § **92**, 5. The First Pluperfect Active.
9. § **110**, 1, 2. Inflection of the Pluperfect.

6. VOCABULARY.

1. ἀκολουθέω, -ῶ, *I follow.*
2. ἀκούω, *I hear.*
3. διδάσκαλος, -ου, ὁ, *teacher.*
4. δύο, *two.*
5. ἐμβλέπω, *I look at.*
6. ζητέω, -ῶ, *I seek.*

7. ἵστημι, *I cause to stand.*
8. λαλέω, -ῶ, *I speak.*
9. μαθητής, -οῦ, ὁ, *disciple.*
10. μεθερμηνεύω, *I interpret.*
11. πάλιν, *again.*
12. περιπατέω, -ῶ, *I walk.*
13. ποῦ, *where.*
14. Ῥαββεί, *Rabbi.*
15. στρέφω, *I turn.*

7. PRINCIPLES OF SYNTAX.

1. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).
2. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάνου (i. 19).
3. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι (i. 36).

Principle 7. Adjectives, adjective pronouns, participles, as also the article, agree with their substantives in case, number, and gender.

1. Ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, **τοῖς πιστεύουσιν** εἰς τὸ ὄνομα αὐτοῦ (i. 12).
2. Οὗτος ἦν **ὁ εἰπών** Ὁ ὀπίσω μου **ἐρχόμενος** ἔμπροσθέν μου γέγονεν (i. 15).
3. Ὁ **ὢν** εἰς τὸν κόλπον τοῦ πατρός (i. 18).
4. Ἵνα ἀπόκρισιν δῶμεν **τοῖς πέμψασιν** ἡμᾶς (i. 22).
5. Ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).

Principle 8. The participle preceded by the article is best translated by the relative with a finite verb (*he who* or *those who*).

8. EXERCISES.

1. Decline: Ὁ μαθητής, ὁ ἀμνός, λαλέων, ἐμβλέψας.
2. Conjugate: Λέγω, ἤκουσα, ζητέω, εἶπον, εἶπα.
3. Analyze: Γέγονεν, ἔλαβον, ἐθεασάμεθα, ἀπέστειλαν, μεμαρτύρηκα, ἐξηγήσατο.
4. Translate: 1. Ἐμαρτύρησεν ὁ Ἰωάνης λέγων ὅτι τεθέαμαι τὸν υἱὸν τοῦ θεοῦ καταβαίνοντα ἐξ οὐρανοῦ. 2. Οὗτος ὁ ἄνθρωπος εἰς τὸν κόσμον ἦλθεν, καὶ αὐτὸν ἑώρακα, καὶ περὶ αὐτοῦ μεμαρτύρηκα. 3. Ὁ προφήτης, ὃν ὑμεῖς οὐκ οἴδατε, τὴν ὁδὸν κυρίου εὐθύνει. 4. Τοῦ προφήτου λαλοῦντος ἤκουσα, καὶ αὐτῷ ἠκολούθησα.

5. Translate: 1. I abide, I abode; thou hearest, ye heard; he seeks, we seek; I bear witness, I bore witness, I have borne witness. 2. The man, whom he sent, knows the way. 3. On account of this he came, that he might be manifested to the world. 4. He said to him, I have seen this man baptizing at Bethany, beyond the Jordan. 5. Where does he abide? I do not know. 6. The disciples heard him speaking, and they said, We have beheld the glory of the only-begotten Son of the Father. 7. The Holy Spirit descends from heaven. 8. This is the true witness, but all do not receive his word.

9. TOPICS FOR STUDY.

1. *ν* before a labial. 2. *ν* and *ντ* before *σ*. 3. Contraction of *-άω, -έω, -όω, -εο, -έει, -εε*. 4. *-ᾱς* in *πέμψᾱς*. 5. *γιν-, γεν-, γον-*; *στελ-, στειλ-, σταλ-*; *μεν-, μειν-*. 6. *-ων, -ουσα, -ον*; *-ᾱς, -ᾶσα, -ᾶν*. 7. Endings of First declension masc. 8. Endings of pres. ind. act. 9. Endings of 2 aor. and imperf. ind. act. 10. Formation of 1 aor. ind. in three voices. 11. Formation of perf. ind. in three voices. 12. Principles of syntax (5–8).

LESSON XVII.

1. TEXT.

JOHN i. 39–41.

2. NOTES.

1. *ἔρχεσθε, come ye:* (*a*) from *ἔρχομαι, I come*, of the 8th or mixed class of verbs (§ **86**); (*b*) *-εσθε* marks 2 pers. plur. imper. mid. and pass. (§ **105**).

2. *ὄψεσθε, ye shall see:* (*a*) from *ὄψομαι*, the fut. in use for *ὁράω*, of the 8th or mixed class; (*b*) *-εσθε* marks 2 pers. plur. of fut. ind. mid. (§ **107**, § **105**); (*c*) from an assumed pres. *ὄπτω*,

τ being dropped before σ (the sign of the future), $\pi\sigma$ then forming ψ.

3. ἦλθαν, *they came:* (*a*) the regular form of the 2 aor. ind. 3 pers. plur. of ἔρχομαι is ἦλθον, but this word, in critical texts, also occurs with endings of 1 aor. (-α, -ας, -ε(ν), -αμεν, -ατε, -αν).

4. εἶδαν, *they saw:* (*a*) on the ending -αν instead of -ον see ἦλθαν and § **124**, 64, I.

5. τῶν ἀκουσάντων, *of those who heard:* (*a*) the article with the participle, hence the above translation; (*b*) -σα- in -σάντων marks 1 aor. part.; (*c*) -σάντων, the gen. plur. of 1 aor. act. part.; (*d*) from ἀκούσας, -ᾶσα, -αν.

6. ἀκολουθησάντων, *of those who followed:* (*a*) the article is understood; (*b*) 1 aor. act. part. gen. plur. (cf. ἀκουσάντων).

7. εὑρίσκει, *he finds:* (*a*) -ει marks 3 pers. sing. pres. ind.; (*b*) note rough breathing; (*c*) simple stem is εὑρ-, but to form the pres. ind. we add -ισκω (§ **84**); (*d*) a verb therefore of the 6th class (verbs in σκω), cf. γινώσκω.

8. πρῶτον, *first:* (*a*) from πρῶτος, -η, -ον, the neuter used as adverb.

9. εὑρήκαμεν, *we have found:* (*a*) -καμεν marks perf. 1 pers. plur. (§ **109**, 2); (*b*) from εὑρίσκω (see 7), but εὑ- does not receive the reduplication.

3. FORMS FOR SPECIAL STUDY.

εἶπον	εἶπαν	μαρτυρέω	μεμαρτύρηκα
εἶδον	εἶδαν	θεάομαι	τεθέαμαι
ἦλθον	ἦλθαν	εὑρίσκω	εὑρήκαμεν

4. OBSERVATIONS.

1. Three second aorists have also forms with stems in -α, with the inflection of the first aorist.

2. Reduplication, the sign of completed action, belongs to the perfect.

3. In reduplication, verbs beginning with a consonant repeat that consonant with ε.

4. But a rough mute becomes smooth in reduplication.

5. Verbs beginning with a diphthong, in reduplication, lengthen the first vowel, *i. e.* take the temporal augment, but ευ is generally without the augment.

5. GRAMMAR LESSON.

1. § 9, 2, *b*. Prepositions suffering Elision.
2. § 33, 3. Masculine Proper Nouns in -ᾱς.
3. § 39, 1. Declension of Σίμων, -ωνος.
4. § 47, 2. Declension of 1 Aor. Part. Act. (ἀκούσᾱς).
5. § 54, 1. Declension of εἷς.
6. § 63, 3. Declension of ἐκεῖνος and αὐτός.
7. § 84, 1. Sixth Class of Verbs (in σκω).
8. § 97, 1, *a*. Mood Suffixes of Ind.
9. § 89, 2. Future Stem of Mute Verbs.
10. § 107, 2, § 105, 1. Conjugation of ὄψομαι.
11. § 105, 1. Conjugation of Imperative of ἔρχομαι.

6. VOCABULARY.

1. ἀδελφός, -οῦ, ὁ, *brother*.
2. Ἀνδρέας, -οῦ, ὁ, *Andrew*.
3. δέκατος, -η, -ον, *tenth*.
4. εἷς, μία, ἕν, *one*.
5. εὑρίσκω, *I find*.
6. Μεσσίας, -ου, ὁ, *Messiah*.
7. ὄψομαι, *I shall see*.
8. παρά, with gen., *from beside*; with dat., *with, beside*.
9. Πέτρος, -ου, ὁ, *Peter*.
10. Σίμων, -ωνος, ὁ, *Simon*.
11. ὥρᾱ, -ᾱς, ἡ, *hour*.
12. ὡς, *as, about*.

7. PRINCIPLES OF SYNTAX.

1. Καὶ αὕτη ἐστὶν ἡ μαρτυρία (i. 19).
2. Οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (i. 34).
3. Ὥρα ἦν ὡς δεκάτη (i. 39).

Principle 9. An adjective which forms part of the predicate must agree in case, number, and gender with the noun it qualifies.

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).
2. Ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν (i. 4).
3. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).
4. Οὐκ ἦν ἐκεῖνος τὸ φῶς (i. 8).
5. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (i. 20).

Principle 10. The predicate noun, in general, is without the article. When it has the article, an essential identity with the subject is asserted.

8. EXERCISES.

1. Decline: Ἡ ἡμέρα, ὁ Ἀνδρέας, ὁ ἀδελφός, ὁ Σίμων.

2. Conjugate: Ἦλθον, ἦλθα, ἔμεινα, ἀκούσᾱς, εὕρηκα.

3. Analyze: Ὄψεσθε, εἶδαν, ἀκολουθησάντων, ἑώρακα, πέμψασιν, ἐδόθη, ἐλάβομεν.

4. Translate: 1. Λέγει αὐτῷ Ἔρχου καὶ ὄψῃ. 2. Οὗτος ὁ ἄνθρωπος παρ᾽ αὐτοῖς τὴν ἡμέραν ἐκείνην ἔμεινεν. 3. Εὑρήκαμεν τὸν ἄνθρωπον τοῦτον. 4. Ἠκούσαμεν αὐτῶν λαλούντων. 5. Εἶδαν τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτούς. 6. Οὗτός ἐστιν ὁ ἀδελφὸς τοῦ ἀνδρὸς, ἀλλ᾽ ἐκεῖνος αὐτὸν οὐ γινώσκει.

5. Translate orally from the literal translation: (*a*) 1. Vv. 29–31. 2. Vv. 32–34. 3. Vv. 35, 36. 4. Vv. 37, 38. 5. 39–41.

(*b*) 1. He who says, he who said, he who comes, he who sent, they who sent. 2. He said to him, What seekest thou? 3. He answered him, I seek Jesus, but I do not know where he abides. Dost thou know where he dwells? 4. This man first finds his own brothers and says to them, I have found the truth and the life. 5. I gave a true answer to those who sent me.

9. TOPICS FOR STUDY.

1. Prepositions suffering elision. 2. Declension of εἷς, αὐτός, ἐκεῖνος. 3. The forms εἶπαν, εἶδαν, ἦλθαν. 4. The ending -εσθε. 5. The augment. 6. Reduplication. 7. Ten classes of verbs. 8. 1 aor. stem act. and mid. 9. Personal endings of the pres. ind. act. 10. Of pres. ind. mid. and pass. 11. Endings of pres. part. act., mid., and pass. 12. Inflection of perf. ind. act.

LESSON XVIII.

1. TEXT.

JOHN i. 42–45.

2. NOTES.

1. *ἤγαγεν, he brought:* (*a*) -ε(ν) marks 3 pers. sing.; (*b*) from ἄγω, *I lead, bring,* temporal augment ἠγ-; (*c*) but in the 2 aor. this verb always has a reduplicated stem, ἤγαγ- (§ **124**. 2); (*d*) 2 aor. ind. act. 3 pers. sing.

2. *κληθήσῃ, thou shalt be called:* (*a*) -η marks 2 pers. sing. pass.; (*b*) -θησ- marks 1 fut. pass. (§ **95**, 3); (*c*) from καλέω, -ῶ, *I call,* stem of present, καλε-; (*d*) by syncopation the stem of perf., 1 aor. pass., and fut. pass. of this verb becomes κλε- (§ **95**, 2). See General Vocabulary.

3. Κηφᾶς, *Cephas:* (*a*) of 1 decl., gen. sing. ends in ᾶ (§ **33**, 3, 4).

4. *ἑρμηνεύεται, it is interpreted:* (*a*) -εται marks 3 pers. sing. of pres. ind. pass.

5. *ἠθέλησεν, he was minded:* (*a*) from θέλω, which forms the 1 aor. ἠθέλησα, as if from root ἐθελε- (§ **124**, 96).

6. *ἐξελθεῖν, to go forth:* (*a*) compounded of ἐκ and ἔρχομαι, a verb of 8th or mixed class; (*b*) -εῖν marks the 2 aor. inf.; (*c*) stem ἐλθ-, cf. ἦλθον (§ **111**, 1).

7. *ἀκολούθει, follow thou:* (*a*) -ει is contraction for -εε; (*b*) -ε marks 2 pers. sing. pres. imp. (§ **100**, 2); (*c*) stem ἀκολούθε-.

8. *πόλεως, of city:* (*a*) stem πολι-, which is seen in nom. sing. πόλι-ς; (*b*) stem ends in ι, a close vowel, and therefore of the Third decl. (§ **40**, 5); (*c*) most ι stems insert an ε before ι, πολ(ε)ι-ος, then the ι drops out (§ **11**. 3), πόλε-ος; (*d*) after ε the gen. sing. has -ως instead of -ος (§ **40**, 5, *note*), but the accent is

not affected by the long vowel ω, — an exception to the general principle.

9. ἔγραψεν, *he wrote:* (*a*) root γραφ-; (*b*) stem of 1 aor. ind. ἐγραφσ-, but φσ = ψ (§ **13**, 4).

3. FORMS FOR SPECIAL STUDY.

πατήρ	ἀνήρ	πόλις	ὕδωρ
(πατέρ-ος)	ἀνέρ-ος	πολ(ε)ι-ος	ὕδατ-ος
πατρ-ός	ἀνρός	πόλε-ος	ὕδατ-ι
	ἀνδρ-ός	πόλε-ως	

4. OBSERVATIONS.

1. A few words whose stems end in ερ are syncopated, as πατήρ, ἀνήρ (§ **40**, 3, *note*).

2. By syncope a short vowel between two consonants, or even a close vowel between two vowels, is sometimes dropped (§ **11**, 3).

3. By epenthesis, a consonant sometimes is inserted in inflection to assist the sound (§ **13**, 10).

4. A few neuter stems in τ change τ to ρ; but ὕδωρ has irregularly ω for α (§ **39**, 1, *a*, *note*).

5. GRAMMAR LESSON.

1. § **2**, 2. Open and Close Vowels.
2. § **11**, 3. Syncope.
3. § **13**, 6, 10. Metathesis and Epenthesis.
4. § **17**, *note* 3. Recessive Accent.
5. § **40**, 3. Declension of πατήρ and ἀνήρ.
6. § **40**, 5. Declension of πόλις.
7. § **41**, 1. Declension of ὕδωρ.
8. § **95**, 1–3. The First Passive Stem.
9. § **107**, 2. Synopsis of Fut. Ind. in three Voices.
10. § **103**, 1–3. Synopsis of Pres. Act.

6. VOCABULARY.

1. ἄγω, *I lead, bring.*
2. Βηθσαιδά, ἡ, indecl., *Bethsaida.*
3. Γαλιλαία, -ας, ἡ, *Galilee.*
4. γράφω, *I write.*
5. ἐξέρχομαι, *I go forth.*
6. ἑρμηνεύω, *I interpret.*
7. θέλω, *I will, have in mind.*
8. Ἰωσήφ, ὁ, indecl., *Joseph.*
9. καλέω, -ῶ, *I call.*
10. Κηφᾶς, -ᾶ, ὁ, *Cephas.*
11. Ναθαναήλ, ὁ, indecl., *Nathanael.*
12. Ναζαρέτ, ἡ, indecl., *Nazareth.*
13. πόλις, -εως, ἡ, *city.*
14. Φίλιππος, -ου, ὁ, *Philip.*

7. PRINCIPLES OF SYNTAX.

1. Ἦν τὸ φῶς τὸ ἀληθινόν (i. 9).
2. Εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον (i. 41).
3. Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).
4. Εὑρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ (i. 45).

Principle 11. An attributive may follow or precede the noun it qualifies, but in either case the article must be placed before the attributive.

8. EXERCISES.

1. Decline: Προφήτης, υἱός, πόλις, ἐγώ, αὐτός.

2. Conjugate: Εὑρίσκω, εὕρηκα, ἤγαγον, ἔγραψα, ἑρμηνεύομαι.

3. Analyze: Ἠθέλησεν, ζητεῖτε, λαλοῦντος, πέμψασιν, κέκραγεν, ἐγεννήθησαν.

4. Translate: 1. Παρ' αὐτοῖς τὴν ἡμέραν ταύτην μένω. 2. Ὁ προφήτης ὁ ἀληθινὸς περὶ τῆς χάριτος ἐμαρτύρησεν. 3. Τὴν ἀλήθειαν ἐν τῷ νόμῳ τοῦ θεοῦ εὑρίσκομεν. 4. Τὸν ἀδελφὸν τὸν ἴδιον οὐ γινώσκει. 5. Τὸν λόγον τῶν προφητῶν ἑρμηνεύει, ἀλλ' εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ οὐ πιστεύει.

5. Translate orally: (*a*) 1. V. 39. 2. Vv. 40, 41. 3. Vv. 42, 43. 4. Vv. 44, 45. 5. Art thou the prophet? 6. I am not,

but I know the prophet. 7. What does he say? 8. He says, This one is the light of the world. 9. This is the true prophet.

(*b*) 1. When he saw Jesus, he cried, saying, Behold the lamb of God, which taketh away the sins of the world. 2. His disciples heard him and they followed him. 3. Thou art my teacher, but I follow this man. 4. I heard them speaking. 5. The brother of that man came, and he said, I have found the true prophet. 6. He finds the man, but he does not know him. 7 The prophets were born of God, and wrote the law. 8. Looking at the man walking, he says, This is my brother.

9. TOPICS FOR STUDY.

1. Open and close vowels. 2. Contraction of αω, εω, οω, εε, εο, ει, εει. 3. Elision. 4. ν movable. 5. Syncope. 6. Metathesis. 7. Epenthesis. 8. Recessive accent. 9. πόλεως. 10. The augment. 11. The tense-stem. 12. The present stem. 13. Ten classes of verbs. 14. The future stem. 15. The 1 aor. stem. 16. Synopsis of pres. act.

LESSON XIX.

1. TEXT.

JOHN i. 46–51.

2. NOTES.

1. δύναταί, *it is able*: (*a*) being before the enclitic τι, we have an acute on the ultima (§ **20**, 2, *b*); (*b*) -αται marks 3 pers. sing. pres. ind. mid. of verbs in μι (§ **120**); (*c*) from δύναμαι, *I am able*, a deponent verb of μι class (§ **122**, 11).

2. τι, *anything*: (*a*) nom. sing. neut. of indefinite pronoun τις (§ **66**, 1); (*b*) being an enclitic, it loses its accent.

3. ἔρχου, *come thou:* (*a*) -ου marks 2 pers. sing. pres. mid. imper. (§ **105**), cf. ἔρχεσθε (i. 39).

4. ἴδε, *see thou:* (*a*) cf. 2 aor. εἶδον (§ **124**, 64), subj. ἴδῃς (i. 33), imper. ἴδε (i. 29), also ἀκολούθει (ει for εε) (i. 43).

5. πρὸ, *before:* (*a*) prep. governing the gen.

6. τοῦ, *the:* (*a*) art., gen. sing.; (*b*) the neuter art preceding the whole following clause.

7. σε, *thee:* (*a*) an enclitic (§ **20**, 1, *a*); (*b*) acc, the object of φωνῆσαι.

8. Φίλιππον, *Philip:* (*a*) acc., because the subject of a verb in the infinitive.

9. φωνῆσαι, *to call:* (*a*) -σαι marks 1 aor. inf.; (*b*) from φωνέω, -ῶ, *I call;* (*c*) stem of 1 aor. φωνησ-; (*d*) why circumflex on penult?

10. ὄντα, *being:* (*a*) acc. sing. masc. of ὤν; (*b*) ὤν, ὄντος, ὄντι, ὄντα; (*c*) pres. part. of εἰμί.

11. συκῆν, *fig-tree:* (*a*) -ῆν a contraction for -έαν (§ **32**, 1); (*b*) acc. sing. of First decl.

12. μείζω, *greater things:* (*a*) for μείζονα, neut. plur. of μείζων, which is an irregular comparative of μέγας, μεγάλη, μέγα, *great* (§ **51**, 3); (*b*) in -ονα the ν is dropped, and then οα is contracted into ω (§ **7**, 1).

13. τούτων, *these things:* (*a*) neut. gen. plur. of οὗτος; (*b*) genitive, because it follows the comparative degree.

14. ὄψῃ, *thou shalt see:* (*a*) -ῃ marks 2 pers. sing. pers. end. of pres. and fut. mid. and pass. (§ **105**, 1); (*b*) cf. ὄψεσθε (i. 39).

15. ἀμὴν, ἀμὴν, *most assuredly:* (*a*) ἀμήν is properly a verbal adjective, coming from the Hebrew, meaning *firm, sure;* (*b*) St. John always repeats the word (twenty-five times), and thus it has the force of a superlative.

16. ἀνεῳγότα, *opened:* (*a*) -α marks the acc. ending of Third decl.; (*b*) -ότα, acc. sing. masc. of participles in -ως (§ **48**, 5); (*c*) -ώς (-οτς) marks the perf. part. act.; (*d*) ἀνεῳγ- is the stem of 2 perf., from ἀνοίγω (§ **124**, 14), which has very irregular forms; (*e*) in 2 perf. of this verb the initial vowel of -οιγ- is lengthened

(-ϙγ-) and ε- prefixed for reduplication (-εϙγ-), whence ἀι ἑϙγα, cf. ὁράω, perf. ἑώρᾱκα.

17. ἀγγέλους, *angels*: (*a*) αγγ- = *ang* as in *ang*er (§ **12**, 1).

18. ἀναβαίνοντας, *ascending*: (*a*) -οντας, acc. plur. masc. of pres. part. in -ων; (*b*) from ἀνά, *up*, and βαίνω, *I go*.

3. FORMS FOR SPECIAL STUDY.

ἀνοίγω	ὁράω	(εἴδω)	(εἴδω)	ἔρχου
ἀνέϙγα	ἑώρακα	οἶδα	εἶδον	ἦλθον
	ὄψεσθε	ᾖδειν	ἴδῃς	ἐξ-ελθεῖν

4. OBSERVATIONS.

1. The irregular forms which a few verbs take in reduplication (and otherwise) are given in the list of irregular verbs (§ **124**).

2. ἀν-οίγω and ὁράω, beginning with a vowel, in reduplication take the syllabic augment, and lengthen ο of the theme.

3. A few irregular verbs, whose tense-stems are derived from themes essentially different, belong to the eighth or mixed class (§ **86**).

5. GRAMMAR LESSON.

1. § **7**, 1. Contraction of οα.
2. § **12**, 1, *b*. γ before a Palatal Mute.
3. § **34**, 3. Inflection of ἄγγελος.
4. § **48**, 5. Of ἀνεῳγώς.
5. § **51**, 3, *a*. Of μείζων.
6. § **66**, 1. Of τὶς.
7. § **101**, 1. Endings of theInf. Act.
8. § **104**. Inflection of the Pres. Imp. Act.
9. § **105**. Of the Pres. Imp. Mid. and Pass.
10. § **108**. Synopsis of 1 Aor Act.
11. § **118**, 1–4. Verbs in μι.

6. VOCABULARY.

1. ἀγαθός, -ή, -όν, *good.*
2. ἄγγελος, -ου, ὁ, *angel.*
3. ἀληθῶς, *truly, indeed.*
4. ἀμήν, *truly, verily.*
5. ἀνα-βαίνω, *I go up, ascend.*
6. ἀνοίγω, *I open.*
7. βασιλεύς, -έως, ὁ, *king.*
8. δόλος, -ου, ὁ, *guile, deceit.*
9. δύναμαι, *I can, am able.*
10. Ἰσραηλείτης, -ου, ὁ, *Israelite.*
11. μέγας, μεγάλη, μέγα, *great.*
12. μείζων, μεῖζον, *greater.*
13. πόθεν, *whence.*
14. πρό, *before,* always with genitive.
15. συκῆ, -ῆς, ἡ, *fig-tree.*
16. τὶς, τὶ, *any one, anything.*
17. ὑπό, *under,* here with acc.
18. ὑποκάτω, *underneath,* with gen.
19. φωνέω, -ῶ, *I call.*

7. PRINCIPLES OF SYNTAX.

1. Ἰωάνης (i. 6, 15, 32, 35, 40, 42); τοῦ Ἰωάνου (i. 19); ὁ Ἰωάνης (i. 26, 28).

2. Ὁ Ἰησοῦς (i. 38); Ἰησοῦς (i. 47).

Principle 12. With proper names, the article may or may not be used.

1. Τῷ Ἰσραήλ (i. 31); τοῦ Ἰσραήλ (i. 49); τὸν Ναθαναήλ (i. 45, 47); τοῦ Ἰωσήφ (i. 45).

Principle 13. Indeclinable names in the oblique cases most frequently have the article.

8. EXERCISES.

1. Decline: Συκῆ, Ἰησοῦς, ἄγγελος, μείζων, ἐρχόμενος, ἀνεῳγώς, ἐγώ, σύ, ὅς, ἀναβαίνων.

2. Conjugate: Δύναμαι, ἔρχου, ἴδε, γινώσκω, ἀπεκρίθην, εἶδον.

3. Analyze: Ἑώρακα, ἀνέῳγα, οἶδα, ᾖδειν, εὑρήκαμεν, φωνῆσαι.

4. Translate: 1. Τὸν ἄγγελον καταβαίνοντα εἶδεν, καὶ ὁ ἄγγελος τῷ ἀνθρώπῳ καὶ τῷ ἀδελφῷ αὐτοῦ ἦλθεν. 2. Τοὺς ἄνδρας ἐρχομένους πρὸς αὐτοὺς εἶδαν, καὶ λέγουσιν περὶ αὐτῶν Ἴδετε οἱ προφῆται τοῦ θεοῦ. 3. Τὸν υἱὸν τούτου τοῦ ἀνθρώπου εὑρήκαμεν. 4. Σὺ τίς εἶ; ὄνομα αὐτῷ Πέτρος. 5. Οἱ προφῆται ἐν τῷ νόμῳ τοῦ θεοῦ τοὺς λόγους τῆς ζωῆς ἔγραψαν. 6. Τὸν οὐρανὸν ἀνεῳγότα ὄψῃ.

5. Translate orally from the literal translation: (*a*) 1. Vv. 46, 47. 2. Vv. 48, 49. 3. V. 50. 4. V. 51. 5. Who art thou? 6. What sayest thou? 7. Come thou and see! 8. Come ye and see! 9. What seekest thou? 10. I know the truth. 11. Thou art the man. 12. I know thee. 13. Dost thou know me? 14. Where abidest thou?

(*b*) 1. I saw him under the fig-tree. 2. I saw the angel of God descending upon this man. 3. They saw him and said unto him, This man is a true prophet, because he knows the truth of God and bears witness concerning the true light. 4. The angels came into the world, and they gave testimony to men. 5. He heard him speaking, and answered him. 6. He remains in the desert that day, and his two disciples came unto him. 7. The prophet wrote the words of Moses in the law of God.

9. TOPICS FOR STUDY.

1. Contraction of εα, οα. 2. Formative and compensative lengthening. 3. Three classes of mutes. 4. γ before palatal mutes. 5. Inflection of present participle. 6. Inflection of interrogative τίς. 7. Inflection of οὗτος. 8. Synopsis of λύω, pres. act. 9. Inflection of pres. ind. act. 10. Pres. subj. act. 11. Pres. imp. act. 12. Formation and inflection of 1 aor. ind. act. 13. Of 1 aor. ind. mid. 14. Of 1 aor. ind. pass. 15. Synopsis of 1 aor. act. 16. Principles of syntax (9–13).

LESSON XX. — REVIEW.

[We must again call attention to the necessity of constant and thorough review. The student is earnestly urged to review Lesson X. before he takes up this lesson. In the study of this review, which includes everything of importance in Lessons XI.–XIX., follow carefully the directions given in Lesson X. Much that at first seemed obscure will now appear clear. In the first nineteen verses of the first chapter of John, there are 85 different words (omitting the 7 proper names), in vv. 20–51 (omitting 19 proper names), we have 89 additional words, thus giving a total of 174 common Greek words. Do not take up the study of the next lesson until this review, with all that it includes, vocabulary and grammar, has been thoroughly mastered. The committing of this vocabulary is of the greatest importance. Of the 95 verbs and 196 nouns, adjectives, etc., which occur more than fifty times in the N. T., 42 verbs and 79 nouns, adjectives, etc., are found in this first chapter of St. John.]

1. TEXT.

JOHN i. 20–51.

[As to method of review, see directions under text of Lesson X.]

2. GRAMMAR LESSON.

1. § **2**, 2. Vowels, open or close.
2. § **4**, 4. Breathing of initial ρ.
3. § **5**. Interchange of vowels.
4. § **7**. Contraction of vowels.
5. § **9**, 1. Crasis.
6. § **9**, 2, *c*. Elision before the rough breathing.
7. § **11**, 3. Syncope, — πόλεως.
8. § **12**, 1, *b*. γ before palatals.
9. § **12**, 2. Classification of consonants.
10. § **13**, 4. Mutes before σ.
11. § **13**, 5, *a*, *d*. ν before a labial, ν and $\nu\tau$ before σ.
12. § **13**, 6. Metathesis.
13. § **13**, 7. A smooth mute before the rough breathing
14. § **13**, 10. Epenthesis.

15. § **17**, N. 3. Recessive accent.
16. § **20**, 1, *a–c*. The enclitics.
17. § **30**, 1, 2. Declension of Μεσσίας and προφήτης.
18. § **33**, 3. Masculines in -ας when not preceded by a vowel.
19. § **34**, 1–4. Stems of Second declension.
20. § **39**, 1, *a–c*. Formation of cases of Third declens.
21. § **40**, 3, *note*. Inflection of πατήρ, ἀνήρ.
22. § **40**, 5, *note*. πόλις.
23. § **41**, 1. ὕδωρ.
24. § **42**, 3. Proper names of Third declension.
25. § **43**, 1–3. Inflection of adjectives.
26. § **44**, 1, 2. σοφός, δίκαιος.
27. § **44**, 3. Participles in -ος.
28. § **47**, 2. 1 aor. part. in -ᾱς.
29. § **48**, 1. Pres. part. in -ων.
30. § **48**, 5. Perf part. in -ώς.
31. § **48**, 6. Pres. part. in -άων and -έων.
32. § **51**, 3, *a*. μείζων.
33. § **54**, 1. εἷς, μία, ἕν.
34. § **57**, 1. ἐγώ, σύ, αὐτός.
35. § **62**, 1. The article.
36. § **63**, 1, 3. οὗτος and ἐκεῖνος.
37. § **64**, 1. ὅς, ἥ, ὅ.
38. § **66**, 1. Indefinite pronoun.
39. § **74**, 1, 2, 6. The augment.
40. § **75**, 1–3. Reduplication.
41. § **76**, NN. 1, 3. Tense-systems.
42. § **77**, 1, 2. The tense-system.
43. § **78**, 1. Present stem.
44. § **79**, 1. First class of verbs.
45. § **84**, 1. Sixth class (σκω).
46. § **86**, 1. Eighth class (mixed).
47. § **87**, 1. First class in μι.
48. § **89**, 1, 2. Future stem.
49. § **90**, 1–3. First aorist stem.
50. § **92**, 1–5. First perf. stem.
51. § **95**, 1–3. First pass. stem.
52. § **97**, 1, *a*, *b*. Mood suffixes.
53. § **98**, 1–3. Personal endings.
54. § **99**, 1–4. Use of the endings.
55. § **101**, 1. The infinitive endings.
56. § **102**, 1, 2. The participle.
57. § **103**, 1–3. Synopsis of the pres. act.
58. § **104**. Inflection of ind., subj., imp.
59. § **105**. Infl. of pres. ind. and imp., mid. and pass.
60. § **106**. Infl. of imperf. in all voices.
61. § **107**, 2. Infl. of fut. ind. and mid.
62. § **108**, 1. Synopsis of 1 aor. act.

63. § **108**, 1. Infl. of 1 aor. ind. in all voices.
64. § **109**, 2. Infl. of perf. ind. act.
65. § **110**, 1, 2. Infl. of pluperf.
66. § **111**, 1. Infl. of 2 aor. ind. act.
67. § **117**. Defective verbs in ω.
68. § **118**, 1–4. Verbs in μι.
69. § **122**, 16. Infl. of εἰμί.

3. VOCABULARY.

[The student is expected to give the various forms in which the words here given have occurred.]

Verbs.

1. ἄγω.
2. αἴρω.
3. ἀκολουθέω.
4. ἀκούω.
5. ἀνοίγω.
6. ἀπο-κρίνομαι.
7. ἀρνέομαι.
8. ἀνα-βαίνω.
9. κατα-βαίνω.
10. βαπτίζω.
11. βλέπω.
12. ἐμ-βλέπω.
13. βοάω.
14. γράφω.
15. δύναμαι.
16. εἶδον.
17. ἐξ-έρχομαι.
18. ἑρμηνεύω.
19. μεθ-ερμηνεύω.
20. εὐθύνω.
21. εὑρίσκω.
22. ζητέω.
23. θέλω.
24. ἵστημι.
25. καλέω.
26. λαλέω.
27. λύω.
28. μένω.
29. οἶδα.
30. ὁμολογέω.
31. ὄψομαι.
32. πέμπω.
33. περι-πατέω.
34. στήκω.
35. στρέφω.
36. φανερόω.
37. φημί.
38. φωνέω.

Nouns.

PROPER NOUNS.

1 *Decl.*

1. Ἀνδρέας.
2. Βηθανία.
3. Γαλιλαία.
4. Ἡλείας.
5. Ἡσαΐας.
6. Ἰορδάνης.
7. Ἰσραηλείτης.
8. Κηφᾶς.
9. Μεσσίας.

2 *Decl.*

10. Πέτρος.
11. Φαρισαῖος.
12. Φίλιππος.

3 *Decl.*

13. Σίμων.

Indecl.

14. Βηθσαιδά.
15. Ἰσραήλ.
16. Ἰωσήφ.
17. Ναζαρέτ.
18. Ναθαναήλ
19. Ῥαββεί.

COMMON NOUNS.

1 *Decl.*	2 *Decl.*	3 *Decl.*
1. ἁμαρτία.	8. ἄγγελος.	17. ἀπόκρισις.
2. μαθητής.	9. ἀδελφός.	18. βασιλεύς.
3. περιστερά.	10. ἀμνός.	19. ἰμάς.
4. προφήτης.	11. διδάσκαλος.	20. πνεῦμα.
5. συκῆ.	12. δόλος.	21. πόλις.
6. φωνή.	13. ἔρημος.	22. ὕδωρ.
7. ὥρα.	14. κύριος.	23. ὑπόδημα.
	15. ὁδός.	
	16. οὐρανός.	

Adjectives.	Adverbs.	Prepositions.
1. ἀγαθός.	1. ἀληθῶς.	1. διά.
2. ἅγιος.	2. ἀμήν.	2. παρά.
3. ἄξιος.	3. ἐπαύριον.	3. πρό.
4. δέκατος.	4. ἴδε.	4. ὑπέρ.
5. δύο.	5. καθώς.	5. ὑπό.
6. εἷς.	6. ὅπου.	6. ὑποκάτω.
7. μέγας.	7. πάλιν.	
8. μείζων.	8. πέραν.	Conjunctions.
9. μέσος.	9. πόθεν.	1. εἰ.
	10. ποῦ.	

Pronouns.

1. σεαυτοῦ.
2. τὶς.

4. PRINCIPLES OF SYNTAX.

1. Translate all the sentences from which the 13 principles (so far presented) have been drawn, and illustrate.

2. Write at least one new sentence in Greek illustrating each principle.

5. EXERCISES.

1. With the literal translation in your hand, translate orally: 1. John i. 1–5. 2. i. 6–11. 3. i. 12–18. 4. i. 19–28. 5. i. 29–34. 6. i. 35–42. 7. i. 43–51.

2. Translate into English: 1. The first Greek sentence of each exercise in Lessons XI.–XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek: 1. The first English sentence of each exercise in Lessons XI.–XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

4. Translate: 1. Ταῦτα γράφομεν ἡμεῖς περὶ τοῦ λογου τῆς ζωῆς. 2. Ἡ ζωὴ ἡ ἀληθινὴ ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν. 3. Ὁ λόγος ἐφανερώθη, καὶ ἑωράκαμεν αὐτόν, καὶ μαρτυροῦμεν περὶ τοῦ υἱοῦ τοῦ θεοῦ. 4. Ὃ ἦν ἀπ' ἀρχῆς ἐθεασάμεθα. 5. Ἐν τῷ φωτὶ ἐστίν, ὅτι ἐν τῷ φωτὶ περιπατεῖ.

LESSON XXI.

1. TEXT.

JOHN ii. 1–6

2. NOTES.

1. ἐκλήθη, *he-was-called:* (*a*) -θη- marks 1 aor pass.; (*b*) 1 aor. pass. stem κλε-, pres. stem καλε-, cf. i. 42 (XVIII. N. 2).

2. ὑστερήσαντος, *having-failed:* (*a*) -σαντος marks 1 aor. act. part. gen. sing. masc. (§ **47**, 2); (*b*) from ὑστερέω, -ῶ, *I fail;* (*c*) joined with οἴνου in the gen, a word not connected with the main construction of the sentence; (*d*) the two words are said to be in the *gen. absolute.*

3. ἔχουσιν, *they have:* (*a*) -ουσι(ν) marks pres. ind. act. 3 pers. plur.; (*b*) from ἔχω, *I have.*

4. σοί, *to thee:* (*a*) an enclitic, but retains the accent, because emphatic (§ **20**, 1, *a*, and 3).

5. γύναι, *O woman!* (*a*) an irreg. noun of 3 decl., nom. sing. γυνή, gen. γυναικός (§ **41**, 1); (*b*) in the voc. sing.

6. ἥκει, *it has (is) come:* (*a*) -ει marks pres. ind. act. 3 pers. sing.; (*b*) from ἥκω, *I have come, am present,* a *present* which includes a *perfect* meaning.

7. ὅτι, *whatever,* ὅτι ἄν, *whatever* (possibly) = *whatsoever:* (*a*) ὅτι comes from ὅστις, which is compounded of the relative ὅς and the indefinite τὶς (§ **66**, 2); (*b*) here in the acc. sing. neut.; (*c*) to distinguish it from ὅτι, *because,* T Tr write ὅ τι, others write ὅ,τι; (*d*) on ἄν, cf. i. 33 (XV. N. 11).

8. λέγῃ, *he may say:* (*a*) -ῃ marks pres. subj. act. 3 pers. sing.; (*b*) cf. ἴδῃς, i. 33 (XV. N. 12), φανερωθῇ, i. 31 (XIV. N. 12), λύσω, i. 27 (XIII. N. 10), ἐρωτήσωσιν, i. 19, μαρτυρήσῃ and πιστεύσωσιν, i. 7 (IV N. 5 and 10).

9. ποιήσατε, *do-ye:* (*a*) -σατε marks 1 aor. imper. act. 2 pers. plur. (§ **108**, 4); (*b*) from ποιέω, *I make, do,* stem ποιε-, a pure or vowel-verb (§ **73**, 4); (*c*) to form the aor. stem the short vowel ε of stem is lengthened into η, cf. μαρτυρήσῃ ἐγενήθησαν, ἐσκήνωσεν, ἐξηγήσατο, ἐρωτήσωσιν, ὡμολόγησεν, ἠρνήσατο, ἠρώτησαν, ἐθεασάμεθα, φανερωθῇ.

10. ἦσαν, *they-were:* (*a*) from εἰμί, *I am;* (*b*) ἦν, *he was,* εἶναι, *to be* (i. 46), ὤν, *being* (i. 18); (*c*) cf. § **122**, 16.

11. κείμεναι, *lying, set:* (*a*) -μεναι marks pres. part. nom. plur. fem. (§ **44**, 3), agreeing with ὑδρίαι; (*b*) from κεῖμαι (§ **122**, 15).

12. χωροῦσαι, *holding, containing:* (*a*) -οῦσαι, contraction for -έουσαι; (*b*) from χωρέω, pres. part. χωρέων, χωρέουσα, χωρέον, contracted -ῶν, -οῦσα, -οῦν; (*c*) -ουσαι marks pres. part. nom. plur. fem. (§ **48**, 6), agreeing with ὑδρίαι.

13. ἀνά, *apiece*: (*a*) prep. used with numerals in a *distributive* sense, governing the acc.

14. μετρητάς, *measurer*: (*a*) -ᾱς marks the acc. plur. of nouns of First decl.; (*b*) nom. sing. ὁ μετρητής.

3. FORMS FOR SPECIAL STUDY.

ἡμέρᾳ	μαθηταί	(συκέαν) συκῆν
ὥρα	μετρητάς	(συκέας) συκῆς
ὑδρίαι	προφήτης	ἐν Κανᾷ
	Μεσσίας	

4. OBSERVATIONS.

1. The ᾱ of the stem of the First declension does not change into η, if preceded by ε or ρ.

2. Masculines of the First declension end in ᾱς or ης.

3. In the accusative plural -ᾱς stands for -ανς.

4. Nouns in -εᾱ are contracted and declined like συκέᾱ (§ 32. 1).

5. Many proper names that might have been declined according to the First declension are indeclinable.

5. GRAMMAR LESSON.

1. § 7. 1. Contraction of εα, εο, εω, εου.
2. § 32. 1. *b*. Irregular Contraction of First Decl.
3. § 31. 1. Terminations of First Decl.
4. § 32. 1. Inflection of (συκέα) συκῆ.
5. § 41. 1. Of γυνή.
6. § 54. 1. and N. 2. Of τρεις.
7. § 53. Numerals 1–6.
8. § 66. 2. Inflection of ὅστις.
9. § 114. 1. Contract Verbs.
10. § 48. 6. Inflection of (φιλέων) φιλῶν.
11. § 115. 1. Synopsis of πιστεύω, Present Tense, all Voices.

6. VOCABULARY A.

1. ἀνά, *up to, apiece.*
2. γάμος, -ου, ὁ, *marriage-feast.*
3. γυνή, γυναικός, ἡ, *woman.*
4. διάκονος, -ου, ὁ, *servant.*
5. ἐκεῖ, *there* (adv.).
6. ἕξ, *six.*
7. ἔχω, *I have.*
8. ἤ, *or* (conj.).
9. ἥκω, *I have come, am come.*
10. καθαρισμός, -οῦ, ὁ, *purification.*
11. Κανά, *Cana* (indecl.).
12. κεῖμαι, *I lie* (down).
13. λίθινος, -η, -ον, *of stone.*
14. μετρητής, -οῦ, ὁ, *measurer, firkin.*
15. μήτηρ, μητρός, ἡ, *mother.*
16. οἶνος, -ου, ὁ, *wine.*
17. ὅστις, ἥτις, ὅτι, *whoever, whatever.*
18. οὔ-πω, *not yet.*
19. ποιέω, -ῶ, *I do, make.*
20. τρεῖς, τρία, *three.*
21. τρίτος, -η, -ον, *third.*
22. ὑδρία, -ας, ἡ, *water-jar.*
23. ὑστερέω, -ῶ, *I fail, lack.*
24. χωρέω, -ῶ, *I hold, contain.*

7. VOCABULARY B.

1. Under List I., of verbs occurring more than fifty times in the N. T., learn those numbered 1–15.

8. PRINCIPLES OF SYNTAX.

1. Ὃν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν (i. 45).

2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον (ii. 2).

Principle 14. With two or more subjects, the verb often agrees with the nearest one.[1]

9. EXERCISES.

1. Decline: Ἡμέρα, μαθητής, ὑδρία, μετρητής, γάμος, διάκονος, μήτηρ, γυνή, ὑστερήσας, τρεῖς, (χωρέων) χωρῶν.

[1] In this construction the verb usually precedes the nominatives, or stands directly after the first of them.

2. Conjugate: 1. 2 aor. of γίνομαι. 2. 1 aor. ind. pass. of καλέω. 3. Pres. and imperf. ind. of εἰμί. 4. Pres. subj. of λέγω. 5. 1 aor. imp. act. of ποιέω.

3. Translate: 1. Ἵνα μαρτυρήσῃ, ἵνα πάντες πιστεύσωσιν, ἵνα ἐρωτήσωσιν, ἵνα ἀπόκρισιν δῶμεν, ἵνα λύσω, ἵνα φανερωθῇ, ἂν ἴδῃς, ἂν λέγῃ. 2. Οὐ ποιοῦμεν τὴν ἀλήθειαν. 3. Ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 4. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν. 5. Ἐφανέρωσεν τὴν δόξαν αὐτοῦ. 6. Ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. 7. Οὗτος ἦλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ Ῥαββεί, οἴδαμεν ὅτι σὺ ὁ διδάσκαλος καὶ ὁ προφήτης εἶ.

4. Translate (*a*) orally into Greek: 1. ii. 1, 2. 2. ii. 3, 4. 3. ii. 5, 6. 4. i. 1–5. 5. i. 6, 7. 6. i. 8, 9.

(*b*) 1. On the third day the disciples came to the feast. 2. The mother of this man does not believe on his name. 3. He has seen six water-jars, holding two firkins (measurers) apiece. 4. I saw him under the fig-tree, and I said to him, What have I to do with thee, O man? 5. He sees the heaven opened and the Son of man coming into the world. 6. I saw three water-jars of stone set there. 7. The servants came to his mother and said to her, Who is this man? 8. Jesus was called, and his mother, and his disciples.

10. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of πατήρ, μήτηρ. 6. Numerals 1 to 6. 7. Inflection of ὅς, τίς, ὅστις. 8. Inflection of (φιλέων) φιλῶν. 9. Deponent verbs. 10. Subjunctive mood. 11. Tenses as distinguishing (*a*) time, (*b*) action. 12. Principal tenses. 13. Historical tenses. 14. Vowel, mute, liquid verbs. 15. Root and simple stem.

LESSON XXII.

1. TEXT.

John ii. 7–11.

2. NOTES.

1. γεμίσατε, *fill ye:* (*a*) -σατε marks 1 aor. act. 2 pers. plur.; (*b*) as stem is without augment, it must be imper. (§ **108**, 1, 4); (*c*) stem γεμιδ-, a verb of the IV. class (§ **82**, 1, *b*), δ dropped before σ (§ **13**, 4); (*d*) pres. ind. act. γεμίζω (§ **82**, 1, *b*).

2. ἀντλήσατε, *draw ye:* (*a*) -σατε marks 1 aor. act. 2 pers. plur.; (*b*) without augment, therefore imper. (§ **108**, 1, 4); (*c*) -η- lengthened from ε (§ **90**, 1); (*d*) stem ἀντλε-, a vowel-verb, of I. class (§ **85**, 1, *a*; § **79**).

3. φέρετε, *bear ye:* (*a*) from φέρω, *I bear;* (*b*) -ετε marks 2 pers. plur., pres. ind. or pres. imper.; (*c*) the context decides for the imper.; (*d*) cf. γεμίσατε, ἀντλήσατε.

4. ἤνεγκαν, *they bore:* (*a*) -αν marks 1 aor. ind. act. 3 pers. plur.; (*b*) an irregular 1 aor. from φέρω (§ **124**, 196).

5. ἐγεύσατο, *he tasted:* (*a*) -σατο marks 1 aor. ind. mid. 3 pers. sing.; (*b*) from γεύω, *I taste*, in N. T. only mid. γεύομαι.

6. γεγενημένον, *having become:* (*a*) -μένον marks perf. part. pass.; (*b*) γε- is the redupl., sign of perf.; (*c*) stem γενε-, ε being lengthened into η; (*d*) root γεν-, cf. ἐγένετο (II. N. 4), γέγονεν (II. N. 9).

7. ᾔδει, *he knew:* (*a*) -ει marks pluperf. 3 pers. sing.; (*b*) from οἶδα, *I know*, cf. i. 31 (XIV. N. 11) and § **124**, 64.

8. οἱ ἠντληκότες, *those who drew:* (*a*) stem ἀντλε- (see 2); (*b*) temporal augment as redupl.; (*c*) -ες marks nom. plur. masc. of Third decl.; (*d*) -ότες marks nom. plur. masc. of participles in -ως (§ **48**, 5); (*e*) -ώς (-οτς), gen. -ότος, dat. -ότι, acc. -ότα, marks perf. part. act., cf. ἀνεῳγότα (XIX. N. 16).

9. τίθησιν, *he places:* (*a*) **-ν** movable; (*b*) **-σι** is the pers. end of verbs in **-μι**, pres. ind. act. 3 pers. sing. (§ **99**, 1); (*c*) from τίθημι, *I place* (§ **120**).

10. ὅταν, *whenever:* (*a*) compounded of ὅτε and ἄν.

11. μεθυσθῶσιν, *they become drunken:* (*a*) **-θῶσι(ν)** marks 1 aor. subj. pass. 3 pers plur. (§ **108**, 4); (*b*) from μεθύσκω, a verb of the VI. class (§ **84**, 1).

12. ἐλάσσω, *less, poorer:* (*a*) contraction for ἐλάσσονα, the **ν** being dropped and **οα** contracted into **ω** (§ **51**, 3, *a*); (*b*) acc. sing. masc. from ἐλάσσων, **-ον**, an adj. of Third decl. (§ **46**), declined like μείζων (§ **51**, 3, *a*); (*c*) comparative of μικρός, *little* (§ **52**).

13. τετήρηκας, *thou hast kept:* (*a*) **-κας** marks perf. ind. act. 2 pers. sing.; (*b*) **τε-** is the redupl.; (*c*) from τηρέω; (*d*) cf. μεμαρτύρηκα (XV. N. 17).

3. FORMS FOR SPECIAL STUDY.

ἀλήθεια (i. 17)	γυνή	φέρετε	εὐθύνατε (i. 23)
ἀληθείας (i. 14)	γυναικός	ἴδε (i. 46)	ποιήσατε (ii. 5)
δόξα	ὕδωρ	ἔρχου (i. 46)	γεμίσατε
δόξαν	ὕδατος	ἔρχεσθε (i. 39)	ἀντλήσατε

4. OBSERVATIONS.

1. A few nouns of the First declension have short **α** in the nom., acc., and voc. sing., as ἀλήθεια and δόξα (§ **29**, 3, *b*).

2. The nouns of the Third declension are irregular chiefly in the nom. (§ **41**, 1).

3. In the imperative the tenses do not of themselves designate time.

4. The present denotes an action simply as continued.

5. The aorist denotes an action simply as brought to pass.

6. The imperative, though expressing no time, necessarily implies the future.

5. GRAMMAR LESSON.

1. § **29**, 3, *b*. Inflection of ἀλήθεια, δόξα.
2. § **37**, 6. Of Ἰησοῦς.
3. § **41**, 1. Of ὕδωρ.
4. § **48**, 5. Of λελυκώς.
5. § **51**, 3, *a*. Of μείζων.
6. § **100**, 1–3. Personal Endings of Imperative.
7. § **99**, 1–3. Use of Pers. Endings.
8. § **99**, 1. Inflection of ἵστημι.
9. § **120**. Of τίθημι, Pres. Ind. Act.

6. VOCABULARY A.

1. ἀντλέω, -ῶ, *draw up.*
2. ἄνω, *up, above.*
3. ἄρτι, *now.*
4. ἀρχιτρίκλινος, -ου, ὁ, *ruler-of-feast.*
5. γεμίζω, *fill.*
6. γεύομαι, *taste.*
7. ἐλάσσων, -ον, *less, worse.*
8. ἕως, *up to, until.*
9. ἕως ἄνω, *up to the brim.*
10. ἤνεγκα, 1 aor. of φέρω.
11. καλός, -ή, -όν, *good.*
12. μεθύσκω, *drink freely, am drunk.*
13. νυμφίος, -ου, ὁ, *bridegroom.*
14. νῦν, *now.*
15. ὅταν, *whenever.*
16. τηρέω, -ῶ, *keep.*
17. τίθημι, *place, set.*
18. φέρω, *bear, carry.*

7. VOCABULARY B.

1. Under List I. of verbs, learn those words numbered 16–39.

8. PRINCIPLES OF SYNTAX.

1. Οἱ δὲ εἶπαν αὐτῷ Ῥαββεί (i. 38).
2. Οἱ δὲ ἤνεγκαν (ii. 8).

Principle 15. The article often stands without a noun expressed, but, in such a case, always implies some person or persons previously mentioned.

1. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).
2. Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν (ii. 10).

Principle 16. Πᾶς in the singular without the article means *every.*

9. EXERCISES.

1. Decline: Ἄνθρωπος, ὕδωρ, καλός, -ή, -όν, αὐτός, ἐλάσσων, -ον.

2. Conjugate: 1. 1 aor. ind. act. of γεμίζω, φέρω, ποιέω, φανερόω, πιστεύω. 2. Pres. imper. act. of φέρω, and 1 aor. imper. act. of γεμίζω and ἀντλέω.

3. Analyze: Ἐγεύσατο, ἐθεασάμεθα, γεγενημένον, ᾔδει, ᾔδεισαν, ἠντληκότες, φωνεῖ, μεθυσθῶσιν, τετήρηκας.

4. Translate: (*a*) At sight John i. 1–18.

(*b*) 1. Γέμισον τὴν ὑδρίαν ταύτην ὕδατος. 2. Γεμίζει αὐτὴν ἕως ἄνω καὶ τῷ ἀνθρώπῳ φέρει. 3. Ὁ ἀνὴρ οὗτος τὸ καλὸν ὕδωρ ἐγεύσατο. 4. Οἶδα πόθεν ἐστίν, ὁ δὲ διάκονος οὐκ οἶδεν. 5. Ὁ μαθητὴς εἰς τὸ ὄνομα αὐτοῦ ἐπίστευσεν. 6. Ἐν Κανὰ τὴν δόξαν αὐτοῦ ὁ Ἰησοῦς οὐκ ἐφανέρωσεν οὐδὲ τὰ σημεῖα ἐποίησεν. 7. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτοῖς Οὐκ ἔχω οἶνον. 8. Ὁ λέγων ἐν τῷ φωτὶ εἶναι, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

5. Translate (*a*) Orally into Greek: 1. John ii. 7, 8. 2. ii. 9. 3. ii. 10. 4. ii. 11. 5. i. 1–5. 6. i. 6–10.

(*b*) 1. His disciples came unto him and remained with him that day. 2. They heard the man speaking and they followed him. 3. The bridegroom did not know the ruler-of-the-feast. 4. The servant, he who drew the water, knew the woman. 5. He has kept the good water until now. 6. He manifested his glory, glory as of the only-begotten from the father, full of grace, light, and truth. 7. The King of men speaks to me.

10. TOPICS FOR STUDY.

1. δόξα. 2. -ου of 1 decl. 3. -ῶν of 1 decl. 4. -ᾱς for -ανς. 5. Infl. of Ἰησοῦς. 6. ὕδωρ and γυνή. 7. -ότος, -ότς, -ώς. 8. ἐλάσσονα, ἐλάσσω. 9. Infl. of οὗτος. 10. Augment, syllabic and temporal. 11. The present system. 12. Ten classes of verbs. 13. Personal endings of ind. 14. Illustration in ἵστημι, δίδωμι, τίθημι. 15. Personal endings of pres. imper. act. 16. Of 1 aor. imper. act.

LESSON XXIII.

1. TEXT.

JOHN ii. 12–16.

2. NOTES.

1. *κατέβη, he went down:* (*a*) compounded of *κατά* and *βαίνω*, i. 32 (XV. N. 3); (*b*) *ἔβην* is 2 aor. ind. act.; (*c*) stem *βα-*; (*d*) in 2 aor. has the inflec. of verb in *-μι*; (*e*) cf. infl. of 2 aor. ind. of *ἵστημι* (§ **120**); (*f*) *-η* marks 3 pers. sing.

2. *πολλὰς, many:* (*a*) *-ᾱς* marks the acc. plur. fem. of 1 decl.; (*b*) acc. plur. fem. of the irreg. adj. *πολύς, πολλή, πολύ, much, many* (§ **49**, 1).

3. *ἀνέβη, he went up:* (*a*) compounded of *ἀνά* and *βαίνω*, i. 51 (XIX. N. 18); (*b*) cf. *κατέβη*, above, also § **124**, 12.

4. *εὗρεν, he found:* (*a*) *-ν* movable; (*b*) *-ε(ν)* marks 3 pers. sing.; (*c*) 2 aor., stem *εὑρ-*, VI. class (§ **84**); (*d*) pres. ind. act. *εὑρίσκω*; (*e*) cf. *εὑρίσκει* and *εὑρήκαμεν*, i. 41 (XVII. NN. 7, 9) (§ **124**, 85).

5. *πωλοῦντας, selling:* (*a*) contr. for *πωλέοντας*; (*b*) *-ας* marks acc. plur. of Third decl.; (*c*) *-οντ-* is the stem of pres. part. in *-ων*; (*d*) *-οντας* marks acc. plur. masc. of pres. part.; (*e*) from *πωλέω*, a vowel verb, pres. part. *πωλέων*, contr. into *πωλῶν* (§ **48**, 6).

6. *βόας, oxen:* (*a*) *-ας* marks acc. plur. of Third decl.; (*b*) nom. sing. *βοῦς*, stem ending in a diphthong (§ **40**, 6); (*c*) *βοῦς*, gen. sing., *βοός*.

7. *καθημένους, sitting:* (*a*) *-ους* marks acc. plur. masc. of pres. part. in *-μενος*; (*b*) from *κάθημαι*, deponent verb in *-μι* (§ **122**, 17); (*c*) compounded of *κατά*, *down*, and *ἧμαι*, *I sit*.

8. *ἐξέβαλεν, he cast out:* (*a*) compounded of *ἐκ* and *βάλλω*, *I throw, cast;* (*b*) *ἐκ* before the augment becomes *ἐξ* (§ **10**, 2);

(*c*) 2 aor. stem βαλ-; (*d*) -ε(ν) marks 3 pers. sing.; (*e*) see Gr. § **124**, 28; (*f*) IV. class of verbs, βαλ-, βαλ-ι°|ε-, βαλλ-°|ε-, βάλλω (§ **82**, 1, *c*).

9. ἐξέχεεν, *he poured out:* (*a*) compounded of ἐκ and χέω; (*b*) ἐξ before the aug; (*c*) -ε(ν) marks 3 pers. sing.; (*d*) 1 aor. ind. act. ἐξέχεα, 3 pers. sing. ἐξέχεε (§ **108**, 1; § **124**, 71).

10. ἀνέτρεψεν, *he overthrew:* (*a*) comp. of ἀνά and τρέπω, *turn;* (*b*) -σε(ν) marks 1 aor. ind. act. 3 pers. sing.; (*c*) πσ = ψ; (*d*) -ε- aug., α of ἀνα being dropped.

11. τοῖς . . . πωλοῦσιν, *to those who sell:* (*a*) -οῦσιν for -έοντσι(ν), dat. plur. masc. of πωλέων (see **5**).

12. ἄρατε, *take ye away:* (*a*) -ατε marks 1 aor. imper. 2 pers. plur. (§ **100**, 2); (*b*) ἀρ-, 1 aor. stem; (*c*) from αἴρω, *I lift up, raise* (§ **124**, 5; also XIV. N. 4); (*d*) IV. class of verbs, ἀρ-, ἀρ-ι°|ε-, αἰρ-°|ε-, αἴρω (§ **82**, 1, *d*).

13. μὴ, *not:* (*a*) οὐ and μή are two negative particles; (*b*) the imper. always takes μή.

14. ποιεῖτε, *make ye:* (*a*) contracted from ποιέ-ετε; (*b*) -ετε marks pres. imper. act. 2 pers. plur. (§ **100**, 2); (*c*) cf. φέρετε, ii. 8 (XXII. N. 3).

3. FORMS FOR SPECIAL STUDY.

ἐξέβαλεν	κατέβη	ἀνέτρεψεν (1 aor.)
ἐξέχεεν (1 aor.)	ἀνέβη	κατέλαβεν

4. OBSERVATIONS.

1. In composition, ἐκ before a vowel becomes ἐξ.

2. In compound verbs the augment generally follows the preposition.

3. Prepositions ending in a vowel lose it before the augment.

4. Primitive verbs form tense-stems directly from a root.

5. As a rule, only primitive verbs have second aorists.

6. The stem of the second aor. is the simple stem, as βαλ-, λαβ-, βα-.

5. GRAMMAR LESSON.

1. § **30**, 1. Inflection of προφήτης.
2. § **34**, 4. Of δῶρον.
3. § **39**, 1. Of σῶμα.
4. § **40**, 6. Of βοῦς.
5. § **47**, 2. Of πᾶς.
6. § **49**, 1. Of πολύς.
7. § **82**, 1, *c*, *d*. Fourth Class of Verbs.
8. § **91**, 1, 2. The Second Aorist Stem.
9. § **111**, 1. Inflection of 2 Aor. Ind. Act.

6. VOCABULARY A.

1. ἀνατρέπω, *overthrow*.
2. ἀναστρέφω, *overturn*.
3. βοῦς, βοός, ὁ, ἡ, *ox, cow*.
4. ἐγγύς, *near*.
5. ἐκβάλλω, *cast out*.
6. ἐκχέω, *pour out*.
7. ἐμπόριον,[1] -ου, τό, *mart*.
8. ἐντεῦθεν, *hence*.
9. ἱερόν, -οῦ, τό, *temple*.
10. κάθημαι, *sit down*.
11. Καφαρναούμ, indec., *Capernaum*.
12. κέρμα, -τος, τό, *money*.
13. κερματιστής, -οῦ, ὁ, *money-changer*.
14. κολλυβιστής, -οῦ, ὁ, *money-changer*.
15. μετά, acc., *after*.
16. μή, *not*.
17. πάσχα, τό, indec., *passover*.
18. πολύς, πολλή, πολύ, *much*; plur., *many*.
19. πρόβατον, -ου, τό, *sheep*.
20. πωλέω, -ῶ, *sell, trade*.
21. σχοινίον,[2] -ου, τό, *cord, rope*.
22. τέ, *and*; τέ . . . καί, *both . . . and*.
23. τράπεζα, -ης, ἡ, *table*.
24. φραγέλλιον,[1] -ου, τό, *scourge*.

7. VOCABULARY B.

Under List I. of verbs, learn those words numbered 40–69.

[1] Only here.

[2] Here and Acts xxvii. 32.

8. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).
2. Ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ (i. 7).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ (ii. 15).

Principle 17. The plural πάντες generally omits the article when the substantive is implied.

1. Ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί (ii. 12).
2. Καὶ τὰς τραπέζας ἀνέτρεψεν (ii. 15).

Principle 18. For an unemphatic possessive pronoun the article is often employed.

9. EXERCISES.

1. Decline: Κερματιστής, περιστερά, πρόβατον, ἱερόν, κέρμα, βοῦς. πᾶς, πολύς, (πωλέων) πωλῶν.

2. Conjugate: 1. 1 aor. ind. act. of μένω, ἐκχέω, ἀνατρέπω, ἀναστρέφω, ποιέω. 2. 2 aor. ind. act. of εὑρίσκω, ἐκβάλλω, ἀναβαίνω, καταβαίνω.

3. Analyze: Πωλοῦντας, πωλοῦσιν, ποιεῖτε, ποιήσας, καθημένους, φωνεῖ, ἑώρακα, εὑρήκαμεν.

4. Translate: (*a*) At sight John i. 19–34.

(*b*) 1. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς τὸν γάμον. 2. Καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 3. Οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς τὸ φῶς τοῦ κόσμου. 4. Πάντα ἐκ τοῦ ἱεροῦ ἐκβάλλει καὶ λέγει αὐτοῖς Οὗτος ἐστὶν ὁ οἶκος τοῦ θεοῦ. 5. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 6. Ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἀπέστειλεν.

5. Translate: (*a*) Orally into Greek: 1. John ii. 12. 2. ii. 13, 14. 3. ii. 15. 4. ii. 16. 5. i. 11–13. 6. i. 14, 15. 7. i. 16–18.

(*b*) 1. After this he went up into Jerusalem. 2. He drove out the oxen and the sheep, and those who sold doves. 3. He overthrows their tables, and says to the money-changers, Why do you

make my father's house a house of merchandise? 4. He made whips of cords. 5. His disciples were called to the marriage-feast. 6. Whatsoever he may say, do thou. 7. Fill thou the water-jar with water and bear it to the teacher. 8. This water-jar contains three (measurers) firkins.

10. TOPICS FOR STUDY.

1. -οῦντας, -οῦσιν. 2. Masculines of First decl. 3. Neuters of Second decl. 4. Neuters of Third decl. 5. βοῦς. 6. πᾶς. 7. πολύς. 8. The tense-stems. 9. First class of verbs. 10. Fourth class. 11. Sixth class. 12. Eighth class. 13. Ninth class. 14. The 1 aor. system. 15. The 1 aor. stem. 16. The 2 aor. system. 17. The 2 aor. stem. 18. Inflection of 1 aor. ind. act., mid., pass. 19. Inflection of 2 aor. ind. act.

LESSON XXIV.

1. TEXT.

JOHN ii. 17–25.

2. NOTES.

1. *ἐμνήσθησαν, they remembered:* (*a*) -θησαν marks 1 aor. ind. pass. 3 pers. plur.; (*b*) ε-, augment; (*c*) simple stem μνα-, 1 aor. pass. stem μνησ- (§ **95**, 2; § **13**, 10); (*d*) of the VI. class of verbs, pres. ind. μιμνήσκω, *I remind*, with the reduplication (§ **84**, 1, *b*).

2. *γεγραμμένον ἐστίν, it is written:* (*a*) -μένον marks perf. part. pass.; (*b*) γε- is the redupl., the sign of the perf. or completed action; (*c*) stem γραφ-, which becomes γραμ- before μ (§ **13**, 3); (*d*) the perf. part. with εἶναι is used here for the regular form of the finite verb.

3. καταφάγεται, *he will eat:* (*a*) -εται marks 3 pers. sing. mid. or pass., primary tenses; (*b*) from καταφάγομαι, *I will eat*, fut. of κατ-εσθίω, *I eat* (§ **124**, 80), an irreg. verb, and therefore of the VIII. class (§ **86**, 1).

4. δεικνύεις, *thou showest:* (*a*) -εις marks 2 pers. sing. of pres. ind. act.; (*b*) from δεικνύω, *I show.*

5. λύσατε, *destroy ye:* (*a*) -σατε marks 1 aor. imper. act. 2 pers. plur. of λύω; (*b*) cf. γεμίσατε, ἀντλήσατε (XXII. N. 1, 2).

6. ἐγερῶ, *I will raise up:* (*a*) -ῶ contr. for -έω; (*b*) a liquid verb, stem ending in ρ; (*c*) liquid stems add ε to simple stem (ἐγερ-) to form fut. (ἐγερέω, -ῶ, *I will raise up*) (§ **89**, 3); (*d*) of the IV. class; pres. ind. ἐγείρω (§ **82**, 1, *d*).

7. ἔτεσιν, *years:* (*a*) -σι(ν) marks dat. plur. of Third decl.; (*b*) stem ἐτεσ-, σ of the stem falling away before all case-endings; (*c*) nom. sing. ἔτος (§ **40**, 4).

8. οἰκοδομήθη, *it was built:* (*a*) -θη marks 1 aor. ind. pass. 3 pers. sing.; (*b*) from οἰκοδομέω, the -ε- being lengthened; (*c*) in our *text* without augment; (*d*) some editors for οἰ- read ᾠ-, with temporal augment (§ **74**, 6).

9. ἐγερεῖς, *thou wilt raise:* (*a*) -εῖς contr. for -έεις, fut. ind. 2 pers. sing. of ἐγείρω, see ἐγερῶ (**6**).

10. ἔλεγεν, *he said, spoke:* (*a*) -ε(ν) marks 3 pers. sing.; (*b*) ε-, augment; (*c*) λεγ-, stem of present system (§ **78**, 1); (*d*) imperf. ind. act. 3 pers. sing. (§ **106**).

11. ἠγέρθη, *he was raised:* (*a*) -θη marks 1 aor. ind. pass. 3 pers. sing.; (*b*) ἠ-, temporal augment; (*c*) simple stem ἐγερ-; (*d*) from ἐγείρω, cf. ἐγερῶ (**6**).

12. θεωροῦντες, *beholding:* (*a*) -οῦντες contr. for -έ-οντες; (*b*) from θεωρέω, pres. act. part. θεωρέων, -ῶν, inflected like φιλῶν (§ **48**, 6).

13. ἐποίει, *he was doing:* (*a*) -ει contr. for -εε; (*b*) ε-, augment, stem ἐποιε- marks imperf.; (*c*) ποιέω, being a vowel verb, is contr. in the imperf. (§ **114**, 1); (*d*) imperf. ind. act. 3 pers. sing. (§ **106**).

14. ἐπίστευεν, *he was trusting:* (*a*) -ε(ν) marks 3 pers. sing.; (*b*) ε-, augment; (*c*) ἐπιστευ-, stem of imperf. (§ **78**, 1; § **106**).

15. αὐτὸν, *himself:* (*a*) contr. for ἑαυτὸν (§ **59**, 2).

16. διὰ τὸ, *on account of that:* (*a*) τὸ is the article with the infinitive.

17. γινώσκειν, *to know:* (*a*) -ειν marks the inf. act.; (*b*) pres. stem γινωσκ-$^{ο}|_{ε}$-; (*c*) the connecting vowel ε with -εν, the sign of the inf. act., is contr. into -ειν (§ **101**, 1).

18. εἶχεν, *he was having:* (*a*) -ε(ν) marks 3 pers. sing.; (*b*) from ἔχω, which in the imperf. takes the syllabic augment, which with ε is contracted into ει (§ **74**, 7; § **124**, 89).

19. ἐγίνωσκεν, *was knowing:* (*a*) pres. stem γινωσκ- with the augment marks the imperf.; (*b*) -ε(ν) marks 3 pers. sing.

3. FORMS FOR SPECIAL STUDY.

ἐξ Ἰεροσολύμων (i. 19)	ἔλεγεν	ἐπίστευεν
εἰς Ἰεροσόλυμα (ii. 13)	ἐποίει	ἐγίνωσκεν
ἐν τοῖς Ἰεροσολύμοις (ii. 23)		

4. OBSERVATIONS.

1. John everywhere uses *Jerusalem* as a neut. plur. of the Second decl.

2. The imperfect expresses continued past action.

3. The imperfect is found only in the indicative, and takes the augment.

4. It always has the same stem as the present.

5. It has the personal endings of the historical tenses.

5. GRAMMAR LESSON.

1. § **13**, 3. Labials before μ.
2. § **40**, 4. Inflection of γένος.
3. § **42**, 3. Of Ἱεροσόλυμα.
4. § **59**, 1, 2. Of ἑαυτοῦ.
5. § **61**, 2. Of αὐτοῦ.
6. § **55**, 1. Compound Numbers.
7. § **71**, 1; § **72**, 2. The Imperfect Tense.
8. § **78**, 1. Stem of the Imperf.

9. § 98, 1–3. Personal Endings of the Imperfect.
10. § 106. Inflection of the Imperfect.
11. § 114, 1. Of Imperf. Act. of ποιέω.
12. § 89, 3. Future of Liquid Verbs.

6. VOCABULARY A.

1. αὐτοῦ, *of himself.*
2. γραφή, -ῆς, ἡ, *writing.*
3. δεικνύω, *show.*
4. ἐγείρω, *raise up.*
5. ἑορτή, -ῆς, ἡ, *feast.*
6. ἔτος, ἔτους, τό, *year.*
7. ζῆλος, -ου, ὁ, *zeal.*
8. θεωρέω, -ῶ, *behold.*
9. κατεσθίω, *eat, consume.*
10. καταφάγομαι, *I will eat.*
11. λύω, *loose, destroy.*
12. μιμνήσκω, *remind.*
13. ναός, -οῦ, ὁ, *temple.*
14. νεκρός, -ά, -όν, *dead.*
15. οἰκοδομέω, -ῶ, *build.*
16. σῶμα, -τος, τό, *body.*
17. τεσσεράκοντα, *forty.*
18. χρεία, -ας, ἡ, *need.*

7. VOCABULARY B.

Under List I., of verbs, learn those words numbered 70–95.

8. PRINCIPLES OF SYNTAX.

1. Κατέβη . . . αὐτὸς καὶ ἡ μήτηρ αὐτοῦ (ii. 12).
2. Αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς (ii. 24).
3. Αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ (ii. 25).

Principle 19. The intensive pronoun αὐτός, when used in the nominative, is always emphatic, *i. e.* = *he himself, I myself.*

1. Θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς (i. 38).
2. Καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ (ii. 23).

Principle 20. The oblique cases of the intensive pronoun αὐτός serve as the personal pronoun of the third person.

9. EXERCISES.

1. Decline: Μαθητής, χρεία, ἑορτή, ἡμέρα· οἶκος, ναός· σῶμα, ἔτος· πᾶς, πολύς· τρεῖς, ἐγώ, αὐτός, ἑαυτοῦ, τίς, ὅς.

2. Conjugate: 1. Pres. ind. act. of δεικνύω, ποιέω; 2. Imperf. ind. act. of λέγω, ποιέω, πιστεύω, γινώσκω; 3. 1 aor. ind. pass. of μιμνήσκω, ἀποκρίνομαι, οἰκοδομέω, ἐγείρω.

3. Analyze: Καταφάγεται, εἶπαν, εἶπεν, λύσατε, ἐγερῶ, ἐπίστευσαν, ἑτοίει, γινώσκειν, μαρτυρήσῃ, ἦν.

4. Translate: (*a*) At sight John i. 35–42.

(*b*) 1. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν. 2. Γράφω ὑμῖν, πατέρες, ὅτι ὑμᾶς γινώσκω. 3. Οὐκ ἦσαν ἐξ ἡμῶν. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω τὸν θεόν. 6. Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

5. Translate: (*a*) Orally into Greek: 1. John ii. 17. 2. ii. 18, 19. 3. ii. 20, 21. 4. ii. 22. 5. ii. 23. 6. ii. 24, 25. 7. i. 19, 20. 8. i. 21–23. 9. i. 24–28.

(*b*) 1. They asked him, What sign does he show to them? 2. He answered and said to them, He does many signs. 3. He built these temples. 4. He will raise that man from the dead. 5. He believed this disciple, but many did not believe his testimony. 6. When he was at the feast he saw the signs which Jesus did. 7. Jesus himself was knowing all things and what was in men. 8. In forty and three years this house was built, and will he raise that temple in six days?

10. TOPICS FOR STUDY.

1. Labials before μ. 2. Epenthesis. 3. Terminations of First decl. 4. Stems of Third decl. ending in σ. 5. Inflection of πᾶς and πολύς. 6. The intensive use of αὐτός. 7. αὐτόν. 8. The use of the imperfect. 9. Its stem. 10. Personal endings and inflection of imperf. ind. act. 11. Future stem of liquid verbs. 12. Synopsis of pres. act. 13. Inflection of pres. ind. act. 14. Of pres. subj. act. 15. Of pres. imper. act. 16. Of pres. part. act. 17. Synopsis of 1 aor. ind. act., mid., pass.

LESSON XXV.

1. TEXT.

JOHN iii. 1–10.

2. NOTES.

1. ἄρχων, *ruler:* (*a*) -ων marks pres. part. act.; (*b*) from ἄρχω, *I am first, ruler;* (*c*) used as a noun.

2. νυκτὸς, *by night:* (*a*) -ος marks gen. sing. of Third decl., (*b*) stem νυκτ-, nom. sing. νυκ(τ)ς, νύξ, ἡ (§ **39**, 1, *b*).

3. ἐλήλυθας, *thou hast come:* (*a*) -ας marks 2 pers. sing.; (*b*) from ἔρχομαι, perf. ἐλήλυθα, *I have come* (§ **124**, 78).

4. ποιεῖν, *to do:* (*a*) contr. for ποιέειν, which is contr. for ποιέεεν (§ **114**; § **101**, 1); (*b*) pres. inf. act. of ποιέω, a vowel-verb.

5. ἐὰν μὴ, *except:* (*a*) ἐάν is a contr. of εἰ and ἀν, usually followed by the subj.

6. ᾖ, *he may be:* (*a*) -η marks subj. 3 pers. sing.; (*b*) ᾖ is subj. 3 pers. sing. of εἰμί, *I am*, subj. ὦ, ᾖς, ᾖ, plur. ὦμεν, ἦτε, ὦσι (§ **122**, 16; § **104**).

7. γεννηθῇ, *he may be born:* (*a*) -θῇ marks 1 aor. subj. pass. 3 pers. sing. (§ **108**, 4); (*b*) cf. φανερωθῇ (XIV. N. 12), μεθυσθῶσιν (XXII. N. 11).

8. δύναται, *he is able:* (*a*) cf. XIX. N. 1.

9. ἰδεῖν, *to see:* (*a*) -εῖν (contr. for -έεν) marks 2 aor. inf. act.; (*b*) from εἶδον (§ **124**, 64); (*c*) cf. ἴδῃς (XV. N. 12), ἴδε (XIX. N. 4).

10. γεννηθῆναι, *to be born:* (*a*) -θῆναι marks 1 aor. inf. pass. (§ **108**).

11. εἰσελθεῖν, *to enter in:* (*a*) compounded of εἰς and ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι (§ **124**, 78); (*b*) on -εῖν cf. ἰδεῖν (**9**); (*c*) cf. pres. imper. ἔρχου, ἔρχεσθε, 2 aor. ἦλθον, perf. ἐλήλυθα.

12. γεγεννημένον, *having been born:* (*a*) -μένον marks neut. perf. part., cf. ἀπεσταλμένος (III. N. 7), γεγενημένον (XXII. N. 6); (*b*) γ- is redupl. sign of perf.; (*c*) stem is γενα-, α being lengthened into η.

13. θαυμάσῃς, *thou mayst wonder:* (*a*) -ῃς marks subj. act. 2 pers. sing.; (*b*) -σ- marks 1 aor.; (*c*) stem θαυμαδ-, pres. stem θαυμαζ-, of the IV. class of verbs, δ uniting with ι to form ζ (§ **82**, 1, *b*); (*d*) cf. N. 6 and 7.

14. δεῖ, *it is necessary:* (*a*) an impersonal verb, used only in 3 pers. sing.; (*b*) pres. ind. (§ **116**, 1).

15. πνεῖ, *he breathes, blows:* (*a*) contr. for πνέει, pres. ind. 3 pers. sing. of πνέω (§ **124**, 164); (*b*) of II. class of verbs (§ **80**, 2).

16. ὑπάγει, *he goes:* (*a*) -ει marks pres. ind. act. 3 pers. sing.; (*b*) comp. of ὑπό and ἄγω (§ **124**, 2).

17. γενέσθαι, *to be, become:* (*a*) -έσθαι marks 2 aor. inf. mid.; (*b*) 2 aor. stem. (*c*) γεν- is the simple stem, γιν- pres. stem, γον- perf. stem (**124**, 44).

3. FORMS FOR SPECIAL STUDY.

ποιεῖς for ποιέεις	ἰδεῖν for ἰδέειν
ποιεῖν for ποιέεεν	εἰσελθεῖν for εἰσελθέειν
πνεῖ for πνέει	γενέσθαι

4. OBSERVATIONS

1. Vowel verbs are contracted in the present and imperfect.

2. All the vowel-verbs, save a few in -εω, belong to the first class, in which the present is formed directly from the simple stem by adding the variable vowel -$^{o}|_{\epsilon}$-.

3. In the pres. inf. of ποιέω, we have the stem ποιε-, the mood vowel ε, and the inf. ending -εν (ποιέεεν, ποιέειν, ποιεῖν).

4. As a general rule the verb has the recessive accent, but the 2 aor. inf., act. and mid., accent the end of the stem.

5. GRAMMAR LESSON.

1. § **40, 1.** Stems of Third Decl. ending in Palatal Mute.
2. § **40, 2.** Stems of Third Decl. ending in Lingual Mute.
3. § **44, 1.** Infl. of σοφός, -ή, -όν.
4. § **48, 1.** Of ἄρχων.
5. § **82, 1,** *b–d.* Fourth Class of Verbs.
6. § **95, 1–2.** First Pass. Stem.
7. § **97, 1,** *a, b.* Mood Suffixes
8. § **101, 1.** Infinitive Endings.
9. § **108, 1.** Inflection of 1 Aor. Subj. Pass.
10. § **108. 1.** Synopsis of 1 Aor. in three Voices.
11. § **111, 1, 2.** Synopsis of 2 Aor., Act. and Mid.

6. VOCABULARY A.

1. ἄνωθεν, *anew, from above.*
2. ἄρχων, -οντος, ὁ, *ruler.*
3. βασιλεία, -ᾶς, ἡ, *kingdom.*
4. γέρων, -οντος,[1] ὁ, *old man.*
5. δεῖ, *it is necessary.*
6. δεύτερος, -έρᾱ, -ερον, *second.*
7. δεύτερον, adv., *a second time.*
8. ἐάν, *if* (perchance).
9. ἐὰν μή, *except, unless.*
10. εἰσέρχομαι, *enter in.*
11. ἐλήλυθα, perf. of ἔρχομαι.
12. θαυμάζω, *wonder, marvel.*
13. κοιλία, -ᾱς, ἡ, *womb.*
14. μετά (with gen.), *with;* (with acc.), *after.*
15. Νικόδημος, -ου, ὁ, *Nicodemus.*
16. νύξ, νυκτός, ἡ, *night.*
17. οὕτως, *thus.*
18. πνέω, *breathe, blow.*
19. ὑπάγω, *go away.*

7. VOCABULARY B.

Under List IV., of nouns, adjectives, etc., occurring more than fifty times in N. T., learn those words numbered 1–29.

8. PRINCIPLES OF SYNTAX.

1. Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν (i. 30).

[1] Only here.

2. Ὃν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ (i. 45).

3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς (iii. 2).

Principle 21. The relative pronoun agrees with its antecedent in gender and number, but its case is determined by the structure of its own clause.

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (ii. 16).

2. Μὴ θαυμάσῃς ὅτι εἶπόν σοι (iii. 7).

Principle 22. The negative with imperative and subjunctive forms is always μή.

9. EXERCISES.

1. Decline: Βασιλεία, ἄνθρωπος, ὄνομα, ἄρχων, νύξ, γέρων, σάρξ, ὕδωρ, σύ, ὅς, πᾶς, αὐτός, οὗτος.

2. Conjugate: 1. Pres. ind. of ποιέω, ἀκούω, δύναμαι. 2. 2 aor. and perf. of ἔρχομαι. 3. 1 aor. ind. pass. of ἀποκρίνομαι. 4. 1 aor. subj. pass. and perf. part. pass. of γεννάω.

3. Analyze: Ἦλθεν, οἴδαμεν, ἐλήλυθας, δύναται, ποιεῖν, ᾖ, ἰδεῖν, γεννηθῆναι, ὤν, εἰσελθεῖν, θαυμάσῃς, πνεῖ, γενέσθαι.

4. Translate: (*a*) At sight John i. 43–51.

(*b*) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ. 2. Ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον. 3. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 4. Ἐξ ὕδατος καὶ πνεύματος ἐγεννήθησαν. 5. Ὁ γέρων δύναται εἰς τὴν πόλιν δεύτερον εἰσελθεῖν. 6. Εἶδον ταῦτα τὰ σημεῖα ἃ ἐποίει.

5. Translate: (*a*) Orally into Greek: 1. John iii. 1, 2. 2. iii. 3, 4. 3. iii. 5, 6. 4. iii. 7, 8. 5. iii. 9, 10. 6. i. 29–31. 7. i. 32–34 8. i. 35–37. 9. i. 38–40. 10. i. 41, 42.

(*b*) 1. He does not know whence they come and whither they go. 2. The ruler of those men came to the teacher. 3. The signs which that prophet does, I am not able to do. 4. I say to them, except they be born again, they cannot see the kingdom of heaven. 5. They were born of the will of man, because they do not know God. 6. He himself knows all things, and he

had no need that these men should bear witness concerning the word. 7. He hears the voice of the wind, but he does not know whither it blows.

10. TOPICS FOR STUDY.

1. Stems of the Third decl. 2. Stems ending in palatal mute. 3. In a lingual mute. 4. In a liquid. 5. In σ. 6. In ι. 7. In a diphthong. 8. First class of verbs. 9. Fourth class. 10. Sixth class. 11. Eighth class. 12. Ninth class. 13. Present stem. 14. Synopsis of pres. act. 15. Synopsis of 1 aor. act. 16. Of 1 aor. mid. 17. Of 1 aor. pass.

LESSON XXVI.

1. TEXT.

JOHN iii. 11–18.

2. NOTES.[1]

11. (*a*) ὅτι: "recitative" ὅτι, equal to our quotation marks. (*b*) λαλοῦμεν for λαλέομεν. (*c*) μαρτυροῦμεν for μαρτυρέομεν. (*d*) λαμβάν-ετε, pres. stem λαμβαν-, from simple stem λαβ- (§ **83**, 1, *c*), of V. class.

12. (*a*) τὰ ἐπί-γεια, *things done on earth.* (*b*) ἐὰν from εἰ ἄν. (*c*) εἶπω: subj. 2 aor. from εἶπον, an irregular 2 aor. (§ **124**, 68). (*d*) τὰ ἐπ-ουράνια, *the things that take place in heaven.* (*e*) πι-στεύσετε: -σε- marks fut., -τε marks ind. act. 2 pers. plur (§ **89**).

13. (*a*) ἀνα-βέβηκεν: from ἀνα-βαίνω, perf. stem βα-, with redupl. and ending -κα, -κας, -κε(ν) (§ **92**, 1; § **109**, 1, 2). (*b*) εἰ μὴ, *except.* (*c*) ὁ . . . καταβάς, *he who descended:* from κατα-βαίνω, 2 aor. ind. κατέβην (XXIII. N. 1), part. καταβάς (§ **124**, 12).

14. (*a*) ὕψωσεν, *he lifted up:* -σεν marks 1 aor. ind. act. 3 pers. sing.; -ω- the formative lengthening of ο, from ὑψόω.

[1] The notes hereafter will be divided according to verses.

(*b*) ὄφιν: stem ends in ι (§ **40**, 5), gen. sing. ὄφεως. (*c*) ὑψωθῆναι, *to be lifted up*; -θῆναι marks 1 aor. inf. pass. (§ **108**). (*d*) τὸν υἱὸν, the subj. of the inf. is always in the acc.

15. (*a*) ἵνα: a final conj. denoting purpose or end, with the subj. (ἔχῃ). (*b*) αἰώνιον, *eternal:* this adjective has usually but two terminations, -ος, -ος, -ον (§ **50**, 2).

16. (*a*) ἠγάπησεν, *he loved:* -σε(ν) marks 1 aor. ind. act. 3 pers. sing., -η- the formative lengthening of final α of root ἀγαπα-, η- temporal augment. (*b*) ὥστε, *so that*, expressing *event* without reference to *purpose* (ecbatic, not telic); generally with inf., but here (also Gal. ii. 13) with the ind. (*c*) μονογενῆ for μονογενέα (§ **46**, 1). (*d*) ἀπόληται: -ηται marks subj. mid. 3 pers. sing.; ἀπολ-, 2 aor. stem of ἀπόλλυμι, *I destroy* (§ **123**, 13; § **111**, 2).

17. (*a*) κρίνῃ, *he may judge*; -ῃ marks subj. act. 3 pers. sing.; κρῑν- is 1 aor. stem; a liquid verb rejecting σ and lengthening the vowel of the stem (§ **90**, 2). (*b*) σωθῇ, *it may be saved:* -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem σωδ-, final δ of stem before θ changing into σ (§ **13**, 2), which is then dropped (§ **13**, 9); pres. ind. act. σώζω, *I save*, IV. class (§ **82**, 1, *b*).

18. (*a*) κρίνεται, *he is judged:* -εται marks pres. ind. pass. 3 pers. sing. (§ **105**). (*b*) κέκριται, *he has been judged:* -ται marks perf. ind. pass, 3 pers. sing. (§ **109**); κε-, reduplication; stem κρι-, dropping ν of pres. stem κριν- (§ **124**, 121). (*c*) μονογενοῦς for μονογενέος (§ **46**, 1).

3. FORMS FOR SPECIAL STUDY.

πιστευετε	ἑωράκαμεν	κέκριται
πιστεύσετε	ἀναβέβηκεν	πεπίστευκεν

4. OBSERVATIONS.

1. The stem of the fut. act. and mid. is formed by adding -σ°|ε- to the simple verb stem, which generally differs from the present stem.

2 The pers. endings are the same as those of the pres.

3. To form the perf. act. stem, we add *-κα* to the reduplicated simple stem.

4. To form the perf. mid. and pass., we add *-μαι*.

5. A few liquid stems in *-ν* drop *ν* before *-κα* and *-μαι*.

5. GRAMMAR LESSON.

1. § **13**, 2. A Lingual Mute before another Lingual.
2. § **13**, 9. *σ* in the Inflection of Verbs.
3. § **40**, 5. Inflection of *πόλις*.
4. § **46**, 1. Of *ἀληθής*.
5. § **50**, 2. Of *αἰώνιος*.
6. § **89**, 1–4. Future Stem.
7. § **95**, 3. Stem of 1 Fut. Pass.
8. § **107**, 1–2. Synopsis and Inflection of Future.
9. § **92**, 1–4. Stem of Perf. Act.
10. § **94**, 1–4. Stem of Perf. Mid. and Pass.
11. § **83**, 1. Fifth Class of Verbs.

6. VOCABULARY A.

1. ἀγαπάω, -ῶ, *love.*
2. αἰώνιος, -ος, -ον, *eternal.*
3. ἀπ-όλλυμι, *destroy ;* mid., *perish.*
4. ἐπί-γειος, -ος, -ον, *earthly.*
5. ἐπ-ουράνιος, -ος, -ον, *heavenly.*
6. ἤδη, adv., *already.*
7. κρίνω, *judge.*
8. ὄφις, -εως, ὁ, *serpent.*
9. σώζω, *save.*
10. ὑψόω, -ῶ, *lift up.*
11. ὥστε, *so that.*

7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 30–69

8. PRINCIPLES OF SYNTAX.

1. Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε (i. 48).

2. Οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας (ii. 24).

3. Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (iii. 7).

4. Οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου (iii. 14).

Principle 23. The subject of the infinitive, when expressed, is in the accusative case.

9. EXERCISES.

1. Decline: Μαρτυρία, υἱός, ὄφις · μονογενής, ἐπίγειος, πᾶς, καταβάς · ἐγώ, σύ, αὐτός.

2. Conjugate: Οἶδα, ἑώρακα, πεπίστευκα, κέκριμαι · πιστεύω, πιστεύσω, λαλέω · ἀπόλωμαι, σωθῶ, κρίνομαι.

3. Analyze; Μαρτυροῦμεν, πιστεύσετε, ἀναβέβηκεν, ἠγάπησεν, ἔδωκεν, ἀπόληται, ἔχῃ, ἀπέστειλεν, κρίνῃ, σωθῇ.

4. Translate: (*a*) At sight, John ii. 1–25.

(*b*) 1. Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἑωράκαμεν, ὃ ἐθεασάμεθα, περὶ τοῦ λόγου τῆς ζωῆς, λέγομεν ὑμῖν. 2. Ἡ ζωὴ ἡ αἰώνιος ἥτις ἦν πρὸς τὸν πατέρα ἡμῖν ἐφανερώθη. 3. Ἐὰν ἐν τῇ σκοτίᾳ περιπατῶμεν, οὐ ποιοῦμεν τὴν ἀλήθειαν. 4. Ὁ λέγων ἐν αὐτῷ μένειν δεῖ καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν. 5. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.

5. Translate: (*a*) Orally into Greek: 1. John iii. 11–13. 2. iii. 14, 15. 3. iii. 16, 17. 4. iii. 18. 5. i. 43–45. 6. i. 46, 47. 7. i. 48, 49. 8. i. 50, 51.

(*b*) 1. They received our witness because they believe that we speak the truth. 2. The Son of man ascended into heaven. 3. God loved the world from the beginning, and he gave his only-begotten Son, that every one who believes on him may have eternal life. 4. He came that he might judge the world. 5. He has been judged because he has not believed. 6. They loved the world, and they did not believe the testimony which the angel gave. 7. They lifted up this serpent in this wilderness.

10. TOPICS FOR STUDY.

1. Lingual mutes before linguals. 2. Stems of Third decl. in ι. 3. Declension of μονογενής. 4. Fifth class of verbs. 5. Formation of fut. act., mid., pass. 6. Synopsis of future tense. 7. Formation of the perf. act., mid., pass. 8. Synopsis of pres. act. 9. Synopsis of 1 aorist. 10. Personal endings of prim. tenses, act. 11. Personal endings of hist. tenses, act. 12. Personal endings of prim. tenses, mid. and pass. 13. Personal endings of hist. tenses, mid. and pass.

LESSON XXVII.

1. TEXT.

JOHN iii. 19–36.

2. NOTES.

19. (*a*) ἐλήλυθεν: cf. XXV. N. 3. (*b*) μᾶλλον . . . ἤ, *more . . . than.* (*c*) πονηρὰ: -α marks nom. neut. plur. (§ **44**, 1).

20. (*a*) φαῦλα: -α marks acc. neut. plur.; (*b*) πράσσων: pres. part. act., from πράσσω, IV. class (§ **82**, *a*). (*c*) ἵνα μὴ, *lest:* foll. by subj. (*d*) ἐλεγχθῇ: -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem ἐλέγχω, *convict* (§ **124**. 73); -χθ-, mutes of same order (§ **13**, 1; § **12**, 2).

21. ἐστὶν εἰργασμένα: a periphrase for εἴργασται, *they have been wrought* (§ **124**, 77); -μένα marks perf. part. pass. neut. plur., agreeing with τὰ ἔργα; from ἐργάζομαι, the temporal aug. ει- used as redupl. ἐστὶν is sing., because subj. is neuter.

22. (*a*) γῆν: acc. sing. of γῆ, contr. for γέα (§ **32**, 1). (*b*) διέτριβεν, διατρίβω, imperf. 3 pers. sing. (*c*) ἐβάπτιζεν: imperf., because it has the pres. stem (§ **78**, 1).

23. (*a*) παρεγίνοντο, *they were coming:* from παρα-γίνομαι; -οντο marks 3 pers. plur. mid. or pass. of past tenses; pres. stem γιν- marks the imperf. (*b*) ἐβαπτίζοντο: the stem, with aug. and pers. end., marks imperf. pass. 3 pers. plur.

24. (*a*) βεβλημένος, *cast:* -μένος marks perf. part. pass.; βε- is the redupl.; stem βλα-, by metathesis (§ **92**, 4; § **13**, 6) from βαλ-; pres. stem βαλλ-, IV. class (§ **82**, *c*); cf. εἰργασμένα, *v.* 21.

25. (*a*) ἐκ, *out of, from:* denoting source, the opposite of εἰς; ἐκ always governs the gen.

26. (*a*) μετὰ, *with:* with the gen. it always has the meaning *in association with.* (*b*) ᾧ, dat. sing. masc. of the relative pron. ὅς.

27. (*a*) οὐ . . . οὐδὲν, *not . . . anything:* a negative followed by a compound negative strengthens the negation, but in English only one negative can be used. (*b*) ᾖ δεδομένον, *it may have been given:* -μένον marks perf. part. pass.; ᾖ marks the subj. 3 pers. sing. (§ **109**, 5); stem δο-, pres. stem δίδωμι (§ **122**, 3).

29. (*a*) ἑστηκὼς: from ἵστημι, *I place* (§ **121**); perf. ἕστηκα, intrans. with pres. force, *I stand;* perf. part. masc. ἑστηκώς, *standing.* (*b*) χαρᾷ χαίρει, *he rejoiceth with joy.* (*c*) ἐμὴ: cf. § **61**, 1, 2. (*d*) πεπλήρωται, from πληρόω, -ῶ; perf. ind. pass. 3 pers. sing. (§ **94**, 2; § **109**)

30. (*a*) ἐλαττοῦσθαι: -οῦσθαι contr. for -ό-εσθαι, pres inf. pass. of ἐλαττόω -ῶ, *make less,* pass., *decrease.*

33. (*a*) ἐσφράγισεν: 1 aor. ind. act. from σφραγίζω, IV. class (§ **82**, *b*).

35. (*a*) ἀγαπᾷ: -ᾷ contr. for άει (§ **114**; § **7**); ind. pres. 3 pers. sing. of ἀγαπάω, -ῶ.

36. (*a*) ἀπειθῶν: -ῶν contr. for -έων, pres. part. act.

3. FORMS FOR SPECIAL STUDY.

ἐστὶν εἰργασμένα (iii. 21)
ἦν βαπτίζων (ii. 28; iii. 23)
ἦν βεβλημένος (iii. 24)
ἀπεσταλμένος εἰμί (iii. 28)
γεγραμμένον ἐστίν (ii. 17)

4. OBSERVATIONS.

1. In the N. T. we find periphrases of very common tense-forms, in which verbs are resolved into their component parts.

2. Only those passages can be considered here in which the participle has no article.

3. The participles used in this periphrastic form are always of the present or perfect tense.

5. GRAMMAR LESSON.

1. § **7**, 1. Contraction of *α*, *ε*, *ο*, with other Vowels.
2. § **13**, 1. Palatal Mutes before a Lingual.
3. § **32**, 1. Inflection of *συκῆ*, *γῆ*.
4. § **40**, 4. Of *γένος*, *σκότος*.
5. § **40**, 5. Of *πόλις*, *κρίσις*.
6. § **61**, 1, 2. Possessive Pronouns.
7. § **80**, 1, 2. Second Class of Verbs.
8. § **85**, 1, *a*. Seventh Class of Verbs.
9. § **91**, 1, 2. Second Aorist Stem.
10. § **111**, 1, 2. Synopsis and Inflection of 2 Aor.
11. § **109**, 1–5. Synopsis and Inflection of Perfect.

6. VOCABULARY A.

1. Αἰνών, ἡ, indecl., *Aenon.*
2. ἀληθής, -ής, -ές, *true.*
3. ἀπειθέω, -ῶ, *disobey, refuse belief.*
4. αὐξάνω, *increase.*
5. γῆ, γῆς, ἡ, *land, earth.*
6. διατρίβω, *tarry, sojourn.*
7. ἐλαττόω, -ῶ, *make less.*
8. ἐλέγχω, *reprove, convict.*
9. ἐμός, -ή, -όν, *my.*
10. ἐπάνω, *above.*
11. ἐργάζομαι, *work.*
12. ἤ, conj., *than.*
13. ζήτησις, -εως, ἡ, *questioning*
14. κρίσις, -εως, ἡ, *judgment.*
15. μᾶλλον, adv., *more.*
16. μέτρον, -ου, τό, *measure*
17. μισέω, -ῶ, *hate.*
18. νύμφη, -ης, ἡ, *bride.*
19. ὀργή, -ῆς, ἡ, *wrath.*
20. παρα-γίνομαι, *come near.*
21. πληρόω, -ῶ, *fill, fulfil.*

22. πονηρός, -ά, -όν, *evil, bad.*
23. πράσσω, *practise.*
24. ῥῆμα, -τος, τό, *word.*
25. Σαλείμ, τό, indecl., *Salim.*
26. σκότος, -ους, τό, *darkness.*
27. σφραγίζω, *seal.*
28. φαῦλος, -η, -ον, *evil, bad.*
29. φίλος, -ου, ὁ, *friend.*
30. φυλακή, -ῆς, ἡ, *prison.*
31. χαίρω, *rejoice.*
32. χαρά, -ᾶς, ἡ, *joy.*
33. χείρ, χειρός, ἡ, *hand.*

7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 70–109.

8. PRINCIPLES OF SYNTAX.

1. Λύσατε τὸν ναὸν τοῦτον (ii. 19). Οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).

2. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται (iii. 29).

3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν (iii. 2).

4. Καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην (i. 39).

Principle 24. Nouns defined by the demonstrative pronouns, οὗτος, *this*, ἐκεῖνος, *that*, nearly always take the article, the pronouns preceding the article or following the noun.

1. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς, *this did Jesus as a beginning of his signs* (ii. 11).

Principle 25. The article is regularly wanting when the noun is taken as a predicate, and separated from the demonstrative.

9. EXERCISES.

1. Decline: Ἀλήθεια, γῆ, φίλος, ἔργον, υἱός, χείρ, κρίσις, σκότος, ὕδωρ, ζήτησις, ῥῆμα, ἀληθής, πολύς, ὅς, ἑστηκώς, ἐκεῖνος, οὗτος.

2. Conjugate: εἰμί, ἐλήλυθα, ἔρχομαι, ἐλεγχθῶ, παρεγινόμην, δύναμαι, δεδομένος ὦ, μαρτυρέω, πεπλήρωμαι, δίδωμι, ἀγαπάω, δέδωκα.

3. Analyze: Ἐλήλυθεν, ἠγάπησαν, ἦν, μισεῖ, ἐλεγχθῇ, διέτριβεν, παρεγίνοντο, ἦν βεβλημένος, μεμαρτύρηκας, ἔρχονται, μαρτυρεῖτε, ἑστη

κώς, πεπλήρωται, ἐλαττοῦσθαι, λαβών, ἐσφράγισεν, ἀπέστειλεν, ἀγαπᾷ, δίδωσιν, ὄψεται.

4. Translate: (*a*) at sight, John iii. 1–18.

(*b*) 1. Τὴν κρίσιν πᾶσαν ἔδωκεν τῷ υἱῷ. 2. Λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται. 3. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 4. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 5. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 6. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

5. Translate: (*a*) Orally into Greek: 1. John iii. 19–21. 2. iii. 22–24. 3. iii. 25–27. 4. iii. 28–30. 5. iii. 31–34. 6. iii. 35, 36.

(*b*) 1. This woman came into the city. 2. Who is this man? 3. After these things, he finds this man in the temple and said to him, Who art thou? 4. He gave power to him to make judgment. 5. If I bear witness concerning this truth, my witness is true. 6. I know that true is the witness which he witnesses concerning him. 7. They beheld these signs which Jesus did. 8. I have come in the name of my father. 9. Ye do not wish to come unto me, that ye may have eternal life.

10. TOPICS FOR STUDY.

1. Contraction of α with vowels and diphthongs. 2. Of ε. 3. Of ο. 4. Classes of mutes. 5. Palatal before linguals. 6. Declension of γῆ, γένος, πόλις. 7. Possessive pronouns. 8. The tenses. 9. The tense-systems. 10. General view of the present stem. 11. Classes 1, 2, 4, 5, 6, 7, 8, 9. 12. Synopsis of present in all voices. 13. Stem of the imperfect. 14. Synopsis and inflection of imperfect. 15. Formation of the future in all voices. 16. Synopsis of future in all voices. 17. 2 aor. stem. 18. Synopsis of 2 aor. act. and mid.

LESSON XXVIII.

1. TEXT.

JOHN iv. 1–14.

2. NOTES.

1. (*a*) ἔγνω, *he knew:* from γινώσκω (§ **124**, 45); 2 aor. ἔγνων, stem γνο-, inflected like the 2 aor. ind. of verbs in μι (§ **120**); -ω marks 3 pers. sing. (*b*) πλείονας: acc. plur. masc. of πλείων, comp. of πολύς, *much* (§ **52**, 1); declined like μείζων (§ **51**, 3, *a*), both the contr. and uncontr. forms being in use in N. T.

2. (*a*) καίτοιγε, *although:* compounded of καί, *and*, τοί, *surely*, γέ, *at least.*

3. (*a*) ἀφῆκεν, *he went away:* compounded of ἀπό and ἵημι (§ **122**, 2; § **9**, 2, *b*, *c*); 1 aor. ἀφῆκα, -ες, -ε(ν).

4. (*a*) ἔδει, *it was necessary:* imperf. of δεῖ (XXV. N. 14), 3 pers. sing.

6. (*a*) κεκοπιακὼς, *having grown weary:* -ώς marks perf. part. act.; from κοπιάω, -ῶ. (*b*) ἐκαθέζετο, *he was sitting:* from καθέζομαι; -ετο marks 3 pers. sing.; the stem, being the same as the pres., marks the imperf. (§ **78**, 1).

7. (*a*) ἀντλῆσαι: from ἀντλέω, 1 aor. inf. act. (§ **108**), cf. ἀντλήσατε (XXII. N. 2), ἠντληκότες (XXII. N. 8). (*b*) δός: from δίδωμι, stem δο-; 2 aor. imp. act. 2 pers. sing. (§ **120**); cf. ἔδωκεν (i. 12; iii. 16; 1 aor., § **90**, 3), ἐδόθη (i. 17; 1 aor. pass., § **108**), δῶμεν (i. 22; 2 aor. subj. act.; § **120**), δεδομένον ᾖ (iii. 27; perf. subj. pass., § **109**, 5), δίδωσιν (iii. 34; pres. ind. act. § **120**). (*c*) πεῖν, *to drink:* -εῖν marks 2 aor. inf.; contr. for πιεῖν, which is a contr. for πιέειν, from πίνω, *I drink* (§ **124**, 157); simple stem πι-, the verb being of V. class (§ **83**, 1, *a*).

8. (*a*) ἀπεληλύθεισαν, *they had gone:* **-εισαν** marks pluperf. 3 pers. plur. (§ **92**, 5; § **110**, 1, 2) compounded of ἀπό and ἔρχομαι (§ **124**, 78); cf. ἐλήλυθας (XXV. N. 3). (*b*) ἀγοράσωσιν, *they might buy:* **-ωσι(ν)** marks subj. act. 3 pers. plur., **-σωσι(ν)**, that it is 1 aor., from ἀγοράζω, a verb of IV. class (§ **82**, *b*).

9. (*a*) συνχρῶνται, *they-have-dealings-with:* **-ῶνται** is a contr. for **-ά-ονται**; **-ονται** marks pres. ind. mid. 3 pers. plur.; from συνχράομαι; some editions read συγχ- (§ **13**, 5, *b*).

10. (*a*) ἂν ᾔτησας, *thou wouldst have asked:* **-σας** marks **1 aor.** ind. 2 pers. sing.; **ᾐ-** is the temporal augment; from αἰτέω; ἄν, taken by itself, cannot be adequately translated, but with the past tenses of the ind. (§ **71**) marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact. (*b*) ἔδωκεν ἄν, *he would have given:* the same construction as in (*a*). (*c*) ζῶν: contr. for ζάων, pres. part. act. of ζάω, *I live.*

12. (*a*) μείζων, *greater:* compar. of μέγας (§ **51**, 3, and *a*). (*b*) ἔπιεν, *he drank:* 2 aor. ind.; from πίνω, cf. N. *v.* 7, *c.*

13. (*a*) διψήσει, *he shall thirst:* from διψάω, the short vowel of a vowel verb being lengthened in the fut. (§ **89**, 1).

14. (*a*) ἂν πίῃ, *he may drink:* **-ῃ** marks subj. 3 pers. sing.; **πι-** marks simple stem, *i. e.* 2 aor. stem of πίνω (cf. N. *v.* 7, *c*; *v.* 12, *b*); ἄν with the subj. is untranslatable. (*b*) δώσω, *I shall give:* root **δο-**, pres. ind. δίδωμι (§ **121**), fut. δώσω. (*c*) οὐ μή: a double negative, making the negation emphatic; here used with fut. ind., but in N. T. mainly with aor. subj. (*d*) γενήσεται: fut. ind. mid. 3 pers. sing. of γίνομαι (§ **124**, 44).

3. FORMS FOR SPECIAL STUDY.

δίδωμι	δῶμεν (i. 22)	φημί	τίθημι
δίδωσι(ν) (iii. 34)	δός (iv. 7, 10)	ἔφη (i. 23)	τίθησιν (ii. 10)
δώσω (iv. 14)	δέδωκε(ν) (iii. 35)	ἵστημι	ἔγνω (i. 10, iv. 1)
ἔδωκε(ν) (i. 12, iii. 16, iv. 5, 10, 12)	ἐδόθη (i. 7)	ἵστηκει (i. 35)	
	ᾗ δεδομένον (iii. 27)	ἑστηκώς (iii. 29)	

4. OBSERVATIONS.

1. Tense-stems are inflected either according to the common inflection (ω form), or the μι form.

2. The peculiar inflection of verbs in μι affects only the present and those 2 aor. systems of verbs whose tense-stem does not end in a variable vowel.

3. The simple stem δο-, *give*, can be traced in each of the nine forms in which it has appeared so far.

4. Some verbs whose stems end in α, ε, and ο, reduplicate the simple stem in the present stem (§§ **87**, **122**), and all these verbs belong to the first class in μι.

5. The final vowels of these simple stems are lengthened before the suffix μι (§ **87**).

6. The principal parts of a verb are the 1 pers. sing. ind. of every system which it has in use (δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην).

5. GRAMMAR LESSON.

1. § **13**, 5, *b*. ν before a Palatal.
2. § **47**, 1. Inflection of ὀξύς, -εῖα, -ύ.
3. § **13**, 8. τίθημι for θιθημι.
4. § **76**, N. 2. Principal Parts of λύω.
5. § **87**, 1. Ninth Class of Verbs (I. Class in μι).
6. § **118**, 1–4. Verbs in μι.
7. § **120**. Infl. of Pres. Ind. Act. of ἵστημι, τίθημι, δίδωμι.
8. § **120**. Infl. of 2 Aor. Ind. of γινώσκω.
9. § **120**. Of 2 Aor. Subj. and 2 Aor. Imp. of δίδωμι.
10. § **120**. Of Pres. Ind. Mid. of ἵστημι.
11. § **121**. Synopsis of δίδωμι.

6. VOCABULARY A.

1. ἀγοράζω, *buy*.
2. αἰών, -ῶνος, ὁ, *age, eternity*.
3. αἰώνιος, -ᾱ, -ον, *eternal*.
4. αἰτέω, -ῶ, *ask*.
5. ἄλλομαι, *spring up*.
6. ἄντλημα, -τος, τό, *bucket*.[1]

[1] Only here.

7. ἀπ-έρχομαι, *go away.*
8. ἀφ-ίημι, *leave, go away.*
9. βαθύς, -εῖα, -ύ, *deep.*
10. δι-έρχομαι, *go through.*
11. διψάω, -ῶ, *thirst.*
12. δωρεά, -ᾶς, ἡ, *gift.*
13. ἕκτος, -η, -ον, *sixth.*
14. ζάω, -ῶ, *am alive.*
15. θρέμμα, -τος, τό, *flock, cattle.*[1]
16. Ἰακώβ, ὁ, indecl., *Jacob.*
17. Ἰωσήφ, ὁ, indecl., *Joseph.*
18. καθ-έζομαι, *sit down.*
19. καίτοιγε, *although.*
20. κοπιάω, -ῶ, *grow weary, labor.*
21. ὁδοιπορία, -ᾶς, ἡ, *journey.*
22. οὔτε . . . καί, *neither . . . and.*
23. πηγή, -ῆς, ἡ, *fountain, well.*
24. πίνω, *drink.*
25. πλείων, -ονος, πλεῖον, *more.*
26. πλησίον, adv., *near.*
27. Σαμαρείτης, -ου, ὁ, *a Samaritan.*
28. Σαμαρεῖτις, -ιδος, ἡ, *a Samaritan woman.*
29. Σαμαρία, -ᾶς, ἡ, *Samaria.*
30. συγχράομαι, -ῶμαι, *have dealings with.*
31. Συχάρ, ἡ, indecl., *Sychar.*
32. τροφή, -ῆς, ἡ, *food.*
33. φρέαρ, -ατος, τό, *a well.*
34. χωρίον, -ου, τό, *field.*

7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 110–149.

8 PRINCIPLES OF SYNTAX.

1. Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; (iii. 4).

2. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; (iv. 12).

Principle 26. A question introduced by the adverb μή expects a negative answer.

1. Οὗτος ἦλθεν . . . ἵνα μαρτυρήσῃ . . ., ἵνα πάντες πιστεύσωσιν (i. 7).

2. Ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι . . . ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ; (i. 19.)

3. Εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς (i. 22).

[1] Only here.

4. Οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος (i. 27).

5. Ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγώ (i. 31).

6. Οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου (ii. 25).

7. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν . . . ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος (iii. 17).

8. Ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα (iii. 21).

9. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν . . . ἵνα τροφὰς ἀγοράσωσιν (iv. 8).

Principle 27. The final conjunction ἵνα is usually followed by the subjunctive.

9. EXERCISES.

1. Decline: Πηγή, μαθητής, ὥρα, δωρεά, κύριος, αἰών, πόλις, θρέμμα, γυνή, ὕδωρ, ἄντλημα, φρέαρ, βαθύς, πᾶς, πλείων, ζάων (ζῶν), ὤν, κεκοπιακώς.

2. Conjugate: Ἔγνων, ἤκουσα, ποιέω, ἐβάπτιζον, ἔρχομαι, ἐκαθεζόμην, ἦμην, δός, ἀπεληλύθειν, συνχράομαι, ἀπεκρίθην, διψήσω, δώσω.

3. Analyze: Ἔγνω, ποιεῖ, ἐβάπτιζεν, ἀφῆκεν, ἀπῆλθεν, ἔδει, διέρχεσθαι, ἔδωκεν, ἐκαθέζετο, ἀντλῆσαι, δός, ἀπεληλύθεισαν, ἀγοράσωσιν, πεῖν, αἰτεῖς, οὔσης, συνχρῶνται, εἶπεν, ᾔδεις, ᾔτησας, ζῶν, ἔπιεν, πίνων, διψήσει, πίῃ, δώσω, γενήσεται, ἁλλομένου.

4. Translate: At sight (*a*) John iii. 19–36. (*b*) Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν,[1] ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,[2] περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν[3] ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, — ὃ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν[4] ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα[5] μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη (1 John i. 1–4).

[1] ἀκήκοα, perf. of ἀκούω.
[2] ψηλαφάω, -ῶ, *handle*.
[3] ἀπαγγέλλω, *declare*.
[4] κοινωνία, ἡ, *fellowship*.
[5] ἡμέτερος, -ᾱ, -ον, *our*.

5. Translate: (*a*) Orally into Greek: 1. John iv. 1–3. 2. iv. 4–6. 3. iv. 7-9. 4. iv. 10–12. 5. iv. 13, 14.

(*b*) 1. The prophet was baptizing the disciples of Jesus beyond the Jordan. 2. It is necessary for me to go through Samaria. 3. Being wearied of their journey, the men were sitting by the well. 4. These men came to draw water. 5. He had departed into the city that he might buy food. 6. Do ye ask of me water to drink? 7. Whence have ye this living water? 8. Are ye greater than God? 9. I will give to him the water of life, and he shall not thirst unto eternity. 10. My fellowship is with the Father. 11. We declare unto you the testimony which we have seen, and which we have heard. 12. These things we write unto you, because we believe his testimony concerning the word of life.

10. TOPICS FOR STUDY.

1. Three classes of mutes. 2. ν before labials and palatals. 3. Inflection of -ύς, -εῖα, -ύ. 4. Inflection of -ώς, -νῖα, -ός. 5. Of μείζων. 6. Principal parts of λύω, δίδωμι, ποιέω, μαρτυρέω. 7. Ninth class of verbs. 8. Inflection of verbs in μι. 9. Inflection in pres. ind. act. of ἵστημι, τίθημι, δίδωμι. 10. Inflection of δύναμαι. 11. Synopsis of pres. of πιστεύω in all voices. 12. Imperfect, in all voices. 13. Future, in all voices. 14. 1 aor., in all voices. 15. Perfect, in all voices. 16. Pluperfect, in all voices.

LESSON XXIX.

1. TEXT.

JOHN iv. 15–42.

2. NOTES.

15. (*a*) *ἵνα μὴ διψῶ*: cf. Principles 22 and 27. (*b*) *ἀντλεῖν*: pres. inf., contr. for *ἀντλέειν* contr. for *ἀντλέεεν* (§ **101**, 1).

16. *ὕπαγε, φώνησον . . . ἐλθέ*: note the personal endings of the imperative; *ὑπαγ-* pres. stem, *φωνησ-* 1 aor. stem, *ἐλθ-* 2 aor. stem.

17. (*a*) *καλῶς, well:* most adverbs end in *-ως* (§ **126**, 1).

18. (*a*) *ἔσχες, thou didst have:* 2 aor. of *ἔχω* (§ **124**, 89), cf. *εἶχεν* (XXIV. N. 18). (*b*) *ἀληθές*, (*ως*) *true:* an adj.; the adverb would be *ἀληθῶς* (cf. i. 47). (*c*) *εἴρηκας, thou hast said:* *-κας* marks perf. 2 pers. sing., used as an irreg. perf. of *εἶπον* (§ **124**, 68).

20. *προσεκύνησαν*: 1 aor. ind. act. 3 pers. plur. from *προσκυνέω, -ῶ*, pres. inf. act. *προσκυνεῖν*.

21. *οὔτε . . . οὔτε, neither . . . nor* (§ **131**, 2).

23. *τοιούτους, such:* acc. plur. masc. of *τοιοῦτος*, a demons. pron. of quality (§ **63**, 5).

24. *τοὺς προσκυνοῦντας, those who worship:* pres part. acc. plur. masc., subject of *προσκυνεῖν* (cf. Principle 23).

25. *ἀναγγελεῖ, he will declare:* *-εῖ* is contr. for *έει*; *ἀναγγελ-*, a liquid stem; the future of liquid stems is formed by adding *ε* in place of *σ* (§ **89**, 3), which then contracts.

27. *ἐλάλει, he was speaking:* *-ει* is contr. for *εε*; *ε-* marks augment; the form is imperf. act. 3 pers. sing. of *λαλέω, -ῶ*.

29. *μήτι*: compounded of *μή* and *τί*; an interrog. particle expecting a negative answer, generally untranslated.

30. ἤρχοντο, *they were coming:* -οντο marks imperf. mid. 3 pers. plur.; with temporal augment; from ἔρχομαι.

31. (*a*) ἐν τῷ μεταξὺ, *in the meanwhile:* μεταξύ is an adv. = *between;* χρόνῳ, dat. sing. of χρόνος, *time,* is understood. (*b*) ἠρώτων, *they were asking:* -ων is contr. for -αον; with temporal aug., from ἐρωτάω; the form is imperf. act. 3 pers. plur. (§ **114**). (*c*) φάγε, *eat thou:* 2 aor. imper. act. from ἐσθίω (§ **124**, 80); fut φάγομαι, 2 aor. ἔφαγον (cf. καταφάγεται, XXIV. N. 3).

32. φαγεῖν, *to eat:* -εῖν is contr. for έεν, and marks 2 aor. inf., from ἐσθίω (cf. preceding note).

33. (*a*) μή (cf. Principle 26). (*b*) ἤνεγκεν (cf. ἤνεγκαν, XXII. N. 4).

34. ἵνα ποιήσω . . . καὶ τελειώσω (cf. Principle 27).

35. (*a*) ἐπ-άρ-ατε, *lift ye up:* from ἐπ-αίρω, compounded of prep. ἐπί and αἴρω (cf. XXIII. N. 12). (*b*) θεάσασθε: -ασθε marks 1 aor. imper. mid. 2 pers. plur. (§ **108**).

36. ἵνα . . . χαίρῃ (cf. Principle 27).

41. πολλῷ πλείους, *many more:* literally *more by much;* the dat. of neuter adj. πολύ (from πολύς, § **49**, 1) is often used adverbially with the comparative; πλείους is contr. for πλείονες (§ **51**, 3, *a*).

42. ἀκηκόαμεν, from ἀκήκοα, perf. of ἀκούω (§ **124**, 8).

3. FORMS FOR SPECIAL STUDY.

ἐποίεε, -ει (ii. 23)	διψήσει (iv. 13)	καλῶς (iv. 17)
ἐλάλεε, -ει (iv. 27)	προσκυνήσουσιν (iv. 23)	ἀληθῶς (i. 48, iv. 42)
ἠρώταον, -ων (iv. 31, 40)	ἀναγγελέει, -εῖ (iv. 25)	ἐνθάδε (iv. 15, 16)

4. OBSERVATIONS.

1. Vowel verbs are contracted in the imperfect as well as in the present.

2. In the fut. of vowel stems a final short vowel is generally lengthened.

3. Liquid stems add ε in place of σ to form the future, and then contract.

4. Most adverbs are formed from adjectives, and end in **-ως**.

5. Adverbs may also be formed by adding the suffix **-δε**.

5. GRAMMAR LESSON.

1. § **49**, 1. Inflection of πολύς.
2. § **51**, 3, *a*. Of πλείων.
3. § **60**, 1. The Reciprocal Pronoun.
4. § **63**, 5. Infl. of τοιοῦτος.
5. § **67**, 1. Of ἄλλος.
6. § **89**, 1–4. The Future Stem.
7. § **107**, 1, 2. Synopsis of the Future Tense.
8. § **114**. Infl. of Pres. Ind. Act. of Contract Verbs.
9. § **114**. Of Imperf. Ind. Act. of Contract Verbs.
10. § **126**, 1–6. Formation of Adverbs

6. VOCABULARY A.

1. ἀλλήλων, *one another.*
2. ἄλλος, -η, -ο, *another.*
3. ἀν-αγγέλλω, *declare.*
4. ἅ-πᾶς, -ᾶσα, -ᾶν, *all.*
5. βρῶμα, -τος, τό, *food, meat.*
6. βρῶσις, -εως, ἡ, *food, meat.*
7. δεῦτε, adv., *come here.*
8. εἴρηκα, *I have said.*
9. ἐνθάδε, *hither.*
10. ἐπ-αίρω, *lift up, raise.*
11. ἔτι, *yet, still.*
12. θερίζω, *reap.*
13. θερισμός, -οῦ, ὁ, *harvest.*
14. καλῶς, *well.*
15. καρπός, -οῦ, ὁ, *fruit.*
16. κόπος, -ου, ὁ, *labor.*
17. λαλιά, -ᾶς, ἡ, *speech.*
18. λευκός, -ή, -όν, *white.*
19. μέντοι, *but yet.*
20. μεταξύ, *meanwhile.*
21. μηδέ, *and not, neither.*
22. μήτι.[1]
23. μισθός, -οῦ, ὁ, *reward.*
24. ὁμοῦ, *together.*
25. ὄρος, -ους (§ **40**, 4), τό, *mountain.*
26. οὐκ-έτι, *no longer.*
27. οὔτε . . . οὔτε, *neither . . . nor.*
28. ὀφθαλμός, -οῦ, ὁ, *eye.*
29. πέντε, *five.*

[1] An interrogative, expecting a negative answer; generally untranslatable.

30. προσκυνέω, -ῶ, *worship.*
31. προσκυνητής, -οῦ, ὁ, *worshiper.*[1]
32. σός, σή, σόν, *thy.*
33. σπείρω, *sow.*
34. συν-άγω, *gather.*
35. σωτήρ, -ῆρος, ὁ, *saviour.*
36. σωτηρίᾱ, -ᾱς, ἡ, *salvation.*
37. τελειόω, -ῶ, *complete, accomplish.*
38. τετράμηνος, -ος, -ον, *of four months.*
39. τοιοῦτος, *such.*
40. τόπος, -ου, ὁ, *place.*
41. χώρᾱ, -ᾱς, ἡ, *field.*

7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 150–196.

8. PRINCIPLES OF SYNTAX.

1. Ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (i. 17).
2. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22).

Principle 28. The Greek very often uses the article with abstract nouns, in which case it generally must be left untranslated in English.

1. Ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ (iii. 2).
2. Καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν (iii. 22).
3. Ἐγένετο οὖν ζήτησις . . . μετὰ Ἰουδαίου (iii. 25).
4. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου (iii. 26).
5. Καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει (iv. 27).
6. Τί λαλεῖς μετ' αὐτῆς; (iv. 27).
7. Μετὰ τοῦτο κατέβη εἰς Καφαρναούμ (ii. 12).
8. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς . . . εἰς τὴν Ἰουδαίαν γῆν (iii. 22).

Principle 29. The prep. μετά, in N. T., governs two cases, the gen. and the acc.; with the gen. it means *among, with* (association), *together with;* with the acc., *after,* of time or place.

[1] Only here.

9. EXERCISES.

1. Decline: Προφήτης, σωτηρία, Μεσσίας, χώρα, καρπός, γυνή, ἀνήρ, πατήρ, βρῶσις, ὄρος, βρῶμα · ὁ, αὐτός, ἄλλος, σύ, ἐκεῖνος, οὗτος, πολύς, ἀλλήλων, τοιοῦτος, σός, ἅπα , οὐδείς (§ **54**, 1, N. 1).

2. Conjugate: Λέγω, δός, διψῶ, διέρχωμαι, φώνησον, ἐλθέ, ἀπεκρίθην, ἔσχον, εἰμί, πίστευε, προσεκύνησα, προσκυνήσω, προσκυνέω, ἔρχομαι, ἐλθῶ, ἀναγγελῶ, ἐθαύμαζον, ἐλάλουν, ἀφῆκα, ἠρχόμην, κεκοπίακα.

3. Analyze: Οἴδαμεν, ἀκηκόαμεν, πιστεύομεν, ἐπίστευσαν, ἔμεινεν, μεῖναι, ἠρώτων, μαρτυρούσης, εἰσεληλύθατε, κεκοπιάκασιν, ἀπέστειλα, θερίζων, σπείρων, χαίρῃ, θεάσασθε, ἐπάρατε, τελειώσω, φαγεῖν, φάγε, ἤρχοντο, ἀπῆλθεν, ζητεῖς, ἐλθῇ, προσκυνοῦντας, προσκυνεῖτε, προσκυνήσετε.

4. Translate at sight: (*a*) John iv. 1–14.

(*b*) Καὶ ἔστιν αὕτη ἡ ἀγγελία[1] ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα[2] καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν · ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἔστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ καθαρίζει[3] ἡμᾶς ἀπὸ πάσης ἁμαρτίας (1 John i. 5–7).

5. Translate: (*a*) Orally into Greek: 1. John iv. 15–18· 2. iv. 19–22. 3. iv. 23–26. 4. iv. 27–30. 5. iv. 31–34. 6. iv. 35–38. 7. iv. 39, 40. 8. iv. 41, 42.

(*b*) 1. He comes hither to draw water, in order that he may not thirst. 2. Do not call your wives, but come hither. 3. They saw that he was a prophet. 4. I will worship God in this temple. 5. I worshipped the Father in this mountain. 6. They will announce to them the truth. 7. He marvels that the woman

[1] *Message*, only 1 John i. 5 ; iii. 11.
[2] ψεύδομαι, *lie, speak falsely.*
[3] καθαρίζω, *cleanse, purify.*

speaks with this man. 8. He has food to eat which the others do not know. 9. They brought me food to eat, but I was not able to eat it. 10. He who sows reaps his reward.

10. TOPICS FOR STUDY.

1. Inflection of ὄρος, ἔτος. 2. Of γυνή, ὕδωρ. 3. Of οὐδείς, ἄλλος. 4. Of πᾶς, πολύς, πλείων. 5. Future system. 6. 1 passive system. 7. Principal parts of λύω, πιστεύω. 8. Synopsis of imperf. of πιστεύω. 9. Synopsis of future of πιστεύω in all voices. 10. Of 1 aorist. 11. Inflection of τιμάω, διψάω, ἐρωτάω. 12. Inflection of φιλέω, προσκυνέω. 13. Inflection of δηλόω, τελειόω. 14. Inflection of ἐτίμαον, ἠρώταον. 15. Inflection of ἐφίλεον, ἐλάλεον.

LESSON XXX.

1. TEXT.

JOHN iv. 43–54.

2. NOTES.

43. (*a*) μετὰ, *after:* cf. Prin. 29. (*b*) ἐκεῖ-θεν, *thence:* the suffix -θεν is often used to form adverbs (§ **126**, 3), denoting place *whence*, as -δε denotes place *whither*, cf. ἐνθά-δε (iv. 15, 16). (*c*) εἰς: this prep., denoting entrance into, or direction and limit, always governs the acc., and is correlative with ἐν, *in*, and opposite to ἐκ, ἐξ, *out of* (§ **125**, 2, *c*).

44. ἐν, *in:* always with the dative, denoting *place in, sphere in, time in, instrument, power* (§ **125**, 2, *b*).

45. (*a*) ἐδέξαντο, *they received:* -αντο marks 1 aor. mid. 3 pers. plur., from δέχομαι; stem δεχ-, -χ- of stem with σα, the sign of 1 aor. mid., forming ξα (§ **13**, **4**). (*b*) ἑωρακότες: -κότες marks

nom. plur. masc. of perf. part. act. in -ώς (§ **48**, 5). (*c*) ὅσα, *whatsoever things:* acc. neut. plur. after ἐποίησεν.

46. ἠσθένει, *he was sick:* ἠ-, temporal augment, -ει, contr. for -εε, imperf. ind. act. 3 pers. sing. of ἀσθενέω, *am sick, weak.*

47. (*a*) ἐκ, *out of, from:* always with the gen. (opposite to εἰς), denoting *place out of, origin, material from* (§ **125**, 2, *a*). (*b*) ἠρώτα, *he was asking:* -α = contr. for -αε; imperf. ind. act. 3 pers. sing. of ἐρωτάω, -ῶ. (*c*) καταβῇ: -βῇ marks 2 aor. subj. act. 3 pers. sing. of -βαίνω (§ **124**, 12), of the μι inflection (§ **120**). (*d*) ἰάσηται, *he might heal:* -σηται marks 1 aor. subj. mid. 3 pers. sing. (§ **108**) of depon. verb ἰάομαι, -ῶμαι. (*e*) ἤμελλεν, *he was about to:* the imperf. ind. of μέλλω has two forms in the N. T., ἔμελλον and ἤμελλον, as here, the augment being irregular (§ **74**, 4). (*f*) ἀπο-θνήσκειν, *to die:* -ειν marking the inf.; -θνησκ- is the pres. stem, formed from the stem θνα- by adding -σκω (§ **84**, 1), and is therefore of VI. class (cf. § **124**, 100).

48. πιστεύσητε: -σητε marks 1 aor. subj. act. 2 pers. plur.

49. (*a*) κατάβηθι: -θι marks 2 aor. imper. act. of μι inflection (§ **120**), cf. *v.* 47, *c.* (*b*) ἀπο-θανεῖν, *to die:* 2 aor. inf. act. of ἀπο-θνήσκω (*v.* 47, *f*); θαν- is the simple stem, θνα- the perfect stem (§ **124**, 100).

50. (*a*) πορεύου: -ου marks pres. imper. mid. (§ **105**). (*b*) ζῇ, *he lives:* -ῇ is an irreg. contr. of -άει (§ **114**, 1; § **124**, 90).

52. (*a*) ἐπύθετο, *he inquired:* πυθ- is the stem of 2 aor.; to form the pres. stem (πυνθαν-) add αν°|ε-, and as the vowel of πυθ- is short, insert a ν (§ **83**, 1, *c*); of the V. class; a depon. verb, πυνθάνομαι, *I inquire* (§ **124**, 169). (*b*) ἔσχεν (cf. iv. 18).

54. τοῦτο, cf. Principle 25.

3. FORMS FOR SPECIAL STUDY.

ἦλθεν	καταβῇ	ἐπύθετο
ἑωρακότες	ἀποθανεῖν	ἔσχεν
ἀφῆκεν	ἔγνω	ἴδητε

4. OBSERVATIONS.

1. Many verbs are irregular, different parts of the verb being derived from themes essentially different.

2. The special information needed concerning each verb may be found by referring to the list of irregular verbs given in § **124**.

5. GRAMMAR LESSON.

1. § **74**, 4. Imperf. of μέλλω.
2. § **75**, 4. Perfect of ἀκούω.
3. § **125**, 1. The Use of Prepositions.
4. § **125**, 2, *a*. Use of ἀπό and ἐκ.
5. § **125**, 2, *b*. Use of ἐν and εἰς.
6. § **125**, 2, *d*. Use of μετά.
7. § **125**, 2. The Meaning of the Prepositions.
8. § **130**. The Neg. Adverbs.
9. § **131**, 1–3. Copulative and Disjunctive Particles.
10. § **131**, 1–3. Adversative and Inferential Particles.

6. VOCABULARY A.

1. ἀπο-θνήσκω, *die*.
2. ἀσθενέω, -ῶ, *am sick, weak*.
3. βασιλικός, -ή, -όν, *royal*.
4. βασιλικός, -οῦ, ὁ, *king's officer*.
5. δέχομαι, *receive*.
6. δοῦλος, -ου, ὁ, *servant*.
7. ἕβδομος, -η, -ον, *seventh*.
8. ἐκεῖθεν, *thence*.
9. ἐχθές, adv., *yesterday*.
10. ἤδη, *now, already*.
11. ἰάομαι, -ῶμαι, *heal, cure*.
12. κομψότερον, adv., *better*
13. κομψότερον ἔχω, *am better*.
14. μέλλω, *am about* to do anything.
15. οἰκία, -ας, ἡ, *house*.
16. ὅλος, -η, -ον, *whole*.
17. παιδίον, -ου, τό, *child*.
18. παῖς, παιδός, ὁ, *child*.
19. πατρίς, -ίδος, ἡ, *one's native country*.
20. πορεύομαι, *go, depart*.
21. πρίν, *before that*.
22. πυνθάνομαι, *inquire*.
23. πυρετός, -οῦ, ὁ, *fever*.
24. τέρας, -ατος, τό, *wonder*.[1]
25. τιμή, -ῆς, ἡ, *honor*.
26. ὑπ-αντάω, -ῶ, *meet*.

[1] Only in plur. in N. T., and always joined with σημεῖα.

7. VOCABULARY B.

1. Learn the Correlative Pronouns given under List VII.
2. Learn the Prepositions given under List VIII.

8. PRINCIPLES OF SYNTAX.

1. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν (ii. 22).
2. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς (iii. 22).
3. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22; cf. iv. 9).
4. Ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες (iv. 45).
5. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει· λέγει πρὸς αὐτὸν ὁ βασιλικός (iv. 46, 49).
6. Ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (iv. 54; cf. iii. 22).

Principle 30. An adjective is often used alone as a noun, the substantive being omitted.

1. Of place, *into:*

1. Ἐρχόμενον εἰς τὸν κόσμον (i. 9). 2. Ἦλθεν εἰς τὴν Γαλιλαίαν (iv. 45). 3. Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης (iii. 24).

2. Of motion or direction to, *unto:*

1. Εἰς τὰ ἴδια ἦλθεν (i. 11). 2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς . . . εἰς τὸν γάμον (ii. 2). 3. Αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν (iv. 45).

3. Of end or aim, *unto:*

1. Πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον (iv. 14). 2. Καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον (iv. 36).

4. Of purpose, result, *for:*

1. Οὗτος ἦλθεν εἰς μαρτυρίαν (i. 7).

5. Of ethical direction, *on:*

1. Τοῖς πιστεύουσιν εἰς[1] τὸ ὄνομα αὐτοῦ (i. 12). 2. Καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (ii. 11). 3. Ὁ πιστεύων εἰς αὐτόν (iii. 16, 18). 4. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον (iii. 36).

[1] Πιστεύειν εἴς τινα, *to believe on any one*, is characteristic of St. John's Gospel, and means more than πιστεύειν τινί, *to believe any one*, and is really *constructio p. aegnans, i. e.* it virtually contains the latter thought.

6. Of time, denoting duration, *through, during:*

1. Οὐ μὴ διψήσει εἰς τὸν αἰῶνα (iv. 14).

7. *Constructio praegnans*, a double construction, implying also rest in, *in:*

1. Ὃ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο (i. 18).

Principle 31. The preposition εἰς always governs the accusative.

9. EXERCISES.

1. Decline: Ἡμέρα, τιμή, οἶνος, υἱός, σημεῖον, παιδίον, πατρίς, τέρας, παῖς, ὅσος, τὶς, ἀκούσας, ἐκεῖνος, ὅλος, δεύτερος, ἐλθών, ἑωρακώς.

2. Conjugate: Ἐξῆλθον, ἐμαρτύρησα, ἔχω, ἐδεξάμην, ἤμην, ἠσθένουν, ἠρώτων, καταβῶ, ἰάσωμαι, κατάβηθι, πορεύου, ζάω, ἀφῆκα.

3. Analyze: Ἐξῆλθεν, ἐδέξαντο, ἑωρακότες, ἠσθένει, ἧκει, ἠρώτα, καταβῇ, ἰάσηται, ἤμελλεν, ἴδητε, πιστεύσητε, κατάβηθι, ἀποθανεῖν, πορεύου, ζῇ, ἐπορεύετο, ὑπήντησαν, ἐπύθετο, ἔσχεν, ἀφῆκεν, εἶπεν, ἐλθών.

4. Translate at sight: (*a*) John iv. 15–42.

(*b*) 1. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν,[1] καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ[2] ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ[3] ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (1 John i. 8–10).

5. Translate: (*a*) Orally into Greek: 1. John iv. 43–45. 2. iv. 46, 47. 3. iv. 48–50. 4. iv. 51, 52. 5. iv. 53, 54.

(*b*) 1 After these things he goes up into the mountain, and abides there two days. 2. He came into his own country, but they did not receive him. 3. He was coming unto the feast. 4. They were asking that he should come up. 5. He is not willing to die, but he must die. 6. Come up before that my father dies. 7. His father will live, and he shall eat of the fruit of his labor. 8. The men believed the word which he spoke to

[1] πλανάω, -ῶ, *deceive.*

[2] 2 aor. act. subj. of ἀφίημι, *send away, forgive.*

[3] 1 aor. subj.

them, and the father of the child in that hour believed on the name of the Saviour of the world. 9. This did Jesus as a second miracle.

10. TOPICS FOR STUDY.

1. Augment. 2. Reduplication. 3. Tense systems. 4. Present stem. 5. Eighth class of verbs. 6. 2 aor. stem. 7. Contract verbs. 8. Principal parts of λύω, δίδωμι, ποιέω, πιστεύω, τιμάω. 9. Use of prepositions. 10. Use of ἀπό and ἐκ. 11. Use of ἐν. 12. Use of εἰς. 13. Use of μετά. 14. -ως, -θεν, -δε. 15. Use of μή. 16. Copulative conjunctions. 17. Disjunctive conjunctions.

LESSON XXXI. — REVIEW.

[The attention of the student is again called to the necessity of a thorough review. He is earnestly urged to review Lesson XX. before taking up this lesson. The vocabularies learned thus far must be absolutely mastered.]

1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X., covering John i. 1–19.

2. Review the words given in the vocabulary of Lesson XX., covering John i. 20–51.

3. Review the vocabularies given in Lessons XXI.–XXIV., covering second chapter of John.

4. Review the vocabularies given in Lessons XXV.–XXX., covering third and fourth chapters of John.

5. Review List I., of 95 verbs occurring more than fifty times in N. T., and note how many verbs are found in John i. 1–iv. 54.

6. Review List IV., of 196 nouns, etc., occurring more than fifty times in N. T., and note how many of these words are found in John i. 1–iv. 54.

7. Review List VII., table of correlative pronouns, and write from memory the different classes.

8. Review List VIII., table of prepositions, and write from memory a list of prepositions, with their respective meanings, governing (1) gen. only; (2) dat. only; (3) acc. only; (4) gen. and acc.; (5) gen., dat., and acc.

2. TEXT.

JOHN ii. 1–iv. 54.

1. Pronounce aloud the Greek text until it can be read fluently.

2. With only the literal translation before the eye, pronounce the Greek of each verse until this can be done without hesitation.

3. Then write the Greek text of each verse until it can be reproduced without error.

4. Read aloud slowly the Greek text, and write down, in three columns, according to their declensions, the various nouns of Chapter IV. as they occur.[1]

5. Arrange in alphabetical order, according to their declensions, all the nouns which occur in the second, third, and fourth chapters of John, and tabulate the result: (1) first declen., (*a*) feminines in -ᾱ, (*b*) in -ᾰ, (*c*) in -η, (*d*) masculines in -ης, (*e*) in -ᾱς, (*f*) contracts in -ῆ; (2) second decl., (*a*) masc. in -ος, (*b*) fem. in -ος, (*c*) neut. in -ον; (3) third decl., (*a*) stems ending in a palatal mute, (*b*) in a lingual mute, (*c*) in a liquid, (*d*) in -σ, (*e*) in -ι, (*f*) in a diphthong, (*g*) irregular.

6. Arrange in alphabetical order (1) the adjectives, (2) numerals, (3) pronouns, (4) prepositions, (5) adverbs, and (6) conjunctions, which occur in the second, third, and fourth chapters.

7. Arrange in alphabetical order, in four classes (1) vowel, (2) in ω, (3) deponent, (4) in μι), all the verbs which occur in these chapters of John.

[1] To fulfil this and the various requirements which follow, time, accuracy, and patience will be needed. No student who has ever done such work will fail to appreciate the good results which will surely follow.

8. Make a list of all verb-forms occurring in the indicative, classifying them according to voices and tenses.

9. Make a similar list of all verb-forms occurring in the subjunctive.

10. Make a list of all verb-forms occurring in (1) the imperative, (2) the infinitive.

11. Make a list of all verb-forms occurring as participles.

12. Prepare a tabular statement for future use, covering all these topics.

3. GRAMMAR LESSON.

[Before the student begins this review, he should study the Grammar Lesson given in the reviews of Lessons X. and XX.

1. § **4**, 3. Breathing of initial *υ*.
2. § **7**, 1, 2. Contraction of vowels.
3. § **13**, 1–13. Euphony of Consonants.
4. § **27**, 1–4. Declension and case-endings.
5. § **31**, 1. Terminations of First decl.
6. § **32**, 1. Inflection of *συκῆ*, *γῆ*.
7. § **33**, 2. Proper names of First decl.
8. § **35**, 1. Terminations of Second decl.
9. § **37**, 6. Inflection of *Ἰησοῦς*.
10. § **40**, 1. Inflection of *σάρξ*.
11. § 40, 2. Inflection of *χάρις*, *νύξ*, *παῖς*, *σῶμα*.
12. § **40**, 3. Inflection of *πατήρ*, *μήτηρ*, *ἀνήρ*.
13. § **40**, 4. Inflection of *ἔτος*, *ὄρος*.
14. § **40**, 5. Inflection of *πόλις*, *ὄφις*, *κρίσις*.
15. § **40**, 6. Inflection of *βασιλεύς*, *βοῦς*.
16. § **41**, 1. Inflection of *γυνή*, *ὕδωρ*.
17. § **42**, 1. Gen. plur. of *ὄρος*.
18. § **44**, 4. Adjectives in *-ος*, *-ον*.
19. § **46**, 1. Inflection of *ἀληθής*.
20. § **47**, 1, 2. *ὀξύς*, *πᾶς*.
21. § **48**, 1, 5, 6. Of participles in *-ων*, *-ώς*, *-άων*, *-έων*, *-όων*.
22. § **49**, 1. Of *πολύς*.
23. § **50**, 2. Of *αἰώνιος*.
24. § **51**, 3, *a*. Of *μείζων*, *πλείων*.
25. § **53**, 1. Numerals 1–6.
26. § **54**, 1, N. 1. Inflection of *εἷς*, *τρεῖς*, *οὐδείς*.
27. § **55**. Compound numbers.
28. § **59**. Inflection of *σεαυτοῦ*, *ἑαυτοῦ*.
29. § **60**, 1. The reciprocal pronoun.
30. § **61**, 1, 2. Possessive pronouns.
31. § **63**, 5. Inflection of *τοιοῦτος*.
32. § **66**, 1. Of *τὶς*.
33. § **67**, 1. Of *ἄλλος*.
34. § **72**, 1–6. The tenses.
35. § **74** 1–10 The augment.

36. § **75**, 1–6. Reduplication.
37. § **76**, 1–9. The tense-systems.
38. § **78**, **1**. The present stem.
39. § **79**, § **80**. First and second class.
40. § **82**, § **83**. Fourth and fifth class.
41. § **84**, § **85**. Sixth and seventh class.
42. § **86**, § **87**. Eighth and ninth class.
43. § **89**, 1–4. Future stem.
44. § **90**, 1–3. 1 aorist stem.
45. § **91**, 1, 2. 2 aorist stem.
46. § **92**, 1–5. 1 perfect stem.
47. § **94**, 1–4. Perf. middle stem.
48. § **95**, 1–3. 1 passive stem.
49. § **97**, 1, *a*, *b*. Mood suffixes.
50. § **98**, 1–4. Personal endings.
51. § **99**, 1–6. Use of the endings.
52. § **100**, 1–3. The imperative.
53. § **101**, 1. The infinitive.
54. § **102**, 1, 2. The participle.
55. § **103**, 1–3. Synopsis of the present of λύω.
56. § **104**. Inflection of λύω, pres. act. ind., subj., imper., part.
57. § **105**. Pres. mid. and pass. ind., subj., imper., part.
58. § **106**. Imperf. act., mid., and pass.
59. § **107**, 1, 2. Synopsis of the future of λύω
60. § **107**, 2. Inflection of λύσω, λύσων, λύσομαι, λυσόμενος, λυθήσομαι, λυθησόμενος.
61. § **108**, 1–4. Synopsis of 1 aor.
62. § **108**, 2–4. Inflection of ἔλυσα, λύσω, λῦσον λύσας, ἐλυσάμην. λύσωμαι. λῦσαι. λυσάμενος, ἐλύθην, λυθῶ, λύθητι.
63. § **109**, 1–5. Synopsis of perf.
64. § **109**, 2–5. Inflection of λέλυκα, λελύκω, λέλυκε, λελυκώς, λέλυμαι, λελυμένος ὦ, λελυμένος.
65. § **110**, 1, 2. Inflection of the pluperf. act.
66. § **111**, 1, 2. Synopsis of 2 aor. of λείπω.
67. § **111**, 1, 2. Inflection of ἔλιπον, λίπω, λίπε, λιπών.
68. § **114**, 1. Contract verbs.
69. § **114**, 1. Inflection of τιμάω, φιλέω, δηλόω.
70. § **114**, 1. Inflection of ἐτίμαον, ἐφίλεον, ἐδήλοον.
71. § **114**, 1. Inflection of τιμάομαι.
72. § **114**, 1. Of ζάω.
73. § **115**. Synopsis of πιστεύω and τιμάω, in all tenses and voices.
74. § **116**, 1. Impersonal verbs.
75. § **117**. Defective verbs.
76. § **118**, 1–4. Verbs in μι.
77. § **120**. Inflection of ἵστημι, τίθημι, δίδωμι.
78. § **120**. Of ἀνέβην, ἔγνων, καταβῶ, δῶ, κατάβηθι, δός.
79. § **120**. Of δύναμαι.
80. § **121**. Principal parts of δίδωμι.
81. § **122**, 16. Inflection of pres. and imperf. ind., pres. subj., and pres. part. of εἰμί.
82. § **125**, 1, 2. The use and meaning of the prepositions.
83. § **126**, 1–6. Formation of adverbs.
84. § **130**. Negative adverbs.
85. § **131**, 1–3. Conjunctions connecting co-ordinate sentences.

4. PRINCIPLES OF SYNTAX.

1. Review Principles 1–13, illustrating by additional examples.

2. Illustrate Principle 14 with additional examples (cf. ii. 12; iii. 22).

3. Illustrate Principles 15 (cf. iv. 32) and 16 (cf. iii. 8, 15, 20; iv. 13) by additional examples.

4. Principles 17 (cf. ii. 24; iii. 26, 31, 35; iv. 29, 39, 45) and 18 (cf. iii. 16, 17).

5. Principles 19 (cf. iv. 2, 12, 44, 53; iii. 28; iv. 42, 45) and 20 (cf. in iv. 1–54, 16 examples of αὐτόν; 12 of αὐτοῦ; 1 of αὐτῆς, iv. 27; 2 of αὐτῶν, iv. 38, 52; 13 of αὐτῷ; 3 of αὐτοῖς; 7 of αὐτῇ).

6. Principles 21 (cf. iv. 5, 14, 50) and 22 (cf. iii. 16, 20; iv. 15).

7. Principles 23 (cf. iii. 30; iv. 14, 24), 24 (cf. iv. 13, 15, 20, 21), and 25 (cf. iv. 54).

8. Review and illustrate Principles 26–31.

5. EXERCISES.

1. Translate orally John i. 1–iv. 54.

2. Translate into English orally the Greek sentences of each exercise in Lessons XXI.–XXX.

3. Translate into Greek orally the first five English sentences in same Lessons.

4. With the Revised Version in your hand, translate orally: 1. 1 John i. 1–4. 2. i. 5. 3. i. 6, 7. 4. i. 8, 9. 5. i. 10.

LESSON XXXII.

[New words will be found in the vocabulary at the end of the Greek text of the Gospel of St. John. The student will prepare for himself a list of all the new words occurring in each lesson, and memorize the same. This list may be kept in a small note-book and preserved for future reference and comparison.]

1. TEXT.

JOHN v. 1–23.

2. NOTES.

2. (*a*) ἐπὶ τῇ προβατικῇ, *at the sheep* (gate): πύλῃ, *gate*, being understood, cf. Prin. 30. (*b*) ἐπιλεγομένη: pres. pass. part. of ἐπιλέγω, *name, surname.*

3. (*a*) κατέκειτο, *was lying down:* imperf. ind. act. 3 pers. sing. of κατά-κειμαι (§ **122**, 15). (*b*) ἀσθενούντων: contr. for ἀσθενεόντων, gen. plur. of pres. act. part. of ἀσθενέω, ῶ, *am weak, sick.* (*c*) τυφλῶν, etc.: adjectives without substantives expressed, cf. Prin. 30.

6. (*a*) κατακείμενον, *lying down:* pres. act. part. (*b*) γνούς: 2 aor. act. part. of γινώσκω; stem γνο-; inflected like διδούς (§ **48**, 2).

7. (*a*) ταραχθῇ: -θῇ marks 1 aor. subj. pass. 3 pers. sing., from ταράσσω, *agitate, trouble;* stem ταραγ-, of the Iota (IV.) class, γ uniting with ι and becoming σσ (§ **82**, 1, *a*); γ before θ being changed into χ (§ **13**, 1). (*b*) βάλῃ: -ῃ marks subj.; βαλ-, 2 aor. stem, of Iota class (§ **82**, 1, *c*). (*c*) ἐν ᾧ, *while:* ἐν with the neuter of the relative ὅς forms a periphrase for a conjunction, here in a temporal sense.

10. (*a*) τεθεραπευμένῳ: perf. part. pass. of θεραπεύω; for redupl. see § **75**, 1. (*b*) ἆραι: 1 aor. inf. act. of αἴρω (§ **124**, 5).

11. (*a*) ὃς δὲ, *but this one:* the relative pron. has the force here of a demonstrative. (*b*) ὑγιῆ, *whole:* acc. sing. of ὑγιής, -ές (§ **46**, 1). (*c*) περιπάτει: -ει contr. for εε; pres. imper. act. 2 pers. sing.

13. (*a*) ἰαθείς: -θείς marks 1 aor. pass. part. of ἰάομαι (§ **124**, 102), inflected like λυθείς (§ **48**, 3). (*b*) ἐξένευσεν: 1 aor. of ἐκνεύω, *withdraw.*

14. (*a*) ἁμάρτανε: pres. imper. act. (*b*) χεῖρον: neut. comp. of κακός (§ **52**, 1; § **51**, 3, *a*). (*c*) γένηται: 2 aor. subj. mid.

16. ἐδίωκον, ἐποίει: both imperfects.

17. ἀπεκρίνατο: 1 aor. mid. (7 times in N. T.); 1 aor. pass. ἀπεκρίθη is mainly used.

18. (*a*) ἐζήτουν: contr. imperf. act. (*b*) ἀποκτεῖναι: 1 aor. inf. act. (*c*) ἔλυε, ἔλεγε: both imperfects.

19. (*a*) οὐ . . . οὐδέν: the compound negative (οὐδέν) strengthens the negation, but in English only one negative is used. (*b*) ἂν μή τι, *except what.*

20. (*a*) δείκνυσιν: pres. ind. act. 3 pers. sing. of δείκνυμι (§ **120**). (*b*) δείξει: fut. ind. act. of δείκνυμι (§ **121**).

23. (*a*) τιμῶσι: pres. subj. act. 3 pers. plur. contr. of τιμάωσι (§ **114**). (*b*) τιμᾷ: contr. for τιμάει.

3. OBSERVATIONS.

1. V. 2. This is the third occurrence of ἐπί with the dat. implying *rest on* (cf. iv. 6, 27), twice of place and once of time. There have been five cases of ἐπί with the acc. (i. 32, 33 (twice), 52; iii. 36), three of which are *constructio praegnans, i. e.* implying not only motion towards, but *resting on.*

2. V. 3. κατά in composition generally means *down,* as in κατάκειμαι, καταβαίνω.

3. V. 6. -ους marks the ending of the part. act. of stems in -ο- of the μι inflection, γνούς (2 aor. part.), διδούς (pres.), δούς (2 aor.), cf. § **119**.

4. V. 8. There are three imperatives in this sentence, two with the present stem, one with 1 aor. stem.

5. V. 11. The use of the relative pronoun for the demonstrative is comparatively rare in the N. T.

6. Vv. 16, 18. The imperfect is regularly used to denote a frequently repeated past action, and also often denotes an attempted action.

7. Vv. 17, 19. The 1 aor. mid. of *ἀποκρίνομαι* is found only seven times in N. T., the 1 aor. pass. being generally used.

8. V. 23. *τιμάωσι* (pres. subj.) and *τιμάουσι* (pres. ind.) have the same form after contraction, *τιμῶσι*.

4. GRAMMAR LESSON.

1. § **48**, 2. Inflection of *διδούς*.
2. § **48**, 3. Of *λυθείς*.
3. § **52**, 1–3. Comparison of *κακός*, *πολύς*, *πρό*.
4. § **68**. Correlation of Pronouns.
5. § **82**, 1, *a–d*. Iota Class of Verbs.
6. § **88**, 1. Tenth Class.
7. § **114**, 1. Inflection of Pres. Subj. Act. of Contract Verbs.
8. § **120**. Of Pres. Ind. Act. of *δείκνυμι*.
9. § **125**, 2, *a*. Meaning of Prepositions in Composition.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Learn the correlative adverbs given under List IX.

3. Learn under the List of Verbs of the First Class in *-μι* (§ **122**), the verbs, with their compounds, numbered 1, 2, 3, 4, 9, 11, 15, 16, 17.

6. PRINCIPLES OF SYNTAX.

1. (*a*) *Μείζω τούτων ὄψῃ* (i. 50). (*b*) *Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;* (iv. 12). (*c*) *Καὶ μείζονα τούτων δείξει αὐτῷ ἔργα* (v. 20).

2. (*a*) Ἰησοῦς πλείονας μαθητὰς ποιεῖ ἢ Ἰωάνης (iv. 1). (*b*) Καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς (iii. 19).

Principle 32. The comparative degree usually takes the object of comparison in the genitive, or it may be followed by the comparative particle ἤ, the things compared generally being in the same case.

1. Clauses with relatives:

(*a*) Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5). (*b*) Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14). (*c*) Ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (v. 19).

2. Clauses with the conditional εἰ (ἐάν = εἰ ἄν):

(*a*) Πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; (iii. 12). (*b*) Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε (iv. 48).

3. Temporal clauses (ὅταν = ὅτε ἄν):

(*a*) Καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω (οἶνον τίθησιν) (ii. 10). (*b*) Ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα (iv. 25). (*c*) Ἄνθρωπον οὐκ ἔχω ἵνα — ὅταν ταραχθῇ τὸ ὕδωρ — βάλῃ με εἰς τὴν κολυμβήθραν (v. 7).

Principle 33. All relative, conditional, and temporal clauses containing the hypothetical particle ἄν, are followed by the subjunctive.

7. EXERCISES.

1. Write the inflection of οὗτος, ὁ, πολύς, ὑγιής, ἐγώ, τίς, πᾶς.

2. Decline: Ἑορτή, στοά, πλῆθος, ἔτος, τόπος, κρίσις, γνούς, ὕδωρ, ἰαθείς, χείρων, μείζων, ποιήσας, πατήρ, ἑαυτοῦ, οὐδείς, ὅς.

3. Write the inflection of ἀνέβην, εἰμί, ἔχων, κατεκείμην, ἆρον.

4. Conjugate: Ἀπεκρίθην, ταραχθῶ, βάλω, ἔρχομαι, ἔγειρε, ἐγενόμην, γέγονα, γένωμαι, ἐδίωκον, ἐποίεον, ἀπεκρινάμην, ἐργάζομαι, δύναμαι, δείκνυμι, δείξω, τιμάω (pres. ind.), τιμάω (pres. subj.).

5. Analyze: Δέδωκεν, ζωοποιεῖ, ἐγείρει, θαυμάζητε, δείκνυσιν, φιλεῖ, ποιῇ, ποιοῦντα, δύναται, ἀποκτεῖναι, ἐζήτουν, ἐργάζεται, ἀπεκρίνατο, ἐποίει, γένηται, ἁμάρτανε, ἐξένευσεν, ἠρώτησαν.

6. Translate orally :[1] (*a*) John ii. 1–11. (*b*) v. 1–23.

(*c*) 1. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε.[2] 2. καὶ ἐάν τις ἁμάρτῃ,[2] παράκλητον[3] ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, καὶ αὐτὸς ἱλασμός[4] ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. 3. καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν[5] αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.[6] 4. ὁ λέγων ὅτι Ἔγνωκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 5. ὃς δ' ἂν[7] τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται.[8] 6. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν. 7. ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει[9] καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν (1 John ii. 1–6).

7. Translate: 1. He was lying down at the well. 2. The sick man saw the Saviour coming unto him. 3. The lame and the blind wish to become sound. 4. The lame (man) has not any one who may throw him into the pool. 5. O men, arise, take up your beds, and walk. 6. These men took up their beds and were walking. 7. They who were healed did not know who the man was who said to them, Behold ye have been made whole. 8. He does not work and he shall not eat. 9 Whatsoever thing this man may do, this thing I also will do. 10. I show him good works, but he will show me greater works than these.

8. TOPICS FOR STUDY.

1. Participles in *-ούς* and *-εἰς*. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of *πᾶς*, *πολύς*.

[1] We lay the greatest stress on intelligent reading at sight. We especially urge the student not to use the English Version in reading the Epistles of John, selections from which are given for sight reading. The vocabulary of the Epistles of John is included in the vocabulary at the end of the Gospel.

[2] 2 aor. subj. with simple stem.

[3] *Comforter, helper.*

[4] *Propitiation.*

[5] Perf., stem *γνω-*.

[6] Pres. subj.

[7] We have three illustrations of *Prin.* 33 in this section.

[8] Perf. pass.

[9] *ὀφείλω, I owe.*

6. Iota class of verbs. 7. Two classes in μι. 8. Inflection of pres. ind. act. of ἵστημι, τίθημι, δίδωμι, δείκνυμι. 9. Usage of μετά. 10. Of εἰς. 11. ἐπί with the dat. 12. ἐπί with the acc. 13. Constructio praegnans. 14. κατά in composition. 15. Meaning of imperfect. 16. Usage of comparative. 17. Of ἄν with relative clauses. 18. With conditional and temporal clauses. 19. Principles 1–10.

LESSON XXXIII.

1. TEXT.

JOHN v. 24–47.

2. NOTES.

24. μετα-βέβηκεν: stem -βᾰ-, pres. stem -βαιν-; perf. ind. act.; μετά in comp. implying change, transfer. **28.** μὴ θαυμάζετε: cf. Prin. 22. **29.** πράξαντες: simple stem πραγ-, 1 aor. stem πραξ- (γσ = ξ), pres. stem πρασσ- (§ **82**. 1, *a*. Cf. § **124**, 168). **33.** ἀπε-στάλ-κατε: perf. stem σταλ-, cf. ἀπε-σταλ-μένος; simple stem -στελ-, as seen in fut. (§ **124**, 179); 1 aor. stem -στειλ-, cf. ἀπέστειλεν in *v.* 38; pres. stem στελλ- (§ **82**. 1, *c*). **34.** σωθῆτε: 1 aor. subj. pass. (XXVI. N. 17, *b*) (§ **124**, 183). **35.** (*a*) καιόμενος: pres. part. pass.; we have three stems in N. T. of this verb, simple καυ- (§ **82**, 1, *e*), 2 pass. κα- (§ **96**). and pres. και- (§ **124**, 109). (*b*) ἠθελήσατε: cf. XVIII. N. 5. (*c*) ἀγαλλιαθῆναι: 1 aor. inf. pass.; some MSS. read -σθῆναι (§ **95**, 2; § **13**, 10). (*d*) πρός: with acc., denoting time, *during, for.* **36.** αὐτὰ τὰ ἔργα, *the very works.* **37.** οὔτε . . . οὔτε, *neither . . . nor:* negative disjunctives (§ **131**). **39.** (*a*) ἐραυνᾶτε: contr. for ἐραυνάετε, 2 pers. plur. pres. ind or pres. imper. (§ **114**) of ἐραυνάω, *I search.* (*b*) δοκεῖτε: contr. for δοκέετε (§ **114**); simple stem δοκ-, VII. class (§ **85**, 1; § **124**, 56).

42. ἔγνωκα: perf. ind. act.; stem γνο-, pres. stem γινωσκ- (§ **84**, 1, *b*; § **124**, 45). **43.** (*a*) ἐλήλυθα: perf. ind. of ἔρχομαι (§ **124**, 78). (*b*) λήμψεσθε: fut. ind. mid. of λαμβάνω: simple stem λαβ-, pres. stem λαμβαν- (§ **124**, 125). **44.** δύνασθε: deponent verb, pres. ind. mid. 2 pers. plur. of δύναμαι (§ **122**, 11).

45. ἠλπίκατε, *ye have hoped:* perf. ind. act. of ἐλπίζω (§ **124**, 75). **46.** (*a*) ἐπιστεύετε: imperf. ind. act., occurring twice; in the sentence, "*for if ye were believing Moses, ye would believe me,*" we have a supposition contrary to fact; note that in the condition we have εἰ with past tense of ind., and in the conclusion a past tense of ind. with ἄν. (*b*) ἔγραψεν: 1 aor. ind. act. of γράφω, *I write*; γραφσ- = γραψ- (§ **13**, 4).

3. OBSERVATIONS.

1. V. 24. There have been thus far 39 examples of ἐκ (ἐξ), always governing the genitive, with the general meaning *out of* (of place), *from, of* (of origin), literally *from* a position *in* something.

2. V. 28. Two cases of the use of μή with the imperative (cf. *v.* 45, and Prin. 22).

3. V. 34. Four cases of παρά with the gen. in this lesson (nine cases in all so far, i. 6, 14, 41; iv. 9, 52), always used with persons, with the general meaning *from, i. e.* "beside and proceeding from." With the dative (i. 40; iv. 40), παρά means *with, near, i. e.* "beside and at," used of persons only.

4. V. 43. A conditional clause (containing a supposition) is introduced by *if* (either εἰ, *v.* 46, or ἐάν = εἰ ἄν, *vv.* 31, 43).

5. The conditional clause is called the *protasis* (= condition), the principal clause *apodosis* (= conclusion).

4. GRAMMAR LESSON.

1. § **82**, 1, *e*. Iota Class of Verbs in *-αυ*.
2. § **85**, 1. Seventh or E Class.
3. § **114**. Inflection of Pres. Imper. of Contract Verbs.
4. § **114**. Of Pres. Part.
5. § **125**, 3. Improper Prepositions.
6. § **128**, 1–3. Pronominal Adverbs.
7. § **131**, 1–3. Subordinate Conjunctions.

5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Learn the conjunctions given under List X.

3. Learn, under the List of Irregular Verbs (§ **124**), the verbs, with their compounds, numbered 1, 2, 5, 7, 8, 10, 11, 12, 14, 16, 21, 23, 25, 28, 29.

6. PRINCIPLES OF SYNTAX.

1. *Particular pure supposition:*

1. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε (iii. 12 *a*).

2. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; (v. 47).

(Note in *protasis* εἰ with ind., in *apodosis* the ind.)

2. *General pure supposition:*

1. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής (v. 31).

(Note in *protasis* ἐάν with subj., in *apodosis*, the pres. ind.)

3. *Supposition contrary to fact:*

1. Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν (iv. 10).

2. Εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί (v. 46).

(Note in *protasis* εἰ with past ind., in *apodosis* past ind. with ἄν).

4. *Future supposition with subjective possibility:*

1. **Πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;** (iii. 12 *b*).

2. **Ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε** (v. 43).

(Note in *protasis* ἐάν with subj., in *apodosis* fut. ind.)

Principle 34. So far, we have had four forms of conditional sentences, (1) Particular pure supposition; (2) General pure supposition; (3) Supposition contrary to fact; (4) Future supposition with subjective possibility.

7. EXERCISES.

1. Write the inflection of σύ, αὐτός, ζωή, ἐμαυτοῦ, ἄλλος, εἶδος.

2. Decline: Ὥρα, ἀλήθεια, φωνή, υἱός, λύχνος, ἔργον, ἀνάστασις, πέμψας, δίκαιος, ἀληθής, φῶς, φαίνων, καιόμενος, ἐκεῖνος, εἶδος.

3. Write the inflection of ἔρχομαι, δύναμαι, ἑώρακα, ἐλήλυθα.

4. Conjugate: Εἰμί, ἀκούσω, ἔχω, ἔδωκα, θαύμαζε, ζητέω, -ῶ, οἶδα, ἀπέσταλκα, σωθῶ, ἀκήκοα, ἐραύνα, -α, δοκέω, -ῶ, ἐπίστευον.

5. Analyze: πέμψαντι, μεταβέβηκεν, ζήσουσιν, ἔδωκεν, ἐκπορεύσονται, πράξαντες, ποιεῖν, ἀπεστάλκατε, μεμαρτύρηκε, σωθῆτε, ἠθελήσατε, ἀκηκόατε, ἑωράκατε, μένοντα, ἀπέστειλεν, ἐραυνᾶτε, μαρτυροῦσαι, ἐλθεῖν, ἔχητε, ἔγνωκα, ἐλήλυθα, λήμψεσθε, δύνασθε, δοκεῖτε, ἠλπίκατε, πιστεύετε, πιστεύσετε.

6. Translate orally: (*a*) John ii. 12–25. (*b*) v. 24–47.

(*c*) 1. **Ἀγαπητοί, οὐκ ἐντολὴν καινὴν**[1] **γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν**[2] **ἣν εἴχετε ἀπ' ἀρχῆς.** 2. **ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε.** 3. **πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.** 4. **ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.** 5. **ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.** 6. **ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν**[3] **τοὺς ὀφθαλμοὺς αὐτοῦ** (1 John ii. 7–11).

[1] *New.* [2] *Old.* [3] Cf. τυφλός, *blind.*

7. Translate: 1. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 2. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. 3. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ. 4. Εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι; 5. Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω. 6. Ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν. 7. Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε.

8. Translate: 1. He who heareth the voice of the Son of God and who believeth on his name has eternal life. 2. He who is in the grave will hear his voice. 3. He is not able to do anything of himself. 4. His judgment is not just, because he seeks his own will. 5. The works which I do, another is not able to do. 6. He searches the Scriptures, because in them he thinks to find the truth. 7. He has come in his own name, and no one will receive him.

8. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Elision of consonants. 3. Inflection of εἶδος. 4. Of μείζων. 5. Of ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ. 6. Of ἐμός, ὅς, ἄλλος. 7. Ten classes of verbs. 8. Synopsis of present. 9. Of imperfect. 10. Of future. 11. Of 1 aorist. 12. Of perfect. 13. Of pluperfect. 14. Synopsis of τιμάω in all tenses and voices. 15. Principal parts of πιστεύω, μαρτυρέω. 16. Conditional sentences. 17. Principles 11–20.

LESSON XXXIV.

1. TEXT.

JOHN vi. 1–40.[1]

2. NOTES.

2. ἠκολούθει, ἐθεώρουν, ἐποίει: three imperfects. **3.** ἐκάθητο: imperf. 3 pers. sing. of κάθημαι, *sit down* (§ **122**, 17).

5. (*a*) ἐπάρας: cf. ἐπάρατε (XXIX., iv. 35). (*b*) ἀγοράσωμεν: 1 aor. subj. act. of ἀγοράζω, *buy*, known as the subj. of deliberation. (*c*) φάγωσιν: 2 aor. subj. of ἐσθίω (§ **124**, 80), after ἵνα (Prin. 27). **6.** ἔμελλεν: cf. XXX., iv. 47; also § **124**, 137.

7. (*a*) δηναρίων: gen. of price. (*b*) ἀρκοῦσιν: contr. for ἀρκέουσιν (§ **124**, 20). (*c*) βραχύ, *a little:* of quantity, used adverbially, neut. acc. of βραχύς, -εῖα, -ύ (§ **47**, 1). **9.** παιδάριον, ὀψάρια, the neut. ending -άριον is used to form diminutives (§ **134**, *b*, 4). **10.** (*a*) ἀναπεσεῖν: 2 aor. inf. act. of ἀναπίπτω (§ **124**, 159). (*b*) ἀνέπεσαν: 1 aor. ind. act.; stem πεσ-, pres. stem πιπτ- (§ **124**, 159). (*c*) τὸν ἀριθμὸν: acc. of specification. **11.** ἤθελον: imperf. ind. act. 3 pers. plur. of θέλω (§ **124**, 96). **12.** ἐν-επλήσθησαν: 1 aor. ind. pass.; simple stem πλα-, pres. stem with reduplication, πιπλη-, of ἐμ-πίπλημι, ἐν- becoming ἐμ- before π (§ **122**, 6). **12.** (*a*) συν-αγάγετε: 2 aor. imper. 2 pers. plur. (§ **124**, 2). (*b*) περισσεύσαντα: acc. plur. neut. 1 aor. part. act. (*c*) ἀπόληται: 2 aor. subj. mid. 3 pers. sing. of ἀπόλλυμι (§ **123**, 13). **13.** βεβρωκόσιν: dat. plur. perf. part. act. of βιβρώσκω (§ **124**, 34). **15.** ἀνεχώρησεν, *he withdrew:* 1 aor. ind. act. of ἀνα-χωρέω, -ῶ.

16. (*a*) ὀψία, *evening:* used as a noun, = ὀψία ὥρα. (*b*) κατέβησαν: **2** aor. ind. act. with μι inflection. **17.** (*a*) ἐμβάντες:

[1] Read at sight John vi. 28–40.

2 aor. part. act. (*b*) *ἐγεγόνει*: pluperf. 3 pers. sing., with augment, of *γίνομαι* (§ **124**, 44). (*c*) *ἐληλύθει*: pluperf. 3 pers. sing. of *ἔρχομαι* (§ **124**, 78). **18.** (*a*) *ἤ τε*: a proclitic takes the acute accent when followed by an enclitic (§ **19**, 2; § **20**, 2, *c*). (*b*) *ἀνέμου . . . πνέοντος*: gen. absolute (causal). (*c*) *διεγείρετο*: imperf. pass. 3 pers. sing.; note *διε-* (so Tr WH) instead of *διη-* (cf. § **124**, 60). **19.** (*a*) *ἐληλακότες*: perf. part. nom. plur. of *ἐλαύνω* (§ **124**, 72). (*b*) *σταδίους*: acc. of space; nom. sing. *στάδιον, -ου, τό*, plur. *τὰ στάδια*, *here* according to T, and *οἱ στάδιοι*, so *here* Tr WH, cf. § **37**, 1. (*c*) *ἐφοβήθησαν*: 1 aor. ind. pass. of *φοβέω, -ῶ*. **21.** *ὑπῆγον*: imperf. ind. act. 3 pers. plur. of *ὑπάγω*. **22.** *ἑστηκώς*: perf. part. act. of *ἵστημι* (§ **121**). **23.** *εὐχαριστήσαντος τοῦ κυρίου*: gen. absolute (temporal). **25.** *εὑρόντες*: 2 aor. part. of *εὑρίσκω* (§ **124**, 85). **26.** *ἐχορτάσθητε*: 1 aor. ind. pass. 2 pers. plur. of *χορτάζω*. **27.** (*a*) *μή* shows that the preceding verb is imperative (Prin. 22); if it were ind., *οὐ* would be used. (*b*) *ἀπολλυμένην*: pres. part. mid. of *ἀπόλλυμι* (§ **123**, 13; § **119**). (*c*) *τοῦτον this* one: acc. sing. masc. (*d*) *ἐσφράγισεν*: 1 aor. ind. act. of *σφραγίζω*. (*e*) *ὁ θεός*: in apposition with *ὁ πατήρ*, and therefore in the same case. **28.** *ποιῶμεν*: subj. of deliberation. **37.** *ἥξει*: fut. ind. act. of *ἥκω* (§ **124**, 93).

39. (*a*) *ἀπολέσω*: fut. of *ἀπόλλυμι*. (*b*) *ἀνα-στήσω*: fut. of *ἀν-ίστημι*.

3. OBSERVATIONS.

1. Vv. 5, 28. In simple sentences, the subjunctive is used in questions expressive of deliberation.

2. With *μέλλω* (cf. iv. 47; vi. 6) and *θέλω* (cf. i. 43; v. 35; vi. 11, 21) two kinds of syllabic augment are used.

3. Many nouns are formed by adding certain elements called suffixes to the root.

4. *-άριον* is a neuter ending, and is used to form diminutives, *παιδάριον, ὀψάρια, πλοιάριον*.

5. V. 19. A few nouns in -ος are used sometimes as masculine, sometimes as neuter, as the plural of στάδιον, cf. § **37**, 1.

6. οὐ followed by μή regularly refers to the future, and is used in emphatic negation.

7. οὐ μή is mainly used with the subjunctive (iv. 48; vi. 35, 37), often with the fut. ind. (iv. 14; vi. 35), with which it alternates without the slightest difference in meaning (vi. 35).

4. GRAMMAR LESSON.

1. § **19**, 2; § **20**, 2, *c*. Accent of Proclitic before Enclitic.
2. § **37**, 1. σταδίους and στάδια.
3. § **49**, 1. Inflection of μέγας.
4. § **63**, 5. Of τοσοῦτος.
5. § **64**, 2. Of ὅσος.
6. § **74**, 4. Double Augment.
7. § **121**. Synopsis of Ind. Act. of ἵστημι.
8. § **132**. Formation of Words.
9. § **133**. Primitives and Denominatives.

5. VOCABULARY.

1. Arrange in alphabetical order all the new words in this lesson and commit.

2. Under List II., of verbs occurring 10–50 times, learn 96–149.

3. Under List of Irregular Verbs (§ **124**), learn the verbs, with their compounds, numbered 38, 44, 45, 46, 47, 50, 54, 60, 64, 68, 72, 73.

6. PRINCIPLES OF SYNTAX.

1. Αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν (vi. 6).
2. Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν (vi. 10).
3. Μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτόν (vi. 15).
4. Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον (vi. 21).
5. Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν (vi. 31).

Principle 35. The infinitive regularly stands as the object of verbs denoting purpose, intention, or result.

Principle 36. The infinitive governs the same case as the other parts of the verb.

1. Τεσσαράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).

2. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανά (ii. 1).

3. Ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ (vi. 39; cf. vi. 40).

Principle 37. The precise time at which something is, or is done, is denoted by the dative.

7. EXERCISES.

1. Write the inflection of πολύς, βασιλεύς, θάλασσα, οὐρανός.

2. Decline: Γῆ, ἡμέρα, ἄρτος, παιδάριον, ὄχλος, ὄρος, κλάσμα, βρῶσις, ἐπάρας, εἷς, τίς, ὅσος, γνούς, ἐληλακώς, ἄλλος.

3. Write the inflection of ἐκαθήμην, ἐθεώρουν, ἀπόλωμαι, δίδωμι.

4. Conjugate: Φάγω, ἀρκέω, -ῶ, ποίησον, ἐγέμισα, κατέβην, ἐγεγόνειν, γέγονα, ἐργάζου, ἐργάζομαι, δός, πεινάσω, διψήσω, καταβέβηκα.

5. Analyze: Ἀπῆλθεν, ἠκολούθει, ἐποίει, ἐκάθητο, θεασάμενος, ἔρχεται, ἀγοράσωμεν, φάγωσιν, ᾔδει, ποιεῖν, λάβῃ, ἀναπεσεῖν, ἀνέπεσαν, διέδωκεν, ἀνακειμένοις, ἤθελον, ἐνεπλήσθησαν, συναγάγετε, ἀπόληται, γνούς, ἐμβάντες, ἤρχοντο, ἐληλύθει, διεγείρετο, ἐληλακότες, φοβεῖσθε, ὑπῆγον, εὑρόντες, μένουσαν, ἀπολέσω, ἀναστήσω, ἔχῃ.

6. Translate orally: (*a*) John iii. 1–21. (*b*) vi. 1–21.

(*c*) 1. Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται[1] ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 2. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 3. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε[2] τὸν πονηρόν. 4. Ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. 5. Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 6. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν (1 John ii. 12–14).

7. Translate: 1. On the third day Jesus went up into the mountain. 2. He knows what he intends to do. 3. This little

[1] Perf. pass. 3 pers. plur., irreg., as if the perf. act. of ἀφίημι were ἀφέωκα, (cf. § **122**, 2).

[2] νικάω. -ῶ, *conquer*.

boy had five barley loaves, but he gave them to that sick man. 4. Do thou make him to sit down. 5. He distributed the bread to those sitting down. 6. The fragments which remained filled six baskets. 7. They embarked in the boat and went beyond the sea into the city. 8. He wishes to take them into the boat, but they are afraid. 9. Work thou for the meat which abideth unto eternal life. 10. What must I do that I may work the works of God? 11. The father will give bread to his sons.

8. TOPICS FOR STUDY.

1. Proclitics before enclitics. 2. Terminations of First decl. 3. Inflection of γῆ. 4. Of ὄρος, βασιλεύς. 5. Of βραχύς, διδούς, μέγας. 6. General view of tenses. 7. ἔμελλον, ἤμελλον. 8. The use of the subjunctive. 9. οὐ μή. 10. -άριον. 11. Principles 21–25.

LESSON XXXV.

1. TEXT.

JOHN vi. 41–71.

2. NOTES.[1]

41. ἐγόγγυζον, *they murmured:* imperf. act. 3 pers. plur. **42.** οὐχί: = οὐ, *not*, but stronger; in a question, *nonne?* asking what no one denies to be true. **44.** ἑλκύσῃ: 1 aor. subj. act. of ἕλκω, *draw* (§ **124**, 74). **45.** (*a*) διδακτοί, *taught:* a pred. adj. (*b*) μαθών: 2 aor. part. act. of μανθάνω, *learn* (§ **124**, 134). **49.** ἀπέθανον: 2 aor. ind. act. 3 pers. plur. of ἀποθνήσκω, *die* (§ **124**, 100). **50.** ἀποθάνῃ: 2 aor. subj.

[1] Every lesson should always be read at sight in the class, before being assigned.

51. ζῶν: contr. for ζάων, pres. part. act. of ζάω, *live.*

52. (*a*) ἐμάχοντο: imperf. mid. 3 pers. plur. of μάχομαι, *fight, quarrel.* (*b*) δοῦναι: 2 aor. inf. act. of δίδωμι. **53.** (*a*) φάγητε: 2 aor. subj. act. of ἐσθίω, *eat.* (*b*) πίητε: 2 aor. subj. act. of πίνω (§ **124**, 157). **54.** τρώγων: pres. part. act. of τρώγω, *eat.* **57.** διὰ τὸν πατέρα: with the acc. διά denotes the ground of an action, *because of.* **61.** εἰδὼς: 2 perf. part. of οἶδα.

62. (*a*) θεωρῆτε: pres. subj. act. (*b*) πρό-τερον: neut. of compar. of πρό (§ **52**, 2), used adverbially, *before;* with the art. = *the first time.* **63.** ὠφελεῖ: -εῖ contr. for -έει, pres. ind. of ὠφελέω, *profit.* **64.** (*a*) Ἤιδει: = ᾔδει, cf. § **3**, 2. (*b*) τίνες: interrog. pron., not τινές, indef. pron. (*c*) παραδώσων: fut. part. act. of παρα-δίδωμι. **65.** (*a*) διά: with acc., *on account of.* (*b*) εἴρηκα, *I have said:* irreg. perf. (of obsolete ῥέω) in use as the perfect of εἶπον (§ **124**, 68). (*c*) ᾖ δεδομένον, *it may be given him:* perf. subj. pass. of δίδωμι. **66.** (*a*) ἐκ τούτου, *upon this:* not simply temporal, *from this time,* nor simply causal, *on this account.* (*b*) εἰς τὰ ὀπίσω, *unto the things that are behind:* = *back.* **67.** μή: an interrog. particle expecting the answer *no* (cf. Prin. 26). **68.** ἀπελευσόμεθα: fut. ind. 1 pers. plur. of ἀπέρχομαι (§ **124**, 78). **70.** ἐξελεξάμην: 1 aor. ind. mid. of ἐκ-λέγω, *pick out, choose.* **71.** (*a*) Σίμωνος: gen. sing. (*b*) παραδιδόναι, *to betray:* pres. inf. of παραδίδωμι (§ **119**).

3. OBSERVATIONS.

1. There are two negative particles, οὐ and μή.

2. οὐ is used when something is denied in plain terms, as a matter of fact; μή, where something is denied as mere matter of thought.

3. The same difference appears in their compounds, οὔτε, οὐδείς, μηδέ, μηδείς.

4. In this lesson we have seven examples of Principle 35. Verify.

5. Words denoting kindred are often omitted before a possessive genitive: τὸν Ἰούδαν Σίμωνος, *the Judas* (son) *of Simon* (v. 71).

4. GRAMMAR LESSON.

1. § **22**. Transference of Greek Words into English.
2. § **23**, 1–4. Definition of Etymology.
3. § **24**, 1, 2 Number and Gender.
4. § **51**, 1–3. Comparison of Adjectives.
5. § **52**, 1–4. Irregular Comparison.
6. § **53**, 1. Numerals.
7. § **59**, 1–3. Reflexive Pronouns.
8. § **67**, 1–3. Distributive Pronouns.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II., of verbs, learn 150–199.

3. Under List of Irregular Verbs (§ **124**), learn verbs and their compounds, numbered 74, 77–80, 85, 89–93, 95, 96, 100, 102.

6. PRINCIPLES OF SYNTAX.

1. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων (vi. 4).

2. Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου (vi. 8).

3. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός (vi. 27).

4. Οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ (vi. 42).

Principle 38. A noun explaining or describing another noun is put by apposition in the same case.

1. Ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ (v. 22).

2. Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν (iv. 13).

3. Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ (vi. 45).

Principle 39. The adjective πᾶς, *all, every*, generally takes the predicate position.

7. EXERCISES.

1. Write the inflection of ζωή, υἱός, πατήρ, σάρξ, αὐτός, εἷς.

2. Decline: Μαθητής, μήτηρ, ἄρτος, αἷμα, πόσις, ὅς, οὐδείς, πᾶς, μαθών, οὗτος, ἀληθής, τὶς, σύ, οὗτος.

3. Write the inflection of εἰμί, δύναμαι, ἔσομαι, ζῶ, ᾔδειν.

4. Conjugate: Οἶδα, ἀναστήσω, φάγω, ἐμαχόμην, πίω, δεδομένον ὦ, περιεπάτουν, ἀπελεύσομαι, ἐξελεξάμην, ἔμελλον.

5. Analyze: Παραδιδόναι, ἐγνώκαμεν, τρώγων, ἀπέστειλεν, ζήσει, εἰδώς, θεωρῆτε, ὠφελεῖ, λελάληκα, παραδώσων, εἴρηκα, καταβέβηκα, γογγύζετε, ἐλθεῖν, ἑλκύσῃ, ἔστιν γεγραμμένον, ἀπέθανον, καταβάς, δώσω, δοῦναι, πίητε.

6. Translate orally: (*a*) iii. 22–36. (*b*) vi. 22–40.

(*c*) 1. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. 2. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 3. Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βιοῦ, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. 4. Καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα (1 John ii. 15–17).

7. Translate: 1. No one is able to come into the city. 2. He will come at the last day. 3. Has any one ever seen the Father? 4. They ate manna in the wilderness, and died there. 5. I will give to him eternal life. 6. How is this man able to give to us eternal life? 7. He was teaching in the city, but no one was believing his testimony. 8. He answered and said to them, Come and follow me, and I will give you the bread of life which cometh down from heaven, and you shall live forever.

8. TOPICS FOR STUDY.

1. Euphony of consonants. 2. Terminations of Second decl. 3. Three classes of adjectives. 4. Comparison of adjectives. 5. Reciprocal pronouns. 6. Correlation of pronouns. 7. The tense-systems. 8. The present stem. 9. Future. 10. 1 Aorist. 11. 2 aorist. 12. 1 Perfect. 13. Perfect middle. 14. 1 passive. 15. Mood suffixes. 16. Principles 26–30.

LESSON XXXVI.

1. TEXT.

JOHN vii. 1–36.

2. NOTES.

3. μετάβηθι: 2 aor. imper. 2 pers. sing. of μεταβαίνω (§ **124**, 12). **5.** ἐ-πίστευ-ον: imperf. 3 pers. plur. **6.** πάρ-εστιν: from πάρ-ειμι. **7.** αὐτοῦ: *i. e.* τοῦ κόσμου. **8.** ἀνάβητε: cf. μετάβηθι, 2 aor. imper. act. of form in μι (§ **120**).

11. ἐζήτουν: imperf. act. 3 pers. plur. **12.** (*a*) οἱ μέν . . . ἄλλοι δέ, *some indeed . . . but others.* (*b*) πλανᾷ: contr. for πλανάει. **13.** ἐλάλει: contr. for ἐλάλεε. **14.** μεσούσης: pres. part. fem. gen. sing., of μεσόω, -ῶ, *be midway;* gen. absolute (temporal), (cf. NN. on vi. 18, 23). **15.** μεμαθηκώς: perf. part. act. of μανθάνω (§ **124**, 134). **17.** (*a*) γνώσεται: fut. 3 pers. sing. of γινώσκω (§ **124**, 45). (*b*) πότερον . . . ἤ, *whether . . . or.* **19.** οὐ in an interrog. sentence expects the answer *yes.* **21.** πάντες θαυμάζετε, *ye all marvel.* **23.** (*a*) λυ-θῇ: 1 aor. subj. pass. (*b*) χολᾶτε: contr. for χολάετε. (*c*) ὅλον ἄνθρωπον ὑγιῆ, *a whole man sound;* ὑγιῆ is acc. sing. masc. (§ **46**, 1).

24. μὴ κρίνετε: the neg. μή shows that the verb is imper. (Prin. 22). **25.** οὐχ in an interrog. sentence expects the answer *yes.* **26.** (*a*) μή ποτε in a direct question, though expecting a neg. answer, expresses doubt, *did they perchance indeed know?* (*b*) ἔγνωσαν: 2 aor. ind. act. 3 pers. plur. of γινώσκω. **27.** ἔρχηται: pres. subj. mid. 3 pers. sing.

28. (*a*) ἔκραξεν: 1 aor. ind. act. 3 pers. sing. (*b*) κἀμέ: for καὶ ἐμέ (§ **9**, 1). (*c*) ἐλήλυθα: perf. ind. 1 pers. sing. of ἔρχομαι (§ **124**, 78). **29.** κἀκεῖνος: for καὶ ἐκεῖνος (§ **9**, 1).

30. (*a*) πιάσαι: 1 aor. inf. act. of πιάζω, *take, apprehend.* (*b*) ἐπέβαλεν: 2 aor. ind. act. of ἐπι-βάλλω (§ **124**, 28). (*c*) ἐληλύθει: pluperf. ind. act. of ἔρχομαι (§ **124**, 78). **31.** (*a*) μή in a direct question expects a negative answer (Prin. 26). (*b*) πλείονα . . . ὧν, *more than those which* (Prin. 32).

32. ἤκουσαν: this verb is always joined with the gen. of the object if one hears the person or thing with his own ears.

34. ζητήσετε . . . εὑρήσετε: both in fut. ind. act.

3. OBSERVATIONS

1. δέ (postpositive) is adversative, but is less emphatic than ἀλλά (10 cases of δέ, 7 of ἀλλά in this lesson; verify).

2. ἀλλά (emphatic as contrasted with δέ) is used to denote contrast, interruption, or abrupt transition.

3. The full form of antithesis with μέν and δέ often occurs in the New Testament (vii. 12).

4. Participles are either attributive or predicate.

5. When a predicate participle adds a circumstance connected with the action of the principal verb, it is called circumstantial.

6. The circumstantial participle may be joined to a genitive noun not immediately dependent on any other word in the sentence, and the two are then said to be in the genitive absolute.

7. The genitive absolute is used to denote the relations of cause, time, manner, or circumstance.

8. οὐ (οὐχ) in direct sentence questions expects an affirmative answer; μή, a negative one.

4. GRAMMAR LESSON.

1. § **13**, 1–13. Euphony of Consonants.
2. § **40**, 1–6. Paradigms of Third Decl.
3. § **115**, 1. Synopsis of πείθω.
4. § **131**, 4. The Intensive Particles.
5. § **131**, 5. The Interrogative Particles.
6. § **131**, 6. The Interjections.
7. § **134**, *a*. Formation of Primitive Nouns.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 200–249.

3. Under List of Irregular Verbs (§ **124**), learn verbs and their compounds, numbered 107, 117, 120, 121, 124, 125, 128, 129, 132, 134, 136–139, 144–147, 151, 153–155, 157.

6. PRINCIPLES OF SYNTAX.

1. Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο (vi. 18). (Causal.)

2. Ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου (vi. 23). (Temporal.)

3. Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν (vii. 14). (Temporal.)

Principle 40. A noun and a participle not immediately dependent on any other word in the sentence may stand by themselves in the genitive, and the two are said to be in the genitive absolute.

1. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται (iii. 29).

2. Καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν (v. 30).

3. Οὐ ζητῶ τὸ θέλημα τὸ ἐμόν (v. 30; vi. 38).

4. Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος (vii. 6).

5. Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν (iv. 42).

Principle 41. The possessive pronoun agreeing attributively with a noun, invariably takes the article.

7. EXERCISES.

1. Write the inflection of μαθητής, κόσμος, ἱερόν, ἄλλος, τὶς, ὁ.

2. Decline: Διδαχή, δόξα, χρόνος, ὄψις, χείρ, θέλημα, ἴδιος, οὐδείς.

3. Write the inflection of ἐζήτουν, εἰπών, γινώσκω, δύναμαι, εἶπον.

4. Conjugate: Ὕπαγε, φανέρωσον, ἀνέβην, οἶδα, ἐλήλυθα, πέμψας, ἀπέστειλα, ἐληλύθειν, εὑρήσω, εἰμί, ἔλθω.

5. Analyze: περιεπάτει, ἤθελεν, μετάβηθι, θεωρήσουσιν, ἀνάβητε, πεπλήρωται, πέμψαντος, γνώσεται, ἔδωκεν, λυθῇ, κρίνετε, ἔγνωσαν, ἔρχηται, πιάσαι, ἐπέβαλεν, ἔλθῃ, πιάσωσιν, εὑρήσομεν, δύνασθε.

6. Translate orally: (*a*) iv. 1–26. (*b*) vi. 41–71.

(*c*) 1. Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε, ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. 2. Ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. 3. Ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. 4. Εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν. 5. Ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 6. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 7. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν (1 John ii. 18–21).

7. Translate: 1. This man was not willing to walk there, because the crowd was seeking to take him. 2. Come down and go into the city, that thy brothers may behold thee. 3. My brother did not believe his testimony. 4. The world will hate me because I love the truth. 5. His works are evil because he does not believe the truth. 6. He intends to go up to the feast. 7. Where is this man? I saw him, but now I see him no longer. 8. He who does the truth, will know concerning the testimony, whether it is of God or of man. 9. Who seeks to kill thee? Be not afraid, he is not able to find you. 10. No one laid his hand upon my brother.

8. TOPICS FOR STUDY.

1. General rules of accent. 2. Terminations of the Third decl. 3. Comparison of adjectives. 4. Possessive pronouns. 5. Moods. 6. General view of the tenses. 7. The tense-systems. 8. Principal parts of λύω, λείπω, πιστεύω. 9. Synopsis of λύω in present tense. 10. In imperfect. 11. In future. 12. In 1 aorist. 13. In perfect. 14. In pluperfect. 15. Synopsis of λείπω in 2 aorist. 16. The intensive particles. 17. The interrogative particles. 18. Principles 31–35.

LESSON XXXVII.

1. TEXT.

JOHN vii. 37–viii. 11.

2. NOTES.

37. (*a*) ἱστήκει (εἱστήκει): pluperf. with force of imperf., from ἵστημι (§ **121**). (*b*) διψᾷ: contr. for διψάῃ, pres. subj.

38. ῥεύσουσιν: fut. ind. act. of ῥέω, *flow* (§ **124**, 172).

40. ἐκ τοῦ ὄχλου: this is the partitive genitive (the whole from which a part is taken), τινές, *some*, being omitted, the gen. taking the place of the subject. **41.** μή shows that a neg. answer is expected. **42.** οὐχ shows that an affirmative answer is expected. **45.** ἠγάγετε: 2 aor. ind. act. of ἄγω (§ **124**, 2).

47. πεπλάνησθε: perf. ind. pass. 2 pers. plur. of πλανάω, -ῶ, *lead astray*. **51.** (*a*) ἀκούσῃ: 1 aor. subj. (*b*) γνῷ: 2 aor. subj. of γινώσκω. **52.** ἐγείρεται, *he arises:* pres. ind. mid. 3 pers. sing. viii. **2.** (*a*) ὄρθρου, *at daybreak:* an example of a gen. phrase in a partitive sense, used to denote a general statement of time. (*b*) ἤρχετο: imperf. 3 pers. sing. of ἔρχομαι. (*c*) καθίσας: 1 aor. part. act. of καθίζω (§ **124**, 108).

3. (*a*) ἐπί: with the dat. (*b*) κατειλημμένην: perf. part. pass. of κατα-λαμβάνω (§ **124**, 125). **4.** (*a*) ἐπ' αὐτοφώρῳ, *in the very act.* (*b*) μοιχευομένη, pres. part. pass. **5.** ἐνετείλατο: 1 aor. ind. mid. 3 pers. sing. of ἐν-τέλλω (§ **124**, 76).

6. (*a*) αὐτοῦ: gen. of person after κατηγορέω, *to accuse.* (*b*) κύψας: 1 aor. part. act. of κύπτω, *stoop down.* **7.** (*a*) ἐπέμενον: imperf. of ἐπι-μένω. (*b*) βαλέτω: 2 aor. imper. act. 3 pers. sing. of βάλλω (§ **124**, 28). **9.** (*a*) εἷς καθ' εἷς, *one by one:* an adv. phrase, with a distributive force (§ **56**, 1); observe the nom. after κατά, which is either used adverbially, or else εἷς is indeclin-

able. (*b*) ἀρξάμενοι: 1 aor. part. mid. of ἄρχω. (*c*) κατελείφθη: 1 aor. ind. pass. of κατα-λείπω (§ **124**, 129). **10.** κατέκρινεν: 1 aor. ind. act.

3. OBSERVATIONS.

1. The whole from which a part is taken is expressed by the partitive genitive.

2. This genitive commonly depends upon (1) partitive adjectives, (2) the indefinite and interrogative pronouns, and (3) numerals.

3. When the indefinite pronoun is omitted, this genitive may take the place of the subject of the verb (vii. 40).

4. When the subject is a collective noun, the predicate adjective is sometimes plural, as in vii. 49.

4. GRAMMAR LESSON.

1. § **25**, 1–3. Cases.
2. § **56**, 1. Distributives.
3. § **114**. Inflection of Pres Ind., Mid., and Pass. of Contract Verbs.
4. § **114**. Of Imperf. Mid. and Pass.
5. § **134**. Formation of Denominative Nouns.
6. § **142**. Foreign Words in N. T.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 250–299.

3. Under List of Irregular Verbs (§ **124**) learn verbs and their compounds, numbered 159–162, 166–169, 172, 173, 179, 181, 183, 186–188.

6. PRINCIPLES OF SYNTAX.

1. Ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν (v. 3).

2. Μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε (i. 26).

3. Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον (viii. 7).

4. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον (vii. 40).

Principle 42. The partitive genitive may follow any nouns, pronouns, or adjectives, which denote a part.

7. EXERCISES.

1. Write the inflection of γραφή, ὄχλος, ὄρος, μέγας, ἐγώ, σύ.

2. Decline: Γῆ, γυνή, ὕδωρ, πνεῦμα, σχίσμα, ἀρχιερεύς, εἷς, πᾶς.

3. Write the inflection of λέγων, διψάω (subj.), ἔρχομαι, ποιέω.

4. Conjugate: Εἶπον, ἐγενόμην, πεπλάνημαι, ἐπορεύθην, βάλε.

5. Analyze: ἱστήκει, ἔκραξεν, διψᾷ, ἐρχέσθω, πινέτω, ῥεύσουσιν, ἔμελλον, ἐδοξάσθη, πιάσαι, ἔβαλον, ἠγάγετε, πεπλάνησθε, ἀκούσῃ, γνῷ, ἐγείρεται, παρεγένετο, καθίσας, κατειλημμένος, κατείληπται, ἐνετείλατο, κατέγραφεν, ἐπέμενον, ἐρωτῶντες, ἀρξάμενοι, κατελείφθη, ἁμάρτανε.

6. Translate orally: (*a*) iv. 27–54. (*b*) vii. 1–36.

(*c*) 1. Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; 2. Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 3. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. 6. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 7. Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον (1 John ii. 22–25).

7. Translate: 1. The Son of Man will come at the last day. 2. Let him come unto me and I will give him the water of life. 3. He who believeth on the name of the Saviour of the world shall have eternal life. 4. Those who believed on him received the Holy Spirit. 5. They heard Jesus speaking these words unto the disciples. 6. Is this truly the Saviour? 7. Many wished to take him, but no one laid his hand upon him. 8. Does the law judge a woman except it first hear from her? 9. Dost

thou also believe on him? 10. Jesus bowed down and wrote on the ground with his finger.

8. TOPICS FOR STUDY.

1. Accent as affected by contraction, elision, and crasis. 2. Accent of nouns. 3. Stem-endings of the Third decl. 4. Correlation of pronouns. 5. Prepositions with genitive only. 6. With the dative only. 7. With the accusative only. 8. Copulative conjunctions. 9. Disjunctive conjunctions. 10. Ten classes of verbs. 11. Synopsis of present tense of πιστεύω. 12. Inflection in all forms. 13. Synopsis of present active of τιμάω. 14. Inflection.

LESSON XXXVIII.

1. TEXT.

JOHN viii. 12–59.[1]

2. NOTES.

12. (*a*) οὐ μή: emphatic negation followed by aor. subj. (*b*) ἕξει: fut. ind. act. of ἔχω (§ **124**, 89). **14.** κἄν: crasis for καὶ ἐάν (§ **9**, 1). **16.** κρίνω: pres. subj. (Prin. 34).

17. γέγραπται: the regular form of the perfect, but T adopts the periphrastic form as the better authenticated reading.

21. ἀποθανεῖσθε: fut. of ἀπο-θνήσκω (§ **124**, 100).

22. (*a*) μήτι: interrog. expecting a neg. answer. (*b*) ἀποκτενεῖ: fut. ind. of ἀποκτείνω (§ **124**, 16). **25.** τὴν ἀρχὴν . . . ὑμῖν; It is probably best to regard this difficult passage as an interrogative; τὴν ἀρχήν is then to be taken adverbially, *at all;*

[1] Let the teacher by all means read every lesson in advance, at sight, with the class, giving orally such explanations as may be deemed necessary.

ὅτι is the relative pronoun, neuter of ὅστις, used in a direct question for τί or διὰ τί, *wherefore?* and we translate, *wherefore do I even speak to you at all?* If regarded affirmatively, it is probably best to take τὴν ἀρχήν adverbially, *altogether, wholly,* ὅτι as the relative pronoun, and translate, *altogether that which I even speak to you.* Compare Revised Version. **26.** εἰς τὸν κόσμον, *into the world.* **27.** τὸν πατέρα . . . ἔλεγεν, *he was speaking about the father.* **28.** (*a*) ὑψώσητε: 1 aor. subj. act. (*b*) γνώσεσθε: fut. of γινώσκω (§ **124**, 45). (*c*) ἐδίδαξεν: 1 aor. ind. of διδάσκω (§ **124**, 53). **29.** (*a*) ἀφῆκεν: 1 aor. ind. of ἀφίημι. (*b*) τὰ ἀρεστά, *the things pleasing.* **30.** αὐτοῦ λαλοῦντος: gen. absolute (causal) (Prin. 40). **31.** πεπιστευκότας: perf. part. act. acc. plur. masc. **33.** δεδουλεύκαμεν: perf. ind. 1 pers. plur. **36.** ὄντως, *truly, indeed.* **37.** οὐ χωρεῖ, *has not place.* **38.** (*a*) παρά: with dative, *with, near* (in the presence of). (*b*) παρὰ: with gen., *from.* (*c*) ποιεῖτε: possibly best pres. imper. as in R. V. margin. **40.** ἄνθρωπον ὃς . . . λελάληκα: a case of *aposiopesis,* the sentence being broken off and left incomplete. **42.** ἠγαπᾶτε: imperf. ind. (Prin. 34). **44.** ἔστηκεν (ἕστηκεν): perf. ind. act. of ἵστημι (§ **121**).

52. (*a*) ἐγνώκαμεν: perf. ind. act. of γινώσκω. (*b*) γεύσηται: 1 aor. subj. mid. of γεύομαι, *taste.* **54.** δοξάσω: 1 aor. subj.

56. (*a*) ἠγαλλιάσατο: 1 aor. ind. mid. (*b*) ἐχάρη: 2 aor. ind. pass. with act. signif. (§ **113**). **59.** (*a*) ἦραν: 1 aor. ind. of αἴρω (§ **124**, 5). (*b*) βάλωσιν: 2 aor. subj. act. (*c*) ἐκρύβη: 2 aor. ind. pass. of κρύπτω (§ **124**, 122; § **81**, 1).

3. OBSERVATIONS.

1. This lesson contains three cases of οὐ μή followed by aor. subj. (XXXIV. Obs. 6, 7), (viii. 12, 51, 52).

2. It also contains the first examples of the 2 aor. pass., ἐχάρη, ἐκρύβη.

3. In ἐκρύβη we have an illustration of the Tau class of verbs.

4. There are 12 examples of ἐν (103 in all), always governing the dative (§ **125**, *b*, 1).

5. There are 6 examples of περί (31 in all), always governing the genitive (no instance of the acc. in John) (§ **125**, *d*, 4).

6. In some passages a nominative is found unconnected with the grammatical structure of the sentence. This is known as a Suspended Nominative, and denotes emphasis (cf. vii. 38; viii. 40).

4. GRAMMAR LESSON.

1. § **27**, 1–4. Declension and Case-endings.
2. § **43**, 1–3. Declension of Adjectives.
3. § **59**, 1–3. Reflexive Pronouns.
4. § **81**, 1. Third Class ofVerbs.
5. § **96**, 1–3. The 2 Passive Stem.
6. § **113**, 1, 2. Synopsis of 2 Aor. Pass.
7. § **114**, 1. Inflection of Pres. Subj. Mid. and Pass. of Contract Verbs.
8. § **114**, 1. Of Pres. Imper. and Part.

5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Under List II. of verbs, learn 300–339.

3. Under List of Irregular Verbs (§ **124**), learn verbs and their compounds, numbered 189–205.

6. PRINCIPLES OF SYNTAX.

1. Τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω (vi. 37).

2. Ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ (viii. 12).

3. Ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα (viii. 51).

4. Οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα (viii. 52).

Principle 43. A strong denial is expressed by the subjunctive aorist with οὐ μή.

7. EXERCISES.

1. Write the inflection of σκοτία, ἄνθρωπος, δοῦλος, σάρξ, κρίσις.

2. Decline: Μαρτυρία, ζωή, αἰών, σπέρμα, πέμψας, πολύς, πᾶς.

3. Write the inflection of δύναμαι, ἴδω, ἀποκτενῶ, γνώσομαι.

4. Conjugate: Γεύσωμαι, ἀπέθανον, δοξάσω, οἶδα, ἀπέστειλα.

5. Analyze: Ἐλάλησεν, ἀκολουθῶν, περιπατήσῃ, ἕξει, οἴδατε, γέγραπται, γεγραμμένον ἐστίν, ἤδειτε, ἐληλύθει, ἀποθανεῖσθε, ἀποκτενεῖ, πιστεύσητε, ἔγνωσαν, ὑψώσητε, γνώσεσθε, ἐδίδαξεν, πεπιστευκότας, ἐλευθερώσει, ἐσμέν, ζητεῖτε, λελάληκα, ἤκουσα, ἕστηκεν, θεωρήσῃ, ἐγνώκαμεν, ἐχάρη, ἦραν.

6. Translate orally: (*a*) v. 1–30. (*b*) vii. 37–52.

(*c*) 1. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 2. Καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ᾽ αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς. 3. Ἀλλ᾽ ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. 4. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν[1] παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ᾽ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 5. Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. (1 John ii. 26–29.)

7. Translate: 1. His witness is not true, because he bears witness of himself. 2. He knows whence he came and whither he is going, but I do not know anything. 3. My judgment is just and true, because his testimony was true. 4. He was speaking many things, but these words he spake in the temple. 5. They sought to kill him, but no one took hold of him on that day. 6. Where I go, my disciples can also go. 7. Who art thou? Where is thy father? What sayest thou of thyself? 8. I am not able to do anything of myself. 9. If ye seek the truth, ye shall know the truth, and the truth shall make you free.

[1] 2 aor. subj. of ἔχω.

8. TOPICS FOR STUDY.

1. Personal pronouns. 2. Reflexive pronouns. 3. Possessive pronouns. 4. 2 aorist stem. 5. 2 passive stem. 6. Synopsis of 2 aor. pass. 7. Prepositions with gen. and acc. 8. With gen., dat., and acc. 9. Correlation of pronominal adverbs. 10. Adversative conjunctions. 11. Inferential conjunctions. 12. Causal. 13. Final. 14. Comparative. 15. Conditional. 16. Temporal. 17. Principles of Syntax, 36–40.

LESSON XXXIX.

1. TEXT.

JOHN ix. 1–41.

2. NOTES.

2. ἥμαρτεν: 2 aor ind. act. of ἁμαρτάνω (§ **124**, 11).

6. (*a*) ἔπτυσεν: 1 aor. ind. act. of πτύω, *to spit.* (*b*) ἐπέθηκεν: 1 aor. ind. act. of ἐπι-τίθημι. (*c*) ἐπέχρισεν, the secondary reading, is also 1 aor. ind. act., of ἐπι-χρίω, *to anoint.* **7.** (*a*) νίψαι: 1 aor. imper. mid. of νίπτω. (*b*) εἰς, *unto:* implying *in* (pregnant construction). (*c*) ἐνίψατο: 1 aor. ind. mid. **10.** ἠνεῴχθησαν: 1 aor. ind. pass. of ἀν-οίγω, irreg. with a threefold augment (§ **124**, 14). **14.** (*a*) ἐν ᾗ ἡμέρᾳ, *on which day*, i. e. *on the day on which.* (*b*) ἀνέῳξεν: 1 aor. ind. act. of ἀν-οίγω; cf. N. 10.

17. ἠνέῳξεν: another form of 1 aor. ind. act. of ἀν-οίγω (§ **124**, 14). **18.** ἕως ὅτου, *until:* an adverbial phrase, ὅτου being another form for οὗτινος, gen. neut. sing. of ὅστις (§ **66**, 2, *a*).

21. ἤνοιξεν: another form of 1 aor. ind. act. of ἀν-οίγω (§ **124**, 14). **22.** (*a*) συν-ετέθειντο: pluperf. ind. mid. 3 pers. plur., with augment, of συν-τίθημι (§ **121**, § **110**). (*b*) γένηται: 2 aor.

subj. **25.** ἕν: acc. neut. of εἷς, *one*. **31.** (*a*) ἁμαρτωλῶν, *sinners*, gen. plur. after ἀκούει. (*b*) ᾖ: subj. of εἰμί.

33. ἠδύνατο: imperf. of δύναμαι (§ **122**, 11), here with both syll. and temp. augments. **34.** ὅλος: added to the verb to show that the idea expressed by the verb belongs to the whole person under consideration.

3. OBSERVATIONS.

1. Questions are of two kinds, (*a*) sentence and (*b*) word questions.

2. A sentence question can be answered by *yes* or *no*, but not a word question, for the latter asks about something connected with the action, *who*, *what*, *when*, etc.

3. A direct word question is expressed by interrogative pronouns or adverbs (cf. ix. 2, 10, 12, 16, 17, 19, 26, 27, 36).

4. Direct sentence questions are usually introduced by οὐ (expecting the answer *yes*) or μή (expecting the answer *no*) (cf. ix. 8, 19, 27, 34, 35, 40).

4. GRAMMAR LESSON.

1. § **74**, 9. Irregular Augment.
2. § **93**, 1–3. The 2 Perf. Stem.
3. § **112**, 1, 2. Synopsis and Inflection of 2 Perf. and 2 Pluperf. Act.
4. § **116**, 1–3. Impersonal Verbs.
5. § **120**. Inflection of Pres. and Imperf. Ind., Mid. and Pass., of Verbs in μι.

5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Under List II. of verbs, learn numbers 340–379.
3. Review List VIII., of Prepositions.

6. PRINCIPLES OF SYNTAX.

1. Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; (ix. 16).

2. Καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν (iv. 23).

Principle 44. The pronoun τοιοῦτος joined to a noun without an article has a general reference, *any such*; with the article, it particularizes or characterizes, *of such*.

1. *The imperfect with* ἄν.

1. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε (viii. 19) (pluperf. used as imperf.).

2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ (viii. 42).

3. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν (ix. 41).

2. *The aorist with* ἄν.

1. Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν (iv. 10).

3. *Omission of* ἄν, *with imperf. in apodosis.*

1. Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

Principle 45. (*a*) In a conditional sentence, when the supposition is contrary to fact, the past ind. is used in both clauses, with the particle εἰ in the protasis, and ἄν in the apodosis. (*b*) The imperf. with ἄν in the apodosis points to *present* time, the aorist with ἄν to *past* time. Sometimes ἄν is omitted. Cf. *Principle* 34, 3.

7. EXERCISES.

1. Write the inflection of γονεύς, νύξ, αὐτός, οὗτος, οὐδείς, τίς.

2. Decline: μαθητής, ἔργον, ἐκεῖνος, ὅλος, πέμψας, λεγόμενος.

3. Write the inflection of γεννηθῶ, ἀπεκρίθην, ἥμαρτον, δύναμαι.

4. Conjugate: νίψαι, ἤνοιξα, ἀνέῳξα, ἠνέῳξα, συνετεθείμην.

5. Analyze: Ἑώρακας, ἔφη, βλέπωσιν, γένωνται, ἦτε, εἴχετε, ὤν, ἤνοιξεν, γενέσθαι, λελάληκεν, ἠκούσθη, ἠνέῳξεν, γεγεννημένου, ἠδύνατο,

ποιεῖν, ἐγεννήθης, ἐξέβαλον, ἠνεῴχθησαν, ἀνέῳξεν, ἐπερωτήσατε, ἐπέθηκεν, ἐπέχρισεν, ἐνιψάμην, ἀπεσταλμένος, ἀναβλέψαντος, ἐφοβοῦντο, ὁμολογήσῃ, δός, εὑρών.

6. Translate orally: 1. v. 31–47. 2. vi. 1–21. 3. viii. 12–20. 4. viii. 21–30. 5. viii. 31–45. 6. viii. 46–59.

7. Translate: 1. Who sinned, this woman or her parents? 2. He went and washed in the pool, and came seeing. 3. My eyes were opened because I believed on the name of the Saviour of the world. 4. This man was born blind from his birth. 5. The parents of the blind man feared the Jews. 6. What did the man do unto you? 7. We know that this man is a sinner, and that he cannot do this sign of himself. 8. I believe his testimony, but I cannot do the works which he is doing. 9. Who is this man who does such signs, that we may believe on his name. 10. I came that you might believe the truth.

8. TOPICS FOR STUDY.

1. Synopsis of λύω in the pres. 2. Imperfect. 3. Future. 4. Synopsis of πιστεύω in 1 aor. 5. Perfect. 6. Pluperfect. 7. Tense-systems. 8. First class of verbs. 9. Second class. 10. Third class. 11. Fourth class. 12. Fifth class. 13. Sixth class. 14. Seventh class. 15. Eighth class. 16. Ninth class. 17. Tenth class. 18. Principles of Syntax, 40–45.

LESSON XL. — REVIEW.

[Thorough review is the secret of all true progress. Do not begin the next lesson until this is fully mastered.]

1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X.
2. Review the words given in Lesson XX.
3. Review the vocabularies given in Lessons XXI.–XXX.

4. Review List I., of 95 verbs.
5. Review List II., of verbs numbered 96–379.
6. Review List IV., of 196 nouns, etc.
7. Review List VII., of correlative pronouns.
8. Review List VIII., of prepositions.
9. Review List IX., of correlative adverbs.
10. Review List X., of conjunctions.

2. TEXT.

1. Pronounce aloud the Greek text (v. 1–ix. 41), verse by verse, and translate.

2. Translate rapidly at sight the first nine chapters of John.

3. With only the Revised Version of the sixth chapter before the eye, pronounce the Greek of each verse, until it can be done without hesitation.

4. Then write the Greek text of each verse until you can reproduce it without error.

5. Read aloud slowly the Greek text of chapters V. to IX., inclusive, and write down for closer study all forms with which you are not perfectly familiar.

6. Examine all the verbs given for analysis in Lessons XXXII.–XXXIX., classifying them according to voices, moods, and tenses.

3. GRAMMAR LESSON.

1. Review the whole of Orthography (§§ **1–22**), with the illustrations at the head of each section.

2. Review the Introduction to Etymology (§§ **23–25**), with the illustrations.

3. Review the Substantive (§§ **26–42**), with the illustrations.

4. Select nouns from the text of John, to illustrate every possible form of inflection[1] occurring in the three declensions, and write their inflection.

[1] Except contracts of the First decl. in *-aa* and contracts of the Second decl.

5. Review the Adjective (§§ **43–56**), with the illustrations.
6. Review the Pronoun (§§ **57–68**), with the illustrations.
7. Review the theory of the Verb (§§ **69–102**).
8. Review the Synopsis and Inflection of each Tense (§§ **103–113**)
9. Review Contract Verbs (§ **114**).

4. PRINCIPLES OF SYNTAX.

1. Illustrate principles 1–6, by examples taken from John v. 1–ix. 41.
2. Illustrate principles 7–13 from the same text.
3. Review principles 14–20, compare the illustrations given in Lesson XXXI., and add illustrations.
4. Review principles 21–25, and add illustrations.
5. Review principles 26–31, and add illustrations.
6. Review principles 32–34, and add illustrations.
7. Review principles 35–39, and add illustrations.
8. Review principles 40–45.

5. EXERCISES.

1. Translate 1 John i. 1–10.
2. Translate 1 John ii. 1–29.
3. With the Revised Version in your hand, translate orally: 1. 1 John ii. 1–6. 2. 1 John ii. 7–11. 3. 1 John ii. 12–17. 4. 1 John ii. 18–21. 5. 1 John ii. 22–25. 6. 1 John ii 26–29.
4. Translate orally into Greek the first three English sentences of each exercise in Lessons XXXII.–XXXIX.
5. The last three English sentences in the same lessons.

LESSON XLI.

1. TEXT.

JOHN x. 1–42.

2. NOTES.

4. *τὰ ἴδια πάντα, all his own:* acc. plur. neut. **5.** *φεύξονται*: fut. (mid.) of *φεύγω* (§ **124**, 197). **9.** (*a*) *εἰσελεύσεται*: fut. ind. of *εἰσ-έρχομαι* (§ **124**, 78). (*b*) *εὑρήσει*: fut. ind. of *εὑρίσκω* (§ **124**, 85). **10.** *κλέψῃ, θύσῃ, ἀπολέσῃ*: 1 aor. subjunctives of *κλέπτω, θύω* (§ **124**, 101), *ἀπόλλυμι* (§ **123**, 13).

16. *κἀκεῖνα*: for *καὶ ἐκεῖνα*. **18.** *θεῖναι*: 2 aor. inf. act. of *τίθημι* (§ **119**). **21.** *ἀνοῖξαι*: 1 aor. inf. act. of *ἀνοίγω*.

22. *τὰ ἐγκαίνια, the feast of dedication:* Jewish names of festivals have the plural form, according to Greek usage.

24. *ἐκύκλωσαν*: 1 aor. ind. act. of *κυκλόω*; the reading in the margin is from *κυκλεύω*. **28.** *ἀπόλωνται*: 2 aor. subj. mid.

29. *ὅ, that which.* **31.** *ἐβάστασαν* from *βαστάζω*, *λιθάσωσιν* from *λιθάζω*. **32.** (*a*) *ἔδειξα*: 1 aor. ind. act. of *δείκνυμι* (§ **121**). (*b*) *διὰ ποῖον, on account of what kind.* **35.** (*a*) *εἰ ἐκείνους . . . θεούς, if he said* (called) *them gods.* (*b*) *λυθῆναι, to be loosed, broken.* **37.** *μὴ πιστεύετε*: pres. imper.

38. (*a*) *τοῖς ἔργοις πιστεύετε*: pres. imper. (*b*) *γνῶτε, γινώσκητε*: 2 aor. subj. and pres. subj. of *γινώσκω* (§ **124**, 45); the tenses distinguish between the *act* as an event (aor.) and the permanent *state* (pres.), *that ye may attain knowledge, and know* (permanently).

3. OBSERVATIONS.

1. The constructions of the verb *πιστεύω* are various: (1) absolutely, *to believe, to have faith* (i. 50; iv. 42, 48, 53; v. 44; vi. 36, 64; ix. 38; x. 25, 26). (2) with the dative of the person (iv. 21; v. 24, 38, 46; viii. 31, 46; x. 37, 38); (3) by metonymy

an abstract is substituted in the dative (ii. 22; iv. 50; v. 47; x. 38); (4) with εἰς and the acc. of the person (ii. 11; iii. 16, 18, 36; iv. 39; vi. 29, 35, 40; vii. 5, 39, 48; viii. 30; ix. 35, 36; x. 42); (5) with εἰς, and, by metonymy, with the acc. of an abstract (i. 12; ii. 23; iii. 18); (6) possibly ἐν with the dat., a very rare construction (iii. 15), only one undisputed example in N. T. (Mark i. 15). (Verify.)

2. The verb ἀκούω is also variously construed: (1) with the genitive of the person or thing *immediately* heard (of the person, i. 37; iii. 29; vi. 60 (?); vii. 32; ix. 31; x. 20; of the thing, the sound or speech heard, v. 25, 28; vi. 60 (?); vii. 40; x. 3, 8, 16, 27); (2) the thing, if not immediately heard of the speaker, is in the acc. (v. 24, 37; viii. 47; ix. 40); (3) the thing heard is in the acc., the person from whom heard in the gen., but with a preposition intervening (παρά, viii. 26, 38, 40). (Verify.)

4. GRAMMAR LESSON.

1. § **115**. Synopsis of πείθω.
2. § **121**. Synopsis of the Ind. of ἵστημι.
3. § **119**. Synopsis of Pres. and 2 Aor. Systems of ἵστημι.
4. § **135**, 1. Formation of Primitive Adjectives.
5. § **76**, N. 2. Principal parts of a Verb.

5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Under List V., of nouns, adjectives, etc., learn 197–249.

3. Under List of Irregular Verbs, learn those numbered 1–25, with their different forms.

6. PRINCIPLES OF SYNTAX.

1. Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ (ix. 3).

2. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; (ix. 19).

3. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς (x. 6).

4. Καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα (ix. 12).

5. Καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν; (vii. 45).

6. Ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς (x. 6).

Principle 46. The demonstrative οὗτος, *this*, refers to something near or present. ἐκεῖνος, *that*, refers to something more remote, but may refer to the nearer, when used emphatically.

1. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν (x. 27).

2. Οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα (viii. 52).

3. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον (ii. 9). (Exception.)

Principle 47. The genitive is used after many verbs which signify an action of the senses or of the mind.

1. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη (iv. 53).

2. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις . . . (viii. 52).

3. Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν (x. 30).

Principle 48. The verb often agrees with the nearest subject (Prin. 14), but if the nominatives are of different persons, the first person is preferred to the second and the third, the second to the third.

7. EXERCISES.

1. Write the inflection of θύρᾱ, αὐλή, πρόβατον, ἐκεῖνος, κλέπτης, ποιμήν, οὗτος, ἴδιος, ὄνομα, αὐτός, πᾶς, ὁ, τίς, ὅς, ἐγώ, ὅσος, τὶς, καλός

2. Of λέγω, ἀναβαίνων, εἰμί, φωνέω, -ῶ, ἐκβάλω, πορεύομαι, οἶδα, εἶπον, ἔγνων, ἐλάλουν, σωθήσομαι (1 fut. pass., § **95**, 3; § **107**, 2).

3. Analyze and translate: Ἀκολουθεῖ, φεύξονται, εἰσέλθῃ, εἰσελεύσεται, εὑρήσει, κλέψῃ, θύσῃ, ἔχωσιν, τίθησιν, ἀφίησιν, ἀγαγεῖν, γενήσονται, ἀγαπᾷ, λάβω, ἦρεν, θεῖναι, λαβεῖν, μαίνεται, ἀνοῖξαι, περιεπάτει, ἐκύκλωσαν, αἴρεις, ἀπόλωνται, ἁρπάσει, δέδωκεν, ἐβάστασαν, λιθάσωσιν, ἔδειξα, ἔστιν γεγραμμένον, λυθῆναι, ἡγίασεν, πιστεύητε, πιστεύετε, γνῶτε, γινώσκητε, ἐζήτουν, πιάσαι, ἔμενεν.

4. Write principal parts of λύω, λείπω, πιστεύω, τιμάω, πείθω.

5. Translate and commit the principal parts of the following verbs:

1. ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην.
2. ἄγω, ἄξω, 1 aor. ἤξα, 2 aor. ἤγαγον, ἦχα, ἦγμαι, ἤχθην.
3. αἴρω, ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην.
4. ἀκούω, ἀκούσομαι and ἀκούσω, ἤκουσα, 2 pf. ἀκήκοα, ἠκούσθην.
5. ἀλείφω,[1] ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἠλείφθην.
6. ἀλλάσσω, ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαι, 2 aor. p. ἠλλάγην.
7. ἀνοίγω, ἀνοίξω, ἀνέῳξα, ἀνέῳχα, 2 pf. ἀνέῳγα, ἀνέῳγμαι, ἀνεῴχθην.
8. ἅπτω, ἅψω, ἧψα, ἧμμαι, ἥφθην.
9. ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι (mid.), ἤρχθην.
10. αὐξάνω, αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὐξήθην.

6. Translate orally: 1. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καί ἐσμεν. 2. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. 3. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. 4. Οἴδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν. 5. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ᾽ αὐτῷ ἁγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἁγνός ἐστιν. 6. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 7. Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. 8. Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει. 9. Πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. 10. Τεκνία, μηδεὶς πλανάτω ὑμᾶς. 11. Ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 12. Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ᾽ ἀρχῆς ὁ διάβολος ἁμαρτάνει. 13. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. (1 John iii. 1–8).

7. Translate: 1. They who do not enter in through the door into the house are thieves and robbers. 2. These sheep follow this man because they hear his voice. 3. The good shepherds lay down their lives for the sheep. 4. The hirelings see the wolves coming and leave their sheep and fly into the city. 5. What does he say? Why do ye hear him? Will ye also believe on his name? 6. He who hears me speaking will follow me. 7. You and I will go into the city. 8. The Jews were

[1] *Anoint.*

seeking to lay hold of Jesus. 9. He was doing many good works there, but they did not believe on him. 10. Many believed on him because they saw him doing these signs.

8. TOPICS FOR STUDY.

1. Terminations of First decl. 2. Of Second decl. 3. Of Third decl. 4. The tense-systems. 5. Principal parts of λύω. 6. πιστεύω. 7. τιμάω. 8. πείθω. 9. λείπω. 10. ἵστημι. 11. δίδωμι. 12. Endings of primitive nouns denoting *agent*. 13. *Action*. 14. *Result*. 15. *Quality*. 16. *Instrument*. 17. Usage of διά. 18. Of ἐπί. 19. Prepositions with the gen. only.

LESSON XLII.

1. TEXT.

JOHN xi. 1–57.

2. NOTES.

1. (*a*) ἀλείψασα: 1 aor. ind. act. part. nom. fem. of ἀλείφω. (*b*) ἐκ-μάξασα: from ἐκ-μάσσω, *wipe off*. (*c*) θριξίν: dat. plur. of θρίξ, gen. τριχός (§ **40**, 1). **5.** ἠγάπα: imperf. 3 pers. sing. **11.** (*a*) κεκοίμηται: perf. ind. pass. of κοιμάω. (*b*) ἐξυπνίσω: 1 aor. subj. **13.** (*a*) εἰρήκει: pluperf. in use of the irreg. εἶπον (§ **124**, 68). (*b*) ἔδοξαν: 1 aor. ind. act. of δοκέω (§ **124**, 56). **15.** (*a*) ἤμην: imperf. 1 pers. sing. of εἰμί. (*b*) ἄγωμεν: hortative subj., the 1 pers. being used to express a request or proposal. **20.** (*a*) ὑπήντησεν: 1 aor. ind. act. of ὑπ-αντάω. (*b*) ἐκαθέζετο: imperf. mid. **21.** ἦς: imperf. 2 pers. sing. of εἰμί, instead of ἦσθα, a form occurring three times in John (also xi. 32; xxi. 18), in all six times in N. T. **22.** αἰτήσῃ: 1 aor. subj. mid. 2 pers. sing. **23.** ἀναστήσεται: fut. mid. of ἀν-ίστημι (§ **121**).

29. ἠγέρθη: 1 aor. pass. of ἐγείρω (§ **124**, 60). **31.** (*a*) ἀνέστη: 2 aor. ind. of ἀν-ίστημι (§ **121**). (*b*) κλαύσῃ: 1 aor. subj. of κλαίω (§ **124**, 114). **32.** ἔπεσεν: 2 aor. ind. act. of πίπτω (§ **124**, 159). **33.** (*a*) ἐνεβριμήσατο: 1 aor. mid. of ἐμ-βριμάομαι. (*b*) ἐτάραξεν: 1 aor. ind. act. of ταράσσω. **34.** τεθείκατε: perf. ind. act. of τίθημι (§ **121**). **37.** ἐδύνατο: imperf. of δύναμαι, with regular augment (cf. ἠδύνατο, ix. 33).

38. (*a*) ἐμ-βριμώμενος: pres. part. (*b*) ἐπέκειτο: imperf. ind. of ἐπί-κειμαι (§ **122**, 15). **39.** τετελευτηκότος: perf. part. gen. sing. masc. of τελευτάω, -ῶ. **42.** περιεστῶτα: perf. part. acc. sing. masc. of περι-ίστημι; for inflection see § **48**, 7.

44. (*a*) τεθνηκώς: perf. part. act. of θνήσκω (§ **124**, 100). (*b*) δεδεμένος: perf. pass. part. of δέω, *bind*. (*c*) περι-εδέδετο: pluperf. pass. 3 pers. sing., with augment, of περι-δέω. (*d*) ἄφετε: 2 aor. imper. 2 pers. plur. of ἀφίημι; ἄφες inflected like θές (§ **120**). **47.** συνήγαγον: 2 aor. ind. act. of συν-άγω.

48. (*a*) ἀφῶμεν: 2 aor. subj. of ἀφίημι. (*b*) ἀροῦσιν: fut. ind. act. of αἴρω (§ **124**, 5). **52.** τὰ διεσκορπισμένα: perf. part. pass. **53.** (*a*) ἐβουλεύσαντο: 1 aor. ind. mid. (*b*) ἀποκτείνωσιν: 1 aor. subj. act. **55.** ἁγνίσωσιν: 1 aor. subj. act. of ἁγνίζω. **56.** ἑστηκότες: perf. part. act. nom. plur. masc. of ἵστημι. **57.** (*a*) δεδώκεισαν: pluperf. ind. act. without the augment. (*b*) μηνύσῃ: 1 aor. subj. of μηνύω.

3. OBSERVATIONS.

1. The active voice represents the subject as acting.

2. The middle voice represents the subject as acting upon himself, or as affected by his own action; and we can distinguish between (1) the direct, (2) the indirect, and (3) the subjective middle.

3. The direct middle represents the subject as acting on himself, and is comparatively rare, reflexive pronouns being employed usually with the active, as in viii. 22.

4. The indirect middle represents the subject as acting *for* himself, or *with reference to* himself (xi. 11, 24, 25, 38, 45).

5. The subjective middle expresses the interest of the subject in the result, and yet implies a direct agency (ix. 22; xi. 53).

6. Deponent verbs show the same uses of the middle voice, and differ only from other verbs in having no active (xi. 19, 20, 38, 50).

7. The passive voice represents the subject as acted upon (xi. 4, 11, 12, 44).

4. GRAMMAR LESSON.

1. § **115**. Synopsis of *ῥίπτω*.
2. § **121**. Of Ind. of *τίθημι*, *δίδωμι*, and *δείκνυμι*.
3. § **119**. Of Pres. and 2 Aor. Systems of same Verbs.
4. § **135**, 1. Formation of Denominative Adjectives.
5. § **136**. Denominative Verbs.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, adjectives, etc., learn 250–299.
3. Under List of Irregular Verbs, learn those numbered 26–49, with their forms.

6. PRINCIPLES OF SYNTAX.

a. 1. *Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν* (xi. 7).
2. *Ἀλλὰ ἄγωμεν πρὸς αὐτόν* (xi. 15).
3. *Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ* (xi. 16).

b. *Μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν* (iii. 7).

c. *Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;* (vi. 28).

Principle **49**. In simple sentences the subjunctive has three common uses: (*a*) The first person (generally plural) is used in exhortations; (*b*) the subjunctive aorist, in the second and third

persons, is used with μή in prohibitions, instead of the imperative; (*c*) the first person is used in questions expressive of deliberation or doubt (cf. XXXIV. Obs. 1).

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (ii. 16).
2. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα (v. 45).
3. Μὴ θαυμάζετε τοῦτο (v. 28). 4. Ἐγώ εἰμι, μὴ φοβεῖσθε (vi. 20).
5. Μὴ γογγύζετε μετ' ἀλλήλων (vi. 43). 6. Μὴ κρίνετε κατ' ὄψιν
7. Μὴ θαυμάσῃς ὅτι εἶπόν σοι (iii. 7). [(vii. 24).

Principle 50. Negative commands are expressed by μή with the present imperative or the aorist subjunctive.

a. Present.

1. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι (i. 44).
2. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε (vii. 24).

b. Aorist.

1. Λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος (ii. 7).
2. Ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (vii. 52).
3. Ἄρατε τὸν λίθον (xi. 39).
4. Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν (xi. 44).

c. Contrasted in same passage.

1. Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ (ii. 8).
2. Ἆρον τὸν κράβαττόν σου καὶ περιπάτει (v. 8, 11).
3. Ἔρχου καὶ ἴδε (i. 46; xi. 34).

Principle 51. The present imperative denotes the present continuance or repetition of an action; the aorist imperative expresses a command more forcibly, or denotes that the action is single and instantaneous.

7. EXERCISES.

1. Write the inflection of δόξα, χώρα, κύριος, ἀρχιερεύς, ἔθνος, θρίξ, νύξ, πούς, ὄψις, ἀλείψας, μέγας, πολύς, εἷς, ὤν.

2. Of ἠγάπων, ἐζήτουν, κεκοίμημαι, ἤμην, ἐληλύθειν, ἐκαθεζόμην, ἀνέστην, τέθεικα, ἔρχου, ἐπεκείμην, περιεστώς, περιεδεδέμην, λῦσον.

3. Analyze and translate: Ἐκμάξασα, ἠσθένει, λέγουσαι, δοξασθῇ, ἔμεινεν, ἄγωμεν, λιθάσαι, περιπατῇ, εἰρήκει, ἔδοξαν, ἀπέθανεν, εὗρεν, παραμυθήσωνται, ὑπήντησεν, ἀναστήσεται, ζήσεται, εἶπασα, ἠγέρθη, ἤρχετο, κλαύσῃ, ἔπεσεν, ἐτάραξεν, ποιῆσαι, ἦραν, δεδεμένος, ἄφετε, ἀφῶμεν, ἐλεύσονται, ἀροῦσιν, ἀπόληται, ἀνέβησαν, ἑστηκότες, πιάσωσιν.

4. Write principal parts of ἄγω, αἴρω, ἀκούω, ἀλείφω, φιλέω, κοιμάω, ῥίπτω, τίθημι, δίδωμι, δείκνυμι, φωνέω, τελευτάω, δέω, ποιέω.

5. Translate orally: (*a*) John x. 1–42.

(*b*) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 2. Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. 3. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 4. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ᾽ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 5. Οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ. 6. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 7. Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 8. Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. 9. Ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 10. Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. (1 John iii. 9–15.)

6. Translate: 1. Mary, the sister of Lazarus, anointed the Saviour with ointment and wiped his feet with her hair. 2. Jesus hears that Lazarus is sick, and after two days he says to his disciples, Let us go to the village of Bethany. 3. He who walks in the day is able to see the light, but he who walks in the night will stumble in the darkness. 4. Many of the Jews came unto the two sisters that they might console them. 5. When Jesus came to the village, Martha met him. 6. Come and see where they have laid him. 7. That man was not able to open the eyes of the blind. 8. He who came to the tomb of Lazarus is able to do greater signs than these.

8. TOPICS FOR STUDY.

1. Paradigms of Third decl. 2. ἑστώς. 3. Reciprocal pronouns. 4. Reflexive pronouns. 5. Correlation of pronouns. 6. General view of the tenses. 7. Prepositions with dative only. 8. With acc. only. 9. With gen. and acc. 10. With gen., dat., and acc. 11. Formation of adverbs. 12. Correlation of adverbs. 13. Final conjunctions. 14. Endings of denominative nouns denoting *agent*. 15. *Quality*. 16. *Diminutives*.

LESSON XLIII.

1. TEXT.

JOHN xii. 1–50.

2. NOTES.

2. διηκόνει: irreg. imperf. of διακονέω, as if the verb were compounded of διά and ἀκονέω. **5.** ἐπράθη: 1 aor. ind. pass. of πιπράσκω (§ **124**, 158). **7.** ἄφες: 2 aor. imper. 2 pers. sing. of ἀφίημι (cf. θές, § **120**). **15.** ἐμνήσθησαν: 1 aor. ind. pass. of μιμνήσκω (§ **124**, 139). ὠφελεῖτε: pres. ind. act. of ὠφελέω. **24.** (*a*) πεσών: 2 aor. part. act. of πίπτω (§ **124**, 159). (*b*) ἀποθάνῃ: 2 aor. subj. act. of ἀπο-θνήσκω (§ **124**, 100). **25.** ἀπολλύει: from ἀπολλύω (only here and Rom. xiv. 15), instead of ἀπόλλυμι. **27.** τετάρακται: perf. ind. pass. of ταράσσω (§ **124**, 184). **31.** ἐκβληθήσεται: 1 fut. ind. pass. of ἐκβάλλω (§ **124**, 28). **37.** αὐτοῦ . . . πεποιηκότος: gen. absolute (concessive), cf. Prin. 40. **38.** ἀπεκαλύφθη: 1 aor. ind. pass. of ἀποκαλύπτω. **40.** (*a*) ἐπώρωσεν: 1 aor. ind. act. of πωρόω. (*b*) νοήσωσιν: 1 aor. subj. act. of νοέω. (*c*) στραφῶσιν; 2 aor. subj. pass. of στρέφω (§ **124**, 181). (*d*) ἰάσομαι: fut. ind. of ἰάομαι (§ **124**, 102). **48.** ἀθετῶν: pres. part. act. of ἀθετέω, *reject*.

3. OBSERVATIONS.

1. Adverbs are used to qualify verbs, adjectives, or other adverbs (xii. 8, 16, 26, 31; viii. 48; viii. 31; vii. 40).

2. The personal pronouns, when they are in the nominative, are emphatic (xii. 26, 46, 47, 49, 50; xii. 34; xi. 27, 42; etc.).

3. The person addressed is put in the vocative case (xii. 21, 38; xi. 3, 12, 21, 27, 32, 34, 39).

4. ἀντί (with the genitive only) occurs only once in John (i. 16).

5. διά with the genitive means *through* (x. 1, 2, 9; xi. 4; i. 3, 7, 10, 17); with the accusative, *on account of* (xii. 9, 11, 18, 27, 30, 39, 42).

6. The distinction between the tenses of the infinitive is similar to that between the tenses of the imperative and subjunctive, — the present marks *continuity* (xii. 4, 21, 39), the aorist, *a single act* (xii. 34), the perfect, *a completed act* (xii. 18, 29).

4. GRAMMAR LESSON.

1. § **115**. Synopsis of φαίνω.

2. §§ **119, 120**. Synopsis and Inflection of Pres. Act. of Verbs in μι.

3. §§ **119, 120**. Of Imperfect and 2 Aorist Act.

4. § **137**. Compound Words.

5. § **138**, 1–4. First Part of a Compound Word.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List V., of nouns, etc., learn 300–349.

3. Under List of Irregular Verbs, learn those numbered 50–74, with their forms.

6. PRINCIPLES OF SYNTAX.

1. Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό (xii. 7).

2. Καὶ ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν (xii. 9).

3. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν (xii. 10). See also xii. 20, 23, 36, 38, 47.

4. Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν (xi. 57). The only example of ὅπως in John.

5. Περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ (xii. 35).

6. Ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν (xii. 40). See also xii. 42, 46.

Principle 52. In final clauses, the two particles of design, ἵνα, *to the end that*, ὅπως, *in order that*, negatively ἵνα μή, are nearly always followed by the subjunctive (cf. Prin. 27).

7. EXERCISES.

1. Write the inflection of ἡμέρα, γῆ, πτωχός, θυγάτηρ, πατήρ, ὁ.

2. Of ἠρώτων, ἐλήλυθα, πεσών, σῶσον, ὑψωθῶ, ἐκρύβην, λαλῶ.

3. Analyze and translate: Ἤγειρεν, διηκόνει, ἦν, λαβοῦσα, ἤλειψεν, ἐξέμαξεν, ἐπληρώθη, ἐπράθη, ἐδόθη, ἔμελεν, ἔγνω, ἐβουλεύσαντο, ὑπῆγον, ἔλαβον, ἐξῆλθον, εὐλογημένος, εὑρών, φοβοῦ, ἔγνωσαν, ἐδοξάσθη, ἐμνήσθησαν, ὑπήντησεν, πεποιηκέναι, θεωρεῖτε, ἰδεῖν, ἐλήλυθεν, ἀποθάνῃ, φυλάξει, διακονῇ, ἀκολουθείτω, ἔσται, τετάρακται, εἶπω, γεγονέναι, ἐκβληθήσεται, ὑψωθῶ, ἤμελλεν, ὑψωθῆναι, γένησθε, πεποιηκότος, ἠδύναντο, τετύφλωκεν, στραφῶσιν, γένωνται.

4. Write the principal parts of φαίνω, ποιέω, ἀλείφω, πληρόω, παραδίδωμι, τηρέω, γράφω, μαρτυρέω, λαλέω, πιστεύω.

5. Translate and commit the principal parts of the following verbs:

1. βαίνω, βήσομαι, 2 aor. ἔβην, βέβηκα, βέβαμαι, ἐβάθην.
2. βάλλω, βαλῶ, 2 aor. ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην.
3. βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην.
4. γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην.
5. γίνομαι, γενήσομαι, 2 aor. ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην.
6. γινώσκω, γνώσομαι, 2 aor. ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην.
7. γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. ἐγράφην.
8. δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην.
9. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην.
10. δύναμαι, δυνήσομαι, δεδύνημαι, ἠδυνήθην and ἠδυνάσθην.

6. Translate orally: (*a*) John xi. 1–57.

(*b*) 1. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν. 2. Καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. 3. Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 4. Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. 5. Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. 6. Ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ ὃ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 7. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 8. Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ. 9. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν (1 John iii. 16–24).

7. Translate: 1. They anointed the feet of the disciples. 2. They came in order that they might see the man whom Jesus raised from the dead. 3. This man took the branches of the palm-tree in his hand, and was crying, Behold the King of the Jews. 4. The disciples remembered that they did these things unto him. 5. The Greeks came up unto the feast, that they might see Jesus. 6. He who loves the Saviour will follow him.

7. When the Son of Man will come in his power, he will cast out the ruler of this world. 8. Walk in the light in order that you may become sons of light.

8. TOPICS FOR STUDY.

1. The euphony of consonants. 2. General rules of accent. 3. Enclitics. 4. Personal pronouns. 5. Ten classes of verbs. 6. The infinitive endings. 7. Causal conjunctions. 8. Final conjunctions. 9. Compound words. 10. Principles of syntax, 46–48.

LESSON XLIV.

1. TEXT.

JOHN xiii. 1–38.

2. NOTES.

1. εἰδώς: perf. part. of οἶδα (§ **124**, 64). **2.** (*a*) δείπνου γινομένου: gen. abs. (temporal). (*b*) ἵνα παραδοῖ, *that Judas Iscariot shall betray:* παραδοῖ is not the optative, but 2 aor. subj. 3 pers. sing. instead of παραδῷ (§ **120**), arising by regular contraction as if from παραδιδόω, -ῶ (§ **114**). **4.** (*a*) ἐγείρεται: a case of the direct middle (cf. XLII. Obs. 3). (*b*) διέζωσεν: 1 aor. ind. act. of διαζώννυμι (§ **123**, 7). **5.** (*a*) ἤρξατο: 1 aor. mid. of ἄρχω. (*b*) διεζωσμένος: perf part. pass.

7. γνώσῃ, fut. ind 2 pers. sing. of γινώσκω. **8.** νίψῃς: see Prin. 43. **10.** νίψασθαι: 1 aor. inf. mid. **13.** ὁ διδάσκαλος: the predicative term with verbs of naming sometimes stands in the nom.; so also ὁ κύριος. **18.** ἐξελεξάμην: 1 aor. ind. mid. of ἐκ-λέγω (§ **124**, 128). **19.** πρὸ τοῦ γενέσθαι (cf. i. 48), *before it come to pass.* **38.** ἕως οὗ: with the gen. of the neut. rel. pron. ἕως has the force of a conjunction, *until* (cf. ix. 18).

3. OBSERVATIONS.

1. Connected sentences are said to be co-ordinate, when they are mutually independent.

2. A compound sentence consists of a *principal* and a *subordinate* clause or sentence.

3. A subordinate clause which prepares the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*.

4. Subordinate sentences or clauses are (1) final, (2) conditional, (3) relative, (4) causal, or (5) of indirect discourse.

5. Final clauses express purpose, design, or motive, and are introduced by the final conjunctions (Prin. 27 and 52).

6. A conditional clause contains a *supposition*, and is introduced by εἰ or ἐάν (Prin. 34).

7. Relative clauses (including temporal) are introduced by relative pronouns or the temporal conjunctions of time, place, or manner.

8. Causal clauses express cause or reason, and are introduced by the causal particles ὅτι, διότι, ἐπεί, ἐπειδή, and ὡς.

9. In a clause of indirect discourse (*oratio obliqua*) the substance of the quotation is given in the form of a dependent sentence.

4. GRAMMAR LESSON.

1. §§ 119, 120. Synopsis and Inflection of Pres. Mid. and Pass. of Verbs in μι.

2. §§ 119, 120. Of Imperfect and 2 Aorist.

3. § 139, 1–3. Last Part of a Compound Word.

4. § 140, 1–3. Meaning of Compound Words.

5. § 141, 1–3. Synthetic Compounds.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List V., of nouns, etc., learn 350–399.

3. Under List of Irregular Verbs, learn those numbered 75–99, with their forms.

6. PRINCIPLES OF SYNTAX.

1. *With imperfect indicative.*

1. Εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί (v. 46).

2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ (viii. 42).

3. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν (ix. 41).

2. *With the aorist indicative.*

1. Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν (iv. 10).

2. Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός (xi. 32; cf. xi. 21).

3. Εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, *if ye were loving me, ye would have rejoiced* (xiv. 28).

Principle 53. After conditional clauses with εἰ we have ἄν in the apodosis, either (1) with the imperf. ind. (pointing to present time), or (2) with the aor. ind. (pointing to past time). Sometimes ἄν is omitted in the apodosis (ix. 33). (See Prin. 34.)

1. *With aorist subjunctive.*

1. Ἐφ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν (i. 33).

2. Ὃς δ᾽ ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14).

3. Καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός (xi. 22).

2. *With present subjunctive.*

1. Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5).

2. Ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (v. 19).

Principle 54. In relative clauses after ὅς, ὅστις, ὅσος, ἄν is used mainly with (1) the aorist subjunctive (future time) or (2) with the present subjunctive (continuous action).

7. EXERCISES.

1. Write the inflection of καρδία, κύριος, στῆθος, καθαρός, πᾶς.

2. Of εἰδώς, μεταβῶ, λαβών, γνώσομαι, πεποίηκα, εἰμί, εἶχον.

3. Analyze and translate: Βεβληκότος, παραδοῖ, εἰδώς, ἐξῆλθεν, ἐγείρεται, τίθησιν, διέζωσεν, ἥρξατο, διεζωσμένος, γνώσῃ, νίψῃς, λελουμένος, παραδιδόντα, ἀνέπεσεν, φωνεῖτε, ἔδωκα, ἐξελεξάμην, πληρωθῇ, ἐπῆρεν, γενέσθαι, γένηται, ἐταράχθη, ἀπορούμενοι, ἀνακείμενος, ἀναπεσών, ἐδόκουν, εἶχεν, δῷ, δύνασθε, ἔχητε, ἀκολουθῆσαι, θήσεις, ἀρνήσῃ.

4. Write the principal parts of βαίνω, βάλλω, γίνομαι, γινώσκω, γράφω, δύναμαι, δίδωμι, ἄγω, αἴρω, ἀκούω, ἄρχω, ἀνοίγω.

5. Translate and commit the principal parts of the following verbs:

1. ἐγείρω, ἐγερῶ, ἤγειρα, ἐγήγερμαι, ἠγέρθην.
2. ἐλαύνω, ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἠλάθην.
3. ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην.
4. ἔρχομαι, ἐλεύσομαι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα.
5. εὑρίσκω, εὑρήσω, εὗρησα, 2 aor. εὗρον, εὕρηκα, εὕρημαι, εὑρέθην.
6. ἔχω, ἕξω and σχήσω, 2 aor. ἔσχον, ἔσχηκα, ἔσχημαι.
7. ζάω, ζήσω, and ζήσομαι, ἔζησα, ἔζηκα.
8. ζώννυμι, ζώσω, ἔζωσα, ἔζωσμαι.
9. ἡγέομαι, ἡγήσομαι, ἠγησάμην, ἤγημαι.
10. θάπτω, θάψω, ἔθαψα, τέθαμμαι, 2 aor. ἐτάφην.

6. Translate orally: (*a*) John xii. 1–50.

(*b*) 1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. 3. Πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν. 4. Καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. 5. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 6. Αὐτοὶ ἐκ τοῦ κόσμου εἰσίν. 7. Διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. 8. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν

θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. 9. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης (1 John iv. 1–6).

7. Translate: 1. They rise from supper and put on their garments. 2. They begin to wash the hands of the children who came to see them. 3. He washed not only the hands, but also the feet of his disciples. 4. They did not know what he had done to them, because they did not comprehend the truth. 5. The disciple is not greater than his teacher, nor is the servant greater than his master. 6. He gave us a new commandment, that we should love one another. 7. Where art thou going? Are you able to follow me where I am going?

8. TOPICS FOR STUDY.

1. First declension. 2. Declension of participles. 3. Numerals. 4. Correlation of pronouns. 5. The tense-systems. 6. 1 aor. synopsis of πιστεύω. 7. 2 aor. synopsis of λείπω. 8. Synopsis of λύω. 9. Prepositions with gen., dat., and acc. 10. With gen. and acc. 11. Improper prepositions. 12. Conditional conjunctions. 13. Principles of syntax, 1–10. 14. Meaning of compound words. 15. Principles of Syntax, 49–51.

LESSON XLV.

1. TEXT.

JOHN xiv. 1–xv. 27.

2. NOTES.

1. *ταρασσέσθω*: pres. imper. pass. **2.** *ἑτοιμάσαι*: 1 aor. inf. act. of *ἑτοιμάζω*. **3.** *παραλήμψομαι*: fut. ind. of *παραλαμβάνω* (§ **124**, 125). **7.** *ἐγνώκειτε*: pluperf. ind. act. of *γινώσκω*. **8.** *δεῖξον*: from *δείκνυμι* (§ **121**). **13.** *ὅτι*: acc. sing. neut. of *ὅστις*. **26.** *ὑπομνήσει*: from *ὑπο-μιμνήσκω* (§ **124**, 139). **27.** *δειλιάτω*; pres. imper. act. 3 pers. sing. of *δειλιάω*. **31.** *ἐγείρεσθε*: pres. imper. mid. 2 pers. plur.

xv. 4. *μείνατε*: 1 aor. imper. act. of *μένω*. **6.** *ἐξηράνθη*: 1 aor. ind. pass. of *ξηραίνω* (§ **124**, 142). **7.** *αἰτήσασθε*: 1 aor. imper. mid. 2 pers. plur. **13.** *θῇ*: 2 aor. subj. act. 3 pers. sing. **15.** *εἴρηκα*: perf. in use of *εἶπον* (§ **124**, 68). **16.** *δῷ*: 2 aor. subj. act. of *δίδωμι*. **20.** *τοῦ λόγου οὗ*: verbs of remembrance govern the gen. (Prin. 47); the relative *οὗ*, which ought to be in the acc., is attracted into the genitive by its genitive antecedent. **22.** *εἴχοσαν*: imperf. act. 3 pers. plur. of *ἔχω* (§ **124**, 89), an irreg. form for *εἶχον*.

3. OBSERVATIONS.

1. A periphrastic future is sometimes formed by the auxiliary future verb *μέλλω* and the pres. inf. (iv. 47; vi. 6, 15, 71; vii. 35, 39; xi. 51; xii. 4, 33; xiv. 22). It calls attention to the certainty of the event.

2. In the N. T., quotation is generally direct, and is introduced either without the intervention of a conjunctive particle (i. 15, 21, 23, 29; iv. 17, 31, 32; v. 12; vii. 31; x. 36; xiv. 5,

6, 8, 9, 22, 23), or by means of the particle ὅτι, which is then redundant (i. 20, 32; iv. 17, 39, 42, 51; vi. 42; viii. 33; ix. 9, 23, 41; x. 36; xiii. 33; xvi. 17; xviii. 9).

4. GRAMMAR LESSON.

1. § 33, 1–5. First Decl. in N. T.
2. § 37, 1–6. Second Decl. in N. T.
3. § 42, 1–3. Third Decl. in N. T.
4. § 50, 1–3. Adjectives of 1 and 3 Decl.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Under List V., of nouns, etc., learn 400–449.

3. Under List of Irregular Verbs, learn those numbered 100–124, with their forms.

6. PRINCIPLES OF SYNTAX.

1. Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14).

2. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν (vii. 39).

3. Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν (xv. 20).

Principle 55. The relative is often attracted into the case of its antecedent, especially from the accusative to the genitive.

7. EXERCISES.

1. Write the inflection of πολύς, ἐμαυτοῦ, ἐκεῖνος, οὗτος, κλῆμα.

2. Of ταράσσου, ὦ, ἑωρακώς, δεῖξον, ἀγαπάω, ἠγάπων, ἀφίημι.

3. Analyze, inflect, and translate: Πιστεύετε, εἰσίν, ἑτοιμάσαι, παραλήμψομαι, ἦτε, ἐγνώκειτε, ἤδειτε, ἑωράκατε, ἀρκεῖ, πορεύομαι, αἰτήσητε, δοξασθῇ, τηρήσετε, δώσει, ᾖ, λαβεῖν, ἀφήσω, ζήσετε, ἀγαπηθήσεται, γέγονεν, ἐμφανίσω, ἐλευσόμεθα, λελάληκα, ὑπομνήσει, δειλιάτω,

ἐχάρητε, εἴρηκα, γέγηται, ἔδωκεν, ἐγείρεσθε, ἄγωμεν, φέρῃ, μείνατε, μένητε, ἐβλήθη, ἐξηράνθη, θῇ, ποιῆτε, ἐγνώρισα, ἐξελέξασθε, ὑπάγητε, ἐδίωξαν, μεμισήκασιν, μαρτυρεῖτε.

4. Write the principal parts of δείκνυμι, διδάσκω, ἐγείρω, ἔρχομαι, ἔχω, ζάω, ποιέω, λαλέω, ἀκούω, αἴρω, δίδωμι.

5. Translate and commit the principal parts of the following verbs:

1. θνήσκω, θανοῦμαι, 2 aor. ἔθανον, τέθνηκα.
2. θύω, θύσω, ἔθῡσα, τέθῡκα, τέθῡμαι, ἐτύθην.
3. καθαίρω, καθαρῶ, ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην.
4. καθίζω, καθίσω, ἐκάθισα, κεκάθικα.
5. καίω, καύσω, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην.
6. καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην.
7. καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην.
8. κλείω, κλείσω, ἔκλεισα, κέκλεισμαι, ἐκλείσθην.
9. κρίνω, κρινῶ, ἔκρῑνα, κέκρικα, κέκριμαι, ἐκρίθην.
10. λαμβάνω, λήμψομαι, 2. aor. ἔλαβον, εἴληφα, εἴλημμαι, ἐλήμφθην.

6. Translate orally: (*a*) 1 John xiii. 1–38.

(*b*) 1. Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. 2. Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. 3. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. 4. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 5. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 6. Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 7. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 8. Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. 9. Ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς Χριστός ἐστιν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. 10. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. (1 John iv. 7–16 *a*.)

7. Translate: 1. Let not your hearts be troubled. 2. He goes to prepare a mansion for those who believe on his name. 3. No one is able to come unto the Father, unless through the Son. 4. Show us the way, and we will follow thee. 5. He will not leave thee an orphan, but will come again unto thee. 6. He who loves me will keep my commandments, because I abide in him. 7. The world does not love the Son of God, but hates him.

8. TOPICS FOR STUDY.

1. Second declension. 2. Three classes of adjectives. 3. Ten kinds of pronouns. 4. The augment. 5. Reduplication. 6. Synopsis of ποιέω. 7. Correlative adverbs. 8. Causal conjunctions. 9. Final conjunctions. 10. Interrogative particles. 11. Principles of Syntax, 11–20. 12. Denominatives. 13. Parathetic compounds. 14. Synthetic compounds. 15. Foreign words.

LESSON XLVI.

1. TEXT.

JOHN xvi. 1–xvii. 26.

2. NOTES.

2. δόξῃ: 1 aor. subj. of δοκέω (§ **124**, 56). **3.** ἔγνωσαν: 2 aor. ind. act. of γινώσκω (§ **124**, 45). **11.** κέκριται: perf. ind. pass. of κρίνω (§ **124**, 121). **13.** ἀναγγελεῖ: fut. ind. act. (§ **124**, 1). **16.** ὄψεσθε: fut. ind. in use of ὁράω (§ **124**, 147). **17.** ἐκ τῶν μαθητῶν: cf. notes on vii. 40.

20. (*a*) κλαύσετε: fut. ind. act. of κλαίω (§ **124**, 114). (*b*) χαρήσεται: fut. ind. of χαίρω (§ **124**, 203). **xvii. 1.** ἐπάρας: 1 aor. part. act. of ἐπ-αίρω (§ **124**, 5). **7.** ἔγνωκαν: for ἐγνώκασι (§ **124**, 45). **12.** ἀπώλετο: 2 aor. ind. mid. of ἀπόλλυμι (§ **123**, 13).

3. OBSERVATIONS.

1. The infinitive mood in all its tenses may be used as an indeclinable neuter substantive, and is then qualified by the neuter article.

2. Its different cases are used just like the cases of substantives.

3. The oblique cases may depend on prepositions (i. 48; ii. 24; xiii. 19; xvii. 5).

4. The infinitive may form the subject of a sentence (xviii. 14), or the object (iv. 7; xvi. 2).

5. The infinitive may be used to denote the purpose of an action, or the result (iv. 15; xvi. 12).

4. GRAMMAR LESSON.

1. § 76, 1–9. The Tense-systems.
2. §§ 78–88. Ten Classes of Verbs.
3. § 115, 1, 2. Synopsis of five Verbs in ω.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Under List V., of nouns, etc., learn 450–499.

3. Under List of Irregular Verbs, learn those numbered 125–149, with their forms.

6. PRINCIPLES OF SYNTAX.

1. Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον . . . παρὰ σοί (xvii. 5).

2. Τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (xvii. 11, 12).

Principle 56. The relative is also often attracted into the case of its dative antecedent (cf. Prin. 55).

1. Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν; (vii. 31).

2. Οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι (xvii. 9).

Principle 57. When the antecedent would be a demonstrative pronoun, it is often omitted, being implied in the relative.

7. EXERCISES.

1. Inflect οὗτος, ὥρα, πᾶς, ἀποκτείνας, θεός, πατήρ, ἐγώ, σύ, αὐτός, οὐδείς, καρδία, ἐκεῖνος, κρίσις, ἄρχων, πολύς, πνεῦμα, ὅσος.

2. Analyze, inflect, and translate: Σκανδαλισθῆτε, ποιήσουσιν, δόξῃ, ἔγνωσαν, ἔλθῃ, μνημονεύητε, ἤμην, ἐρωτᾷ, πεπλήρωκεν, ἀπέλθω, πορευθῶ, ἐλέγξει, θεωρεῖτε, κέκριται, δύνασθε, ὁδηγήσει, ἐρχόμενα, δοξάσει, λήμψεται, ἀναγγελεῖ, ὄψεσθε, ἤθελον, ἐρωτᾷν, κλαύσετε, χαρήσεται, λυπηθήσεσθε, γενήσεται, τίκτῃ, γεννήσῃ, ᾐτήσατε, ᾖ πεπληρωμένη, πεφιλήκατε, ἐλήλυθα, σκορπισθῆτε, ἀφῆτε, ἔχητε, θαρσεῖτε, νενίκηκα, ἐπάρας, δόξασον, ἔδωκας, γινώσκωσι, τελειώσας, ἔγνωκαν, δεδόξασμαι, τήρησον, ἐφύλαξα, ἐμίσησεν, θεωρῶσιν, ἔγνων, ἐγνώρισα, ᾖ.

3. Write the principal parts of ἵστημι, τίθημι, θνήσκω, καθαίρω, καθίζω, καίω, καλέω, καλύπτω, κλείω, κρίνω, λαμβάνω, ἔχω, λαλέω, φιλέω, πιστεύω, γίνομαι, γινώσκω, δέχομαι, δύναμαι, ἔρχομαι.

4. Translate and commit the principal parts of the following verbs:

1. λέγω, λέξω, ἔλεξα, (εἴρηκα), λέλεγμαι, ἐλέχθην.
2. λείπω, λείψω, 2 aor. ἔλιπον, 2 pf. λέλοιπα, λέλειμμαι, ἐλείφθην.
3. μανθάνω, μαθήσομαι, 2 aor. ἔμαθον, μεμάθηκα.
4. μένω, μενῶ, ἔμεινα, μεμένηκα.
5. μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην.
6. ἀπ-όλλυμι, ἀπολέσω and ἀπολῶ, ἀπώλεσα, 2 aor. ἀπωλόμην, ἀπόλωλα.
7. ὁράω, (ὄψομαι), (2 aor. εἶδον), ἑώρακα and ἑόρακα, ἑώρᾱμαι, ὤφθην.
8. πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην.
9. πίμπλημι, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην.
10. πίνω, πίομαι, 2 aor. ἔπιον, πέπωκα, πέπομαι, ἐπόθην.

5. Translate orally: (*a*) 1. John xiv. 1–31. 2. xv. 1–27.

(*b*) 1. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. 2. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. 3. Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 4. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. 5. Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν. 6. Ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾷν. 7. Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. (1 John iv. 16 *a*–21.)

6. Translate: 1. I say these things unto you, because you know the truth. 2. In that day sorrow will fill your hearts, because you have not peace. 3. I will send the Comforter unto you, who will lead you into all truth. 4. You see me now, but a little while and you see me no longer, because I go unto him who sent me. 5. I have come into the world, but I will leave the world. 6. I will do the work which thou hast given me to do.

8. TOPICS FOR STUDY.

1. Third declension. 2. Synopsis of future tense. 3. Synopsis of 1 aorist. 4. Contract verbs. 5. Impersonal verbs. 6. Prepositions with the gen. only. 7. With the dative only. 8. With the acc. only. 9. Governing two cases. 10. Governing three cases. 11. Nouns in *-τηρ, -τωρ, -της, -ευς*. 12. Nouns in *-τις, -σις, -σια, -μη, -εια, -μος*. 13. Nouns in *-μα, -ος, -τρον, -ων, -ανος, -ονη*. 14. Principles of syntax, 21–30.

LESSON XLVII.

1. TEXT.

JOHN xviii. 1–40.

2. NOTES.

2. συνήχθη: 1 aor. ind. pass. of συν-άγω. **6.** ἔπεσαν: from πίπτω. **10.** (*a*) εἵλκυσεν: 1 aor. ind. act. of ἕλκω (§ **124**, 74). (*b*) ἔπαισεν: from παίω. (*c*) ἀπέκοψεν: from ἀπο-κόπτω. **12.** ἔδησαν: 1 aor. ind. act. of δέω. **15.** γνωστός: a verbal adj. from γινώσκω (§ **102**, 3; § **135**, *a*, 3). **28.** μιανθῶσιν: 1 aor. subj. pass. of μιαίνω. **30.** παρεδώκαμεν: from παρα-δίδωμι. **36.** ἠγωνίζοντο: imperf. of ἀγωνίζομαι.

3. OBSERVATIONS.

1. The accusative primarily denotes the *direct* object of a verb, as opposed to the *indirect* object denoted by the dative.

2. When the accusative is connected with the verb in signification, it is known as the *cognate* accusative (vii. 24; cf. also v. 32; xvii. 26).

3. When the accusative is joined with a verb, adjective, or noun, to specify the part, property, or sphere to which it applies, it is known as the accusative of *specification* (vi. 10; xiv. 26; xix. 2).

4. Certain relations of space and time are often denoted by the accusative (i. 39; ii. 12; iv. 52; v. 5; vi. 19; xi. 6).

5. Some transitive verbs may take two object accusatives, especially verbs signifying *to teach* (xiv. 26), *to ask* (xvi. 23), *to clothe* (xix. 2).

6. Verbs signifying *to make*, and the like, may take a predicate accusative besides the object accusative (v. 11; x. 33; xix. 7, 12).

4. GRAMMAR LESSON.

1. §§ **118–121.** Synopsis and Inflection of Verbs in *μι*.
2. § **122.** Verbs of the First Class in *μι*.
3. § **123.** Verbs of the Second Class in *μι*.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.
2. Under List V. of nouns, etc., learn 500–549.
3. Under List of Irregular Verbs, learn those numbered 150–174, with their forms.

6. PRINCIPLES OF SYNTAX.

1. Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με (ii. 17).

2. Ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (v. 42).

3. Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων (vii. 13; cf. xx. 19).

4. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός (xvii. 2).

Principle 58. A genitive, after a noun, showing the object of a feeling or action, is called the *objective* genitive.

1. Οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως (v. 29).

2. Καὶ ἔσονται πάντες διδακτοὶ θεοῦ (vi. 45).

3. Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι; (vii. 35).

4. Ἐγώ εἰμι ἡ θύρα τῶν προβάτων (x. 7).

5. Σύροντες τὸ δίκτυον τῶν ἰχθύων (xxi. 8).

Principle 59. When a more general relation is signified, the genitive is called the genitive of *relation*, and is variously translated, the context showing the kind of relation intended.

7. EXERCISES.

1. Inflect ὅς, ὁ, σπεῖρα (§ **33**, 1), ἀρχιερεύς, φανός, λαμπάς, ὅπλον, Ἰούδας (§ **33**, 4), Ἰησοῦς (§ **37**, 6), ὑπηρέτης, εἷς.

2. Analyze, inflect, and translate: Εἰπών, ἦν, ᾔδει, συνήχθη, λάβών, ἱστήκει, παραδιδούς, ἀπῆλθαν, ἔπεσαν, ἐπηρώτησεν, ἄφετε, δέδωκας, ἀπώλεσα, εἵλκυσεν, βάλε, ἔδησαν, ἤγαγον, ἠκολούθει, γνωστός, πεποιηκότες, ἐθερμαίνοντο, ἀκηκοότας, παρεστηκώς, δεδεμένον, ἠρνήσατο, μιανθῶσιν, φάγωσιν, κρίνατε, παραδοθῶ, γεγέννημαι, βούλεσθε.

3. Write the principal parts of πείθω, ἀγγέλλω, ἄγω, αἴρω, ἀκούω, ἄρχω, βαίνω, βάλλω, βούλομαι, διδάσκω, ἐγείρω, εὑρίσκω, ἔχω, ἡγέομαι.

4. Translate and commit the principal parts of the following verbs:

1. πιπρᾰ́σκω, πέπρᾱκα, πέπρᾱμαι, ἐπρᾰ́θην.
2. πίπτω, πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα.
3. πρᾰ́σσω, πρᾰ́ξω, ἔπρᾱξα, πέπρᾱχα, πέπρᾱγμαι, ἐπρᾰ́χθην.
4. πυνθάνομαι, πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι.
5. στέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, 2 aor. ἐστάλην.
6. στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, 2 aor. ἐστράφην.
7. σώζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην.
8. ταράσσω, ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην.
9. τελέω, τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην.
10. φέρω, οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην.

5. Translate orally: (*a*) 1. John xvi. 1–33. 2. xvii. 1–26.

(*b*) 1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 2. Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. 4. Καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5. Τίς ἐστιν δὲ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6. Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι.

7. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 8. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. (1 John v. 1–8.)

6. Translate: 1. They went out with him unto the place, where was a garden. 2. Simon Peter drew his sword and cut off the right ear of the high-priest's servant. 3. The priests asked the disciples concerning Jesus and his teaching. 4. He spoke plainly to the high-priest, but he did not believe what he said. 5. The disciples answered and said, His kingdom is not of this world. 6. Art thou a king? 7. Art thou one of his disciples? 8. The servant of the high-priest said, I saw this man in the garden with Jesus; I know he is one of his disciples.

8. TOPICS FOR STUDY.

1. Declension of adjectives. 2. Of participles. 3. Comparison of adjectives. 4. Personal endings of the verb. 5. Mood suffixes. 6. Synopsis of perfect. 7. Synopsis of verbs in μι. 8. Formation of adverbs. 9. Correlative adverbs. 10. Adversative conjunctions. 11. Diminutives. 12. Parathetic compounds. 13. Synthetic compounds. 14. Foreign words. 15. Principles of syntax, 31–40.

LESSON XLVIII.

1. TEXT.

JOHN xix. 1–42.

2. NOTES.

2. πλέξαντες: 1 aor. part. act. of πλέκω. **6.** σταύρωσον: 1 aor. imper. act. of σταυρόω. **10.** ἀπολῦσαι: 1 aor. inf. act. of ἀπο-λύω. **24.** (*a*) σχίσωμεν: 1 aor. subj. act. (cf. Prin. 49). (*b*) λάχωμεν: 2 aor. subj. act. of λαγχάνω (§ **124**, 123). (*c*) διεμερίσαντο: 1 aor. ind. mid. of διαμερίζω. **29.** (*a*) ἔκειτο: imperf. ind. of κεῖμαι (§ **122**, 15). (*b*) ὑσσώπῳ, *upon hyssop*. (*c*) περιθέντες: 2 aor. part. act. of περι-τίθημι. (*d*) προσ-ήνεγκαν: from προσ-φέρω. **31.** (*a*) κατεαγῶσιν: 2 aor. subj. pass. 3 pers. plur. of κατ-άγνυμι (§ **123**, 10). (*b*) ἀρθῶσιν: 1 aor. subj. pass. of αἴρω (§ **124**, 5). **33.** τεθνηκότα: perf. part. act. of θνήσκω (§ **124**, 100). **34.** ἔνυξεν: 1 aor. ind. act. of νύσσω (§ **124**, 141). **36.** συντριβήσεται: 2 fut. ind. pass. of συν-τρίβω. **37.** ἐξεκέντησαν: 1 aor. ind. act. of ἐκ-κεντέω. **38.** κεκρυμμένος: perf. part. pass. of κρύπτω.

3. OBSERVATIONS.

1. Words denoting kindred are often omitted before a genitive of relationship (vi. 71; xix. 25; xxi. 2, 15).

2. Adjectives and verbs signifying plenty, fulness, and the like, are construed with the genitive of the thing (i. 14; ii. 7; vi. 13; xix. 29; xxi. 11).

3. When the nominative is used for the vocative in direct address, the article is prefixed (xix. 3; xx. 28).

4. The superlative πρῶτος, *first*, may be used where but two things are compared (i. 15, 30; xv. 18; xix. 32).

4. GRAMMAR LESSON.

1. § **32**, 1. Contract Nouns of First Decl.
2. § **36**, 1, 2. Contract Nouns of Second Decl.
3. § **41**, 1. Irregular Nouns of Third Decl.
4. § **45**, 1. Contracts of Adjectives of the First and Second Declensions.

5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 550–612.
3. Under List of Irregular Verbs, learn those numbered 175–205, with their forms.

6. PRINCIPLES OF SYNTAX.

1. Καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα (xix. 3).
2. Τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό; (xviii. 11).
3. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου (xvii. 14).
4. Λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; (xix. 10).
5. Ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ (xii. 26).

Principle 60. The dative is used to denote that *to* which anything is or is done (*Dative of Indirect Object*).

1. Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου (ii. 4).
2. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει (iii. 26).

Principle 61. The dative is used to denote that *for* which something is or is done (*Dative of Interest*).

1. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής (xviii. 15).
2. Ἄλλοι ἔλεγον Οὐχι, ἀλλὰ ὅμοιος αὐτῷ ἐστίν (ix. 9).

Principle 62. The dative is used with all words implying *association* and *resemblance*, and their opposites.

1. χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου (iii. 29).
2. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (xxi. 8).

Principle 63. The manner and the instrument of an action are expressed by the dative.

7. EXERCISES.

1. Inflect στρατιώτης, πορφύρεος (§ **45**, 1), βασιλεύς, οὐδείς, παραδούς, μείζων, ἐκεῖνος, ἱμάτιον, τέσσαρες, μέρος (§ **40**, 4), χιτών, παρεστώς, γυνή, σκεῦος, ὄξος, μέγας, σκέλος, ἀληθής, ὀστοῦν.

2. Analyze, inflect, and translate: Ἔλαβεν, ἐμαστίγωσεν, πλέξαντες, ἐπέθηκαν, ἤρχοντο, χαῖρε, ἐδίδοσαν, ἐξῆλθεν, γνῶτε, φορῶν, εἶδον, ἐκραύγασαν, σταύρωσον, λάβετε, ἀποθανεῖν, ἤκουσεν, ἐφοβήθη, ἔδωκεν, σταυρῶσαι, ἦν δεδομένον, ἀπολύσῃς, ἆρον, σταυρωθῇ, ἀνέγνωσαν, γράφε, σχίσωμεν, λάχωμεν, διεμερίσαντο, ἔβαλον, ἱστήκεισιν, ἠγάπα, εἰδώς, τετέλεσται, τελειωθῇ, ἔκειτο, περιθέντες, προσήνεγκαν, κατεαγῶσιν, ἀρθῶσιν, κατέαξαν, συνεσταυρωθέντος, τεθνηκότα, συντριβήσεται, ἐξεκέντησαν, κεκρυμμένος, ἄρῃ, ἐπέτρεψεν, ἔδησαν, τεθειμένος, ἔθηκαν.

3. Write the principal parts of λαμβάνω, τίθημι, ἔρχομαι, δίδωμι, γινώσκω, θνήσκω, ἀκούω, αἴρω, γράφω, βάλλω, ἵστημι, τελέω, φέρω, πίπτω, πράσσω, στέλλω, στρέφω, σώζω, λείπω, μένω, ὁράω, ἀπόλλυμι.

4. Translate and commit the principal parts of the following verbs:

1. φεύγω, φεύξομαι, 2 aor. ἔφυγον, πέφευγα.
2. χαίρω, χαρήσομαι, κεχάρηκα, κεχάρημαι, ἐχάρην.
3. κατάγνυμι, κατεάξω, κατέαξα, 2 pf. κατέᾱγα, 2 aor. p. κατεάγην.
4. κρύπτω, κρύψω, ἔκρυψα, κέκρυμμαι, 2 aor. ἐκρύβην.

5. Translate orally: (*a*) 1. John xviii. 1–27. 2. xviii. 28–40.

(*b*) 1. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 2. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ. 3. Ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 4. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον

ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 5. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. 6. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 7. Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. 8. Καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν ἀπ' αὐτοῦ. (1 John v. 9–15.)

6. Translate: 1. The soldier placed crowns of thorns upon their heads. 2. They clothed them with purple garments. 3. I am not able to find any fault in this man. 4. The chief priests of the Jews wished to crucify the Saviour of the world. 5. Jesus himself bore his cross unto the place where they were about to crucify him. 6. Do not write, The King of the Jews, but write, The King of all men, and the Lord of heaven and earth.

8 TOPICS FOR STUDY.

1. Contracts of First decl. 2. Contracts of Second decl. 3. Stems ending in σ. 4. Contracts of adjectives of the First and Second declensions. 5. Numerals. 6. Distributives and multiplicatives. 7. Correlation of pronouns. 8. Personal endings of the imperative. 9. Infinitive endings. 10. Prepositions with the genitive only. 11. With the dative only. 12. With the accusative only. 13. With the genitive and accusative. 14. With the gen., dat., and acc. Principles of syntax, 41–50.

LESSON XLIX.

1. TEXT.

JOHN xx. 1–xxi. 25.

2. NOTES.

1. μιᾷ: ἡμέρᾳ being understood; in expressing the day of the week εἷς is always used for πρῶτος (§ **56**, *note*); the exact time when a thing is done is put in the dative. **4.** προ-έδραμεν: 2 aor. ind. act. of προ-τρέχω (§ **124**, 192). **7.** ἐν-τετυλιγμένον: perf. pass. of ἐν-τυλίσσω. **14.** ἐστράφη: 2 aor. pass. of στρέφω (§ **124**, 181). **16.** στραφεῖσα: 2 aor. part. pass. (§ **113**). **18.** καὶ ταῦτα εἶπεν αὐτῇ: absence of grammatical connection (*anacoluthon*). **19.** κεκλεισμένων: from κλείω (§ **124**, 116). **22.** ἐνεφύσησεν: 1 aor. ind. act. of ἐμ-φυσάω.

23. (*a*) ἄν: for ἐάν; so also in xii. 32; xvi. 23. (*b*) ἀφῆτε: 2 aor. subj. of ἀφ-ίημι. (*c*) ἀφέωνται: perf. pass. 3 pers. plur., instead of ἀφεῖνται. **xxi. 7.** διεζώσατο: 1 aor. ind. mid. of δια-ζώννυμι (§ **123**, 7). **10.** ἐνέγκατε: from φέρω.

11. ἐσχίσθη: 1 aor. ind. pass. of σχίζω. **12.** (*a*) ἐτόλμα: imperf. 3 pers. sing. of τολμάω. (*b*) ἐξετάσαι; 1 aor. inf. of ἐξ-ετάζω. **18.** (*a*) ἦς, instead of ἦσθα: imperf. of εἰμί, 2 pers. sing. (also in xi. 21, 32). (*b*) ἐκτενεῖς: fut. of ἐκ-τείνω. (*c*) ζώσει: fut. of. ζώννυμι (§ **123**, 7). (*d*) οἴσει: fut. of φέρω (§ **124**, 196).

20. (*a*) ἐπιστραφείς: 2 aor. part. pass. (*b*) ἀνέπεσεν: 2 aor. ind. act. of ἀνα-πίπτω (§ **124**, 159). **25.** (*a*) καθ' ἕν: used distributively, *every one* (§ **56**, 1). (*b*) χωρήσειν: fut. inf. act. of χωρέω.

3. OBSERVATIONS.

1. We have several examples of the genitive absolute in this lesson (xx. 1, 19, 26; xxi. 4, 11).

2. The cardinal εἷς, besides its ordinary use, is sometimes employed: (1) for the correlatives, *one . . . the other* (xx. 12); (2) instead of the ordinal πρῶτος (xx. 1, 19).

3. The omitted subject of the 3 pers. plur. is often to be understood in a general way (xv. 6; xx. 2).

4. The present is sometimes used to express certain futurity (ἀναβαίνω, xx. 17; ἀποθνήσκει, xxi. 23).

4. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Review List I. of 95 verbs.
3. Review List IV. of 196 nouns, etc.

5. PRINCIPLES OF SYNTAX.

1. Review principles 50–63.

6. EXERCISES.

1. Inflect: Εἷς, μνημεῖον, ἄλλος, σῶμα, γυνή, ἐγώ, οὗτος, χείρ, πιστός, πλῆθος, μέγας, σύ, πᾶς, παραδιδούς, ἰδών, ἀληθής, πολύς.

2. Analyze, inflect, and translate: Οὔσης, ἠρμένον, ἔθηκαν, προέδραμεν, κείμενα, ἐντετυλιγμένον, ᾔδεισαν, ἀναστῆναι, ἵστηκει, κλαίουσα, παρέκυψεν, ἔκειτο, ἦραν, οἶδα, ἐστράφη, ἑστῶτα, ἀρῶ, στραφεῖσα, ἅπτου, ἀναβέβηκα, πορεύου, κεκλεισμένων, ἦσαν, ἔδειξεν, ἐχάρησαν, ἀπέσταλκεν, ἐνεφύσησεν, ἀφῆτε, ἀφέωνται, κρατῆτε, κεκράτηνται, ἑωράκαμεν, ἴδω, βάλω, ἔστη, φέρε, γίνου, πεπίστευκας, ἔστιν γεγραμμένα, γέγραπται, ἔχητε, ἐρχόμεθα, ἐνέβησαν, ἐπίασαν, εὑρήσετε, ἐλκύσαι, διεζώσατο, ἐνέγκατε, ἐπιάσατε, εἵλκυσεν, ἐσχίσθη, ἀριστήσατε, ἐτόλμα, ἐξετάσαι, ἐγερθείς, ἐλυπήθη, ἐζώνυες, γηράσῃς, ζώσει, ἀνέπεσεν, ἠγάπα, γράφηται, χωρήσειν.

3. Write the principal parts of αἴρω, τίθημι, ἵστημι, στρέφω, ἅπτω, βαίνω, δείκνυμι, χαίρω, στέλλω, βάλλω, φέρω, γίνομαι, πιστεύω, γράφω, ἔχω, ἔρχομαι, εὑρίσκω, ἐγείρω, πίπτω.

4. Write the synopsis of πιστεύω, τιμάω, πείθω, ῥίπτω, φαίνω.

5. Translate orally: (*a*) 1. John xix. 1–22. 2. xix. 23–42.

(*b*) 1. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. 2. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 3. Πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. 4. Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 5. Οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. 6. Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ἀληθινόν. 7. Καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. 8. Οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. 9. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων. (1 John v. 16–21.)

6. Translate: 1. After this he manifested himself also to the other disciples. 2. The disciples did not know Jesus. 3. Peter drew the net unto the land. 4. Lovest thou thy friend? 5. I know that thou lovest thy father and mother. 6. John wrote this book. 7. He did not write all the things which Jesus did. 8. The witness, which he witnessed, is true.

7. TOPICS FOR STUDY.

1. Table of correlative pronouns. 2. Of correlative adverbs. 3. Table of prepositions. 4. Of conjunctions. 5. Synopsis of the verb.

LESSON L. — REVIEW.

1. VOCABULARY.

1. Review the words given in the complete Vocabulary of John.[1]
2. Review List I., of 95 verbs.
3. Review List II., of verbs numbered 96–379.
4. Review List IV., of 196 nouns, etc.
5. Review List V., of nouns, etc., numbered 197–612.
6. Review List VII., of correlative pronouns.
7. Review List VIII., of prepositions.
8. Review List IX., of correlative adverbs.
9. Review List X., of conjunctions.

2. TEXT.

1. Translate the first seven chapters of John (i. 1–vii. 52).[2]
2. Translate the second seven chapters (viii. 1–xiv. 31).
3. Translate the third seven chapters (xv. 1–xxi. 25).
4. Translate carefully the first Epistle of John as given in Lessons XXVIII.–XLIX.
5. With the Revised Version in your hand, translate into Greek the first three verses of each chapter of the Gospel of John.

3. GRAMMAR LESSON.

1. Review the grammar lesson given in last review (Lesson XL.).
2. § **115.** Synoptical Table of Verbs in ω.

[1] The vocabulary of the Gospel and Epistles of John consists of 1120 words, of which 117, marked by an asterisk, are peculiar to John.

[2] We have divided the book into three parts, of seven chapters each, and each part can be read in one to two hours.

3. §§ **116, 117.** Impersonal and Defective Verbs.
4. §§ **118–123.** Verbs in μι.
5. § **124.** List of Irregular Verbs
6. § **125.** Prepositions.
7. § **126–130.** Adverbs.
8. § **131.** Conjunctions and other Particles.
9. § **132–141.** Formation of Words.
10. § **142.** Foreign Words in N. T.

4. PRINCIPLES OF SYNTAX

1. Translate all the sentences from which Principles 1–63 have been deduced, and apply each principle.

A NEW TESTAMENT GREEK MANUAL.

I. A Critical Text of the Gospel of St. John.

II. A Literal Translation of John i.–iv.

III. A Vocabulary of the Gospel and Epistles of St. John.

IV. Lists of Words occurring most frequently.

PREFATORY NOTE.

I. The critical text of the Gospel of St. John here edited is that which is preferred by Westcott and Hort, and printed in the body of their text. The black line underscoring a particular word or words denotes that here there is a divergence of readings between the three most important critical texts of the Greek New Testament, and in foot notes are given the secondary readings of Westcott and Hort (**WH**), the text preferred by Tregelles (**Tr**), both primary and secondary, and that adopted by Tischendorf (**T**), and in many cases the reading of the Revisers (**RV**) is also indicated. The student can thus at a glance see the remarkable *consensus* of the three great critical texts, as well as their divergences. The greatest pains have been taken to be exact, even to indicate plainly the importance of the secondary readings of Westcott and Hort; and as we desire to have a faultless edition, we will be very grateful for the detection of any errors.

II. The literal translation of the first four chapters of St. John is not intended to serve as a help in the rendering of the original. Instead of this it is to be used by the student in his studies, and by the teacher in the class-room, for translating the English into Greek. With this translation before his eye, the student is to write the Greek text verse by verse, always comparing his work with the original, until he can reproduce the original Greek without error. From it he is also to pronounce the Greek repeatedly, until he has obtained a perfect mastery of

each verse, lesson, and chapter. Three kinds of type are used: first, **black** type, to denote the first occurrence of words; second, *italic*, a new form of a known word; and third, Roman, known words. Words joined by a hyphen or hyphens are to be rendered by one word in Greek.

III. The Vocabulary covers the Gospel and the Epistles of St. John, and has been compiled expressly for this work. In its preparation three works have been constantly used: first, Bruder's "Concordantiæ;" second, Thayer's "Greek-English Lexicon of the New Testament;" and, third, the Complete Vocabulary of the New Testament appended to Green's "Handbook to the Grammar of the Greek Testament." When words are peculiar to St. John, it is indicated by an asterisk (*). The Vocabulary aims to cover the critical texts as well as the *Textus Receptus*. The orthography of Westcott and Hort, however, has generally been followed. The references to sections are to the Grammar of New Testament Greek which forms a part of this volume.

IV. In the Lists of Words are given in alphabetical order, according to their frequency, all Greek words occurring more than four times in the New Testament (1736 out of 5594). A knowledge of this Vocabulary will be of great aid in reading at sight.

ΚΑΤΑ ΙΩΑΝΗΝ[1]

I. [1]Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [2]Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. [3]πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. [4]ὃ γέγονεν ἐν[2] αὐτῷ ζωὴ ἦν,[3] καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· [5]καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. [6]Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης·[4] [7]οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. [8]οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. [9]Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. [10]ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. [11]Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [12]ὅσοι δὲ ἔλαβον[5] αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ

[1] Εὐαγγέλιον κατὰ Ἰωάνην Tr, Κατὰ Ἰωάννην T.

[2] So also Tr RV *marg.*, ἓν ὃ γέγονεν. [4] ἐν T WH *marg.* RV.

[3] So RV, ἔστιν T Tr *marg.* WH *marg.* (to indicate text of 'Western' documents).

[4] Ἰωάννης T. [5] ἔλαβαν Tr.

ὄνομα αὐτοῦ, [13] οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. [14] Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας· [15] (Ἰωάνης[4] μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων—οὗτος ἦν ὁ εἰπών—Ὁ[6] ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·) [16] ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· [17] ὅτι ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. [18] θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς[7] ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

[19] Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάνου[8] ὅτε ἀπέστειλαν πρὸς αὐτὸν[9] οἱ Ἰουδαῖοι ἐξ [9a] Ἱεροσολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ; [20] καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός. [21] καὶ ἠρώτησαν αὐτόν Τί οὖν; σὺ Ἠλείας[10] εἶ; καὶ[11] λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη Οὔ. [22] εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; [23] ἔφη Ἐγὼ "φωνὴ βοῶντος ἐν

[6] So RV *marg.*, λέγων Οὗτος ἦν ὃν εἶπον· ὁ *or* λέγων Οὗτος ἦν ὃν εἶπον Ὁ WH *marg.*, λέγων· οὗτος ἦν ὃν εἶπον· ὁ T RV.

[7] So Tr RV *marg.*, ὁ μονογενὴς υἱὸς T RV WH *marg.* (text of certain 'Western' documents).

[8] Ἰωάννου T. [9] So Tr RV, omit T. [9a] Ἱερ- T Tr.

[10] Omit σὺ in secondary reading WH, οὖν σύ; Ἠλείας WH *marg.*, οὖν; σὺ Ἠλίας Tr, οὖν; Ἠλείας T.

[11] Omit T.

τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν Κυρίου," καθὼς εἶπεν Ἡσαίας[12] ὁ προφήτης. [24] Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [25] καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλείας[13] οὐδὲ ὁ προφήτης; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης[4] λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει[13a] ὃν ὑμεῖς οὐκ οἴδατε, [27] ὀπίσω[14] μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ[15] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [28] Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάνης[4] βαπτίζων.

[29] Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [30] οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· [31] κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [32] Καὶ ἐμαρτύρησεν Ἰωάνης[4] λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· [33] κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· [34] κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς[16] τοῦ θεοῦ.

[12] Ἡσαΐας T Tr. [13] Ἠλίας Tr Ἠλείας T.
[13a] ἕστηκεν Tr *marg.*
[14] ὁ ὀπίσω T Tr, but Tr omits ὁ in secondary reading.
[15] So T, but WH Tr omit in secondary reading.
[16] ὁ ἐκλεκτὸς WH *marg.* (text of certain 'Western' documents).

35 Τῇ ἐπαύριον πάλιν ἱστήκει Ἰωάνης[17] καὶ ἐκ τῶν
μαθητῶν αὐτοῦ δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπα-
τοῦντι λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ[18] ἤκουσαν
οἱ δύο μαθηταὶ αὐτοῦ[19] λαλοῦντος καὶ ἠκολούθησαν
τῷ Ἰησοῦ. 38 στραφεὶς δὲ[20] ὁ Ἰησοῦς καὶ θεασάμενος
αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ
δὲ εἶπαν αὐτῷ Ῥαββεί,[21] (ὃ λέγεται μεθερμηνευό-
μενον[22] Διδάσκαλε,) ποῦ μένεις; 39 λέγει αὐτοῖς Ἔρ-
χεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει,
καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς
δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου
εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου[8] καὶ
ἀκολουθησάντων αὐτῷ· 41 εὑρίσκει οὗτος πρῶτον[23] τὸν
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὑρήκαμεν
τὸν Μεσσίαν (ὅ ἐστιν μεθερμηνευόμενον Χριστός).
42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ
Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου,[8] σὺ κλη-
θήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος). 43 Τῇ
ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ
εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκο-
λούθει μοι. 44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,[23a] ἐκ
τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 45 εὑρίσκει Φίλιππος
τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὃν ἔγραψεν Μωυσῆς
ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν[24]
τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. 46 καὶ[18] εἶπεν αὐτῷ Να-

17 εἱστήκει ὁ Ἰωάννης T. εἱστήκει Ἰωάνης Tr. 18 Omit T.
19 So T. αὐτοῦ μαθηταὶ Tr *marg.* WH *marg.* 20 Omit T.
21 Ῥαββί Tr. 22 ἑρμηνευόμενον T. 23 πρῶτος T.
24 τὸν υἱὸν Tr, but omits τὸν in secondary reading. 23a -αΐ- T Tr.

θαναήλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ [18] Φίλιππος Ἔρχου καὶ ἴδε. [47] εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. [48] λέγει αὐτῷ Ναθαναήλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. [49] ἀπεκρίθη αὐτῷ Ναθαναήλ Ῥαββεί,[21] σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. [50] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ. [51] καὶ λέγει αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

II. [1] Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ[1] γάμος ἐγένετο ἐν Κανὰ[2] τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· [2] ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. [3] καὶ ὑστερήσαντος οἴνου[3] λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον οὐκ ἔχουσιν.[4] [4] καὶ[5] λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου. [5] λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. [6] ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χω-

[1] τρίτῃ ἡμέρᾳ Tr WH *marg.*
[2] Κανᾶ T Tr.
[3] οἶνον οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἶτα T WH *marg* (text of certain 'Western' documents).
[4] οἶνος οὐκ ἔστιν T.
[5] Omit T.

ροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. [7] λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. [8] καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. [9] ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος [10] καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν [6] ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. [11] Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ [2] τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

[12] Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [7] καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

[13] Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς [7a] Ἱεροσόλυμα ὁ Ἰησοῦς. [14] καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, [15] καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα [8] καὶ τὰς τραπέζας ἀνέτρεψεν, [9] [16] καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

[6] τότε τὸν Tr, but omits τότε in secondary reading.
[7] ἀδελφοὶ αὐτοῦ T. [7a] Ἱερ- T Tr. [8] τὸ κέρμα T.
[9] ἀνέστρεψεν T Tr WH *marg.*

17 Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον
ἐστίν "Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με."
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί
σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; 19 ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ
ἐν 10 τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπαν οὖν οἱ Ἰου-
δαῖοι Τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη 11 ὁ
ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;
21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθη-
ταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ
καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
23 Ὡς δὲ ἦν ἐν τοῖς 7a Ἱεροσολύμοις ἐν τῷ πάσχα
ἐν 12 τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐ-
τοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· 24 αὐτὸς
δὲ Ἰησοῦς οὐκ ἐπίστευεν αὑτὸν 13 αὐτοῖς διὰ τὸ αὐτὸν
γινώσκειν πάντας 25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις
μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν
τί ἦν ἐν τῷ ἀνθρώπῳ.

III. 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικό-
δημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος
ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί,1
οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς
γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς,
ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη Ἰησοῦς καὶ

10 WH and Tr omit in secondary reading.
11 ᾠκοδομήθη Tr.
12 Tr omits in secondary reading
13 αὐτὸν T Tr.
1 Ῥαββί Tr.

εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. [4] λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; [5] ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. [6] τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. [7] μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. [8] τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. [9] ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; [10] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; [11] ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. [12] εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; [13] καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. [14] καὶ καθὼς Μωυ-

[2] Tr omits, and WH in secondary reading.

[3] T omits, and WH and Tr in secondary reading.

[4] τῶν οὐρανῶν T. [5] ἀλλὰ Tr.

[6] Certain 'Western' documents add τοῦ ὕδατος καὶ in WH *marg.*

[7] T Tr RV add ὁ ὢν ἐν τῷ οὐρανῷ, WH *marg.* (text of certain 'Western' documents), omit RV *marg.*

σῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, [15] ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. [16] Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν [8] τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ [9] ἔχῃ ζωὴν αἰώνιον. [17] οὐ γὰρ ἀπέστειλεν ὁ θεὸς τον υἱὸν [10] εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. [18] ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ [11] μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. [19] αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. [20] πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [21] ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. [23] ἦν δὲ καὶ ὁ [12] Ἰωάνης [13] βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· [24] οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης. [14]

[8] υἱὸν αὐτοῦ Tr. [9] ἀλλ' T.
[10] υἱὸν αὐτοῦ Tr, but omits αὐτοῦ in secondary reading.
[11] ὁ δὲ Tr, but omits δὲ in secondary reading.
[12] Omit T Tr and WH in secondary reading. [13] Ἰωάννης T.
[14] ὁ Ἰωάνης Tr, but omits ὁ in secondary reading. Ἰωάννης T.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάνου[15] μετὰ Ἰουδαίου[16] περὶ καθαρισμοῦ. 26 καὶ ἦλθαν[17] πρὸς τὸν Ἰωάνην[18] καὶ εἶπαν[19] αὐτῷ Ῥαββεί,[20] ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 ἀπεκρίθη Ἰωάνης[13] καὶ εἶπεν Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ἐγώ[12] Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν, ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·[21] 32 ὃ ἑώρακεν καὶ ἤκουσεν τοῦτο[22] μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ[23] πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·

15 Ἰωάννου T. 16 Ἰουδαίων WH *marg.* 17 ἦλθον T.
18 Ἰωάννην T. 19 εἶπον T. 20 Ῥαββί Tr.
21 So Tr RV, omit T WH *marg.* RV *marg.*
22 So Tr, omit T WH *marg.*
23 ὁ θεὸς τὸ Tr in primary reading

ὁ δὲ [24] ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

IV. [1] Ὡς οὖν ἔγνω ὁ κύριος [1] ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ [2] Ἰωάνης [3] — [2] καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, — [3] ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. [4] Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. [4] [5] ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας [4] λεγομένην Συχὰρ πλησίον τοῦ χωρίου ὃ [5] ἔδωκεν Ἰακὼβ τῷ [6] Ἰωσὴφ τῷ υἱῷ αὐτοῦ· [6] ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. [7] ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας [4] ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν· [8] οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. [9] λέγει οὖν [7] αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις [8] Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρείτιδος [9] οὔσης; οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρείταις. [10] [10] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι Δός

[24] Omit T.

[1] Ἰησοῦς T Tr *marg.*

[2] So T, but omit Tr *marg.* WH in secondary reading. WH think this *first* verse contains some 'primitive' error, which cannot be rectified without the aid of conjecture.

[3] Ἰωάννης T. [4] Σαμαρείας Tr. [5] οὗ Tr *marg.*

[6] Omit T Tr and WH in secondary reading.

[7] Omit T. [8] Σαμαρῖτις T [9] Σαμαρίτιδος T.

[10] Omit T and WH in secondary reading. (συγχρῶνται Tr).

μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.' [11] λέγει αὐτῷ[11] Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν[7] ἔχεις τὸ ὕδωρ τὸ ζῶν; [12] μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; [13] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· [14] ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ[12] δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. [15] λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι[13] ἐνθάδε ἀντλεῖν. [16] λέγει αὐτῇ[14] Ὕπαγε φώνησόν σου τὸν ἄνδρα[15] καὶ ἐλθὲ ἐνθάδε. [17] ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ[16] Οὐκ ἔχω ἄνδρα.[17] λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες[18] ὅτι Ἄνδρα οὐκ ἔχω· [18] πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. [19] λέγει αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. [20] οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν [19] Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. [21] λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι,

[11] αὐτῷ ἡ γυνή T Tr WH *marg.* RV. [12] ὃ ἐγὼ T.
[13] So T, ἔρχομαι Tr, but διέρχωμαι or ἔρχωμαι Tr *marg.*
[14] αὐτῇ [ὁ Ἰησοῦς] Tr.
[15] So Tr *marg.*, τὸν ἄνδρα σου T, Tr *text.*
[16] Omit T Tr WH in secondary reading.
[17] So Tr, ἄνδρα οὐκ ἔχω T. [18] εἶπας T.
[19] Ἱερ- T Tr.

ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
19 Ἰεροσολύμοις προσκυνήσετε τῷ πατρί. 22 ὑμεῖς
προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδα-
μεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-
κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι
καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
προσκυνοῦντας αὐτόν· 24 πνεῦμα ὁ θεός, καὶ τοὺς
προσκυνοῦντας αὐτὸν[7] ἐν πνεύματι καὶ ἀληθείᾳ δεῖ
προσκυνεῖν.[20] 25 λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσ-
σίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος,
ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ
εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ ἦλθαν
οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς
μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ
καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ[21] ἐποί-
ησα· μήτι οὗτός ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ τῆς
πόλεως καὶ ἤρχοντο πρὸς αὐτόν. 31 Ἐν τῷ
μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββεί,[22]
φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν
ἣν ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς
ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν; 34 λέγει
αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω[23]
τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ
ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν

[20] προσκυνεῖν δεῖ T.
[21] ὅσα Tr but not *marg.*
[22] Ῥαββί Tr.
[23] ποιῶ T.

καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν· [36] ἤδη[24] ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα[25] ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. [37] ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων· [38] ἐγὼ ἀπέστειλα[26] ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. [39] Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν[27] διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ[27a] ἐποίησα. [40] ὡς οὖν ἦλθον[28] πρὸς αὐτὸν οἱ Σαμαρεῖται[29] ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. [41] καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, [42] τῇ τε γυναικὶ ἔλεγον ὅτι[30] Οὐκέτι διὰ τὴν σὴν λαλιὰν[31] πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

[43] Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· [44] αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. [45] ὅτε[32] οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα[33] ἐποίησεν ἐν

[24] So Tr *marg.*, but text θερισμὸν ἤδη. Ὁ θερ. [25] Add καὶ T. [26] ἀπέσταλκα T.
[27] Σαμαριτῶν T. [27a] ὅσα Tr *marg.* [28] ἦλθον οὖν Tr *marg.*
[29] Σαμαρῖται T. [30] WH omit in secondary reading.
[31] λαλιάν σου WH *marg.* Tr *marg.* [32] ὡς T. [33] ἃ T.

19 Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον
εἰς τὴν ἑορτήν. 46 Ἦλθεν οὖν πάλιν
εἰς τὴν Κανὰ[33a] τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ
ὕδωρ οἶνον. Καὶ ἦν[34] τις βασιλικὸς[35] οὗ ὁ υἱὸς
ἠσθένει ἐν Καφαρναούμ· 47 οὗτος ἀκούσας ὅτι Ἰησοῦς
ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς
αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν
υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς
πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ
πιστεύσητε.[36] 49 λέγει πρὸς αὐτὸν ὁ βασιλικός[35]
Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέ-
γει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ζῇ. ἐπί-
στευσεν[37] ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς
καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦ-
λοι αὐτοῦ[38] ὑπήντησαν αὐτῷ λέγοντες[39] ὅτι ὁ παῖς
αὐτοῦ ζῇ. 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν
ᾗ κομψότερον ἔσχεν· εἶπαν οὖν[40] αὐτῷ ὅτι Ἐχθὲς
ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν
ὁ πατὴρ ὅτι[41] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς
Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία
αὐτοῦ ὅλη. 54 Τοῦτο δὲ[42] πάλιν δεύτερον σημεῖον

33a Κανᾶ T Tr. 34 So Tr: Ἦν δέ T WH *marg.*

35 Some "Western" documents substitute *βασιλίσκος* WH.

36 *πιστεύσητε*; WH *marg.*

37 So T Tr in secondary reading, *καὶ ἐπίστευσεν* Tr primary reading.

38 Omit T.

39 So Tr secondary reading, *καὶ ἀπήγγειλαν λέγοντες* primary; *καὶ ἤγγειλαν* T.

40 *εἶπον οὖν* T Tr, *καὶ εἶπον* Tr *marg.*

41 Tr adds *ἐν* in primary reading.

42 Omit T and WH secondary reading, Tr *marg.* secondary reading.

ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. [1] Μετὰ ταῦτα ἦν ἑορτὴ[1] τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς [1a]Ἱεροσόλυμα. [2] Ἔστιν δὲ ἐν τοῖς [1a]Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα[2] ἡ ἐπιλεγομένη[3] Ἑβραϊστὶ[3a] Βηθζαθά,[4] πέντε στοὰς ἔχουσα· [3] ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. [5] ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ[5] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· [6] τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ Θέλεις ὑγιὴς γενέσθαι; [7] ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει. [8] λέγει αὐτῷ ὁ Ἰησοῦς Ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει. [9] καὶ εὐθέως[6] ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. [10] ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ[7] οὐκ ἔξεστίν σοι ἆραι τὸν κράβαττον. [11] ὃς δὲ[6] ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἆρον τὸν κράβαττόν σου καὶ περιπάτει. [12] ἠρώτησαν αὐτόν[8] Τίς ἐστιν ὁ ἄνθρωπος

[1] ἡ ἑορτὴ T RV *marg.*
[1a] Ἱερ- T Tr.
[2] κολυμβήθρᾳ Tr *marg.*
[3] τὸ λεγόμενον T.
[3a] ἑβραϊστὶ T Tr.
[4] Βηθεσδά Tr, βηθσαιδά WH *marg.*
[5] Omit Tr in primary reading, WH in secondary.
[6] Omit T.
[7] Omit Tr in secondary reading.
[8] οὖν αὐτόν Tr primary reading.

ὁ εἰπών σοι Ἆρον[9] καὶ περιπάτει; [13]ὁ δὲ ἰαθεὶς[10] οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. [14] Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ[11] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. [15] ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν[12] τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. [16] καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. [17] ὁ δὲ[13] ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. [18] διὰ τοῦτο οὖν[14] μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. [19] Ἀπεκρίνατο οὖν ὁ Ἰησοῦς[15] καὶ ἔλεγεν[16] αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἂν[17] μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν[18] ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.[19] [20] ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.[20] [21] ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ¶ οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν

[9] Tr adds *τὸν κράβαττόν σου* in primary reading.
[10] *ἀσθενῶν* T. [11] WH omit in secondary reading.
[12] *ἀνήγγειλεν* Tr WH secondary reading. [13] Tr adds *Ἰησοῦς*.
[14] Omit T. [15] Omit WH in secondary reading.
[16] *εἶπεν* Tr primary reading. [17] *ἐὰν* Tr.
[18] Omit Tr in secondary reading. [19] *ποιεῖ ὁμοίως* T.
[20] *θαυμάζετε* T.

πᾶσαν δέδωκεν τῷ υἱῷ, [23] ἵνα πάντες τιμῶσι τὸν
υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν
υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. [24] Ἀμὴν
ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ
πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς
κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου
εἰς τὴν ζωήν. [25] ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται
ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς
φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
[26] ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ
τῷ υἱῷ ἔδωκεν [21] ζωὴν ἔχειν ἐν ἑαυτῷ· [27] καὶ ἐξουσίαν
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.
[28] μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες
οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ
[29] καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς
ἀνάστασιν ζωῆς, οἱ [22] τὰ φαῦλα πράξαντες εἰς ἀνά-
στασιν κρίσεως. [30] Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυ-
τοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ
δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ
τὸ θέλημα τοῦ πέμψαντός με. [31] Ἐὰν ἐγὼ
μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν
ἀληθής· [32] ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ
οἶδα [23] ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ
περὶ ἐμοῦ. [33] ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάνην, [24]
καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· [34] ἐγὼ δὲ οὐ παρὰ
ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω

[21] ἔδωκε καὶ τῷ υἱῷ Tr *marg.*
[22] WH add δέ in *marg.*, Tr in primary reading.
[23] οἴδατε T. [24] Ἰωάννην T.

ἵνα ὑμεῖς σωθῆτε. [35] ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι[24a] πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ· [36] ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω[25] τοῦ Ἰωάνου,[26] τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν, [37] καὶ ὁ πέμψας με πατὴρ ἐκεῖνος[27] μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε, [38] καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα,[28] ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. [39] ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· [40] καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε. [41] Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, [42] ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε[29] ἐν ἑαυτοῖς. [43] ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. [44] πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ[30] οὐ ζητεῖτε; [45] μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. [46] εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ

[24a] ἀγαλλιασθῆναι Tr *marg.*

[25] μείζων Tr.

[26] Ἰωάννου T.

[27] αὐτὸς Tr *marg.*

[28] μένοντα ἐν ὑμῖν Tr *marg.*

[29] οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ T.

[30] So T RV WH in primary reading; omit WH in secondary reading, RV *marg.* Tr *marg.* secondary reading.

γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. [47] εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; [31]

VI. [1] Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. [2] ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν[1] τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. [3] ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο[2] μετὰ τῶν μαθητῶν αὐτοῦ. [4] ἦν δὲ ἐγγὺς τὸ πάσχα,[3] ἡ ἑορτὴ τῶν Ἰουδαίων. [5] ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; [6] τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. [7] ἀπεκρίθη[4] αὐτῷ Φίλιππος[5] Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ[6] λάβῃ. [8] λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου [9] Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; [10] εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ[7] ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. [11] ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ

[31] πιστεύετε or πιστεύσητε Tr *marg* ; πιστεύετε WH *marg.*
[1] ἑώρων T. [2] ἐκαθέζετο T.
[3] Probably some "primitive" error WH.
[4] ἀποκρίνεται T. [5] ὁ Φίλιππος T.
[6] βραχύ τι T, βραχύ τι Tr *marg.* [7] Omit WH *marg.*

εὐχαριστήσας διέδωκεν[8] τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [12] ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. [13] συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. [14] Οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα[9] ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφητης ὁ ἐρχόμενος εἰς τὸν κόσμον.[10] [15] Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν[11] πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. [16] Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, [17] καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει[12] καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,[13] [18] ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.[14] [19] ἐληλακότες οὖν ὡς σταδίους[15] εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. [20] ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε. [21] ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς[16] εἰς ἣν ὑπῆγον.

[22] Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσ-

[8] εὐχαρίστησεν καὶ ἔδωκεν T.
[9] So Tr *marg.* RV *marg.*, but ὃ ἐποίησεν σημεῖον T WH *marg.* RV.
[10] ὁ εἰς τὸν κόσμον ἐρχόμενος T. [11] φεύγει T.
[12] κατέλαβεν δὲ αὐτοὺς ἡ σκοτία T.
[13] Ἰησοῦς πρὸς αὐτούς T WH *marg.* [14] διηγείρετο T
[15] στάδια T. [16] τὴν γῆν T.

σης εἶδον[17] ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· [23] ἀλλὰ[18] ἦλθεν[19] πλοῖα[20] ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. [24] ὅτε[21] οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. [25] καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββεί,[22] πότε ὧδε γέγονας; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε· [27] ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει,[23] τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. [28] εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; [29] ἀπεκρίθη ὁ[24] Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. [30] εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; [31] οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον "Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν." [32] εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν[25] ὑμῖν τὸν ἄρτον

[17] ἰδὼν WH *marg.*
[18] ἄλλα T Tr.
[19] ἦλθον T.
[20] So Tr *marg.*, πλοιάρια T Tr.
[21] κυρίου ὅτε WH *marg.*
[22] Ῥαββί Tr.
[23] δίδωσιν ὑμῖν T.
[24] Omit T.
[25] δέδωκεν T WH *marg.*

ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν
ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· [33] ὁ γὰρ ἄρτος
τοῦ[26] θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ
ζωὴν διδοὺς τῷ κόσμῳ. [34] εἶπον οὖν πρὸς αὐτόν Κύριε,
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. [35] εἶπεν[27] αὐτοῖς
ὁ Ἰησοῦς Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
πρὸς ἐμὲ[28] οὐ μὴ πεινάσῃ,[29] καὶ ὁ πιστεύων εἰς ἐμὲ
οὐ μὴ διψήσει πώποτε. [36] ἀλλ' εἶπον ὑμῖν ὅτι καὶ
ἑωράκατέ με[30] καὶ οὐ πιστεύετε. [37] Πᾶν ὃ δίδωσίν
μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός
με[31] οὐ μὴ ἐκβάλω ἔξω, [38] ὅτι καταβέβηκα ἀπὸ τοῦ
οὐρανοῦ οὐχ ἵνα ποιῶ[32] τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
θέλημα τοῦ πέμψαντός με· [39] τοῦτο δέ ἐστιν τὸ θέλημα
τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω
ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ[33] ἐσχάτῃ ἡμέρᾳ.
[40] τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς
ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν
αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ[33] ἐσχάτῃ ἡμέρᾳ.
[41] Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν
Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, [42] καὶ
ἔλεγον Οὐχὶ[34] οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
νῦν[35] λέγει ὅτι[36] Ἐκ τοῦ οὐρανοῦ καταβέβηκα; [43] ἀπε-
κρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ'[37]

[26] ὁ τοῦ T.
[27] εἶπεν οὖν T.
[28] πρός με Tr *marg.*
[29] πεινάσει Tr *marg.*
[30] Omit T WH in secondary reading.
[31] πρὸς ἐμὲ T.
[32] ποιήσω T.
[33] ἐν τῇ T.
[34] Οὐχ T Tr *marg.* WH *marg.*
[35] οὖν Tr *marg.*
[36] οὗτος ὅτι T.
[37] μετὰ Tr.

ἀλλήλων. [44] οὐδεὶς δύναται ἐλθεῖν πρός με[38] ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [45] ἔστιν γεγραμμένον ἐν τοῖς προφήταις "Καὶ ἔσονται πάντες διδακτοὶ θεοῦ·" πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.[39] [46] οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ[40] θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.[41] [47] ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων[42] ἔχει ζωὴν αἰώνιον. [48] ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· [49] οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· [50] οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ· [43] [51] ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ[44] ἄρτου ζήσει[45] εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν[46] ὑπὲρ τῆς τοῦ κόσμου ζωῆς. [52] Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι[47] λέγοντες Πῶς δύναται οὗτος ἡμῖν[48] δοῦναι τὴν σάρκα αὐτοῦ[49] φαγεῖν; [53] εἶπεν οὖν αὐτοῖς ὁ[40] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. [54] ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν

[38] πρὸς ἐμὲ Tr WH *marg.*, πρός με Tr *marg.*
[39] πρός με Tr *marg.* [40] Omit WH in secondary reading.
[41] θεόν T. [42] Add εἰς ἐμέ Tr in primary reading.
[43] ἀποθνήσκῃ Tr *marg.* WH *marg.* [44] τοῦ ἐμοῦ T.
[45] ζήσεται Tr. [46] T transfers to end of verse.
[47] οἱ Ἰουδαῖοι πρὸς ἀλλήλους Tr *marg.* [48] ἡμῖν οὗτος T.
[49] Omit T WH in secondary reading Tr *text*, [αὐτοῦ] Tr *marg.*

τῇ ἐσχάτῃ ἡμέρᾳ· [55] ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις. [56] ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. [57] καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. [58] οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. [59] Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.[50] [60] Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν[51] Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν; [61] εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει; [62] ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; [63] τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν· [64] ἀλλὰ[52] εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. [65] καὶ ἔλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με[53] ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός. [66] Ἐκ τούτου[54] πολλοὶ ἐκ[55] τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. [67] Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς

[50] Some "Western" documents add σαββάτῳ WH.
[51] εἶπον T Tr. [52] ἀλλ' T. [53] πρὸς ἐμέ T.
[54] τούτου οὖν T. [55] Omit T.

θέλετε ὑπάγειν; [68] ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, [69] καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. [70] ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. [71] ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν,[56] εἷς[57] ἐκ τῶν δώδεκα.

VII. [1] Καὶ[1] μετὰ ταῦτα περιεπάτει ὁ[2] Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. [2] ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. [3] εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα[3] ἃ ποιεῖς· [4] οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς[4] ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. [5] οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. [6] λέγει οὖν[5] αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. [7] οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. [8] ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὔπω[6] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς

[56] αὐτὸν παραδιδόναι T.
[57] εἷς ὢν T.
[1] Omit T.
[2] Omit in secondary reading Tr WH.
[3] τὰ ἔργα σου T Tr WH *marg.*, τὰ ἔργα WH in secondary reading.
[4] αὐτὸ Tr *marg.* WH *marg.* RV *marg.*
[5] Omit T.
[6] οὐκ T Tr WH *marg.* RV *marg.*

καιρὸς οὔπω πεπλήρωται. [9] ταῦτα δὲ[7] εἰπὼν αὐτοῖς[8] ἔμεινεν ἐν τῇ Γαλιλαίᾳ. [10] Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ[9] ὡς[5] ἐν κρυπτῷ. [11] οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστὶν ἐκεῖνος; [12] καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς[10] ἐν τοῖς ὄχλοις· [11] οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστιν, ἄλλοι δὲ[12] ἔλεγον Οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον. [13] οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

[14] Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. [15] ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; [16] ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· [17] ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ[5] θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. [18] ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. [19] οὐ Μωυσῆς ἔδωκεν[13] ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; [20] ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; [21] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἓν ἔργον ἐποίησα καὶ

[7] Omit T Tr. [8] αὐτὸς T Tr *marg.* WH *marg.*
[9] ἀλλ' T. [10] ἦν περὶ αὐτοῦ πολὺς T. [11] τῷ ὄχλῳ T.
[12] Omit T WH in secondary reading, [δὲ] Tr *marg.*
[13] δέδωκεν T WH *marg.*

πάντες θαυμάζετε. [22] διὰ τοῦτο[14] Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν[15] σαββάτῳ περιτέμνετε ἄνθρωπον. [23] εἰ περιτομὴν λαμβάνει ὁ[16] ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος[17] Μωυσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; [24] μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.[18] [25] Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν[19] Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; [26] καὶ ἴδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; [27] ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. [28] Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ[15] Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· [29] ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κἀκεῖνός με ἀπέστειλεν.[20] [30] Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει[21] ἡ ὥρα αὐτοῦ. [31] Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν[22] εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς

[14] ὁ T. θαυμάζετε διὰ τοῦτο Tr *text*, RV *marg.*
[15] WH omit in secondary reading.
[16] Omit in secondary reading WH Tr *marg.*
[17] Add ὁ T. [18] κρίνατε T.
[19] Ἱεροσολυμειτῶν T Ἱεροσολυμιτῶν Tr.
[20] ἀπέσταλκεν T.
[21] ἐλήλυθεν Tr *marg.*
[22] Πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T.

ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν; [23] [32] Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, [24] καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας [25] ἵνα πιάσωσιν αὐτόν. [33] εἶπεν οὖν ὁ Ἰησοῦς Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. [34] ζητήσετέ με καὶ οὐχ εὑρήσετέ με, [26] καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. [35] εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ οὗτος μέλλει [27] πορεύεσθαι ὅτι ἡμεῖς [28] οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; [36] τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὑρήσετέ με [29] καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

[37] Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει [30] ὁ Ἰησοῦς, καὶ ἔκραξεν [31] λέγων Ἐάν τις διψᾷ ἐρχέσθω πρός με [32] καὶ πινέτω. [38] ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. [39] Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ [33] ἔμελλον [34] λαμβάνειν οἱ πιστεύσαντες [35] εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα, [36]

[23] ποιεῖ T.
[24] Omit in secondary reading Tr *marg.*
[25] ὑπηρέτας after ἀπέστειλαν T.
[26] Omit T Tr not *marg.*
[27] μέλλει οὗτος T.
[28] Omit T.
[29] Omit T Tr not *marg.*
[30] εἰστήκει T Tr.
[31] ἔκραζεν T.
[32] Omit T.
[33] ὃ Tr *marg.* WH *marg.*
[34] ἤμελλον T.
[35] πιστεύοντες T.
[36] Tr add Ἅγιον in primary reading, RV *marg.* add Ἅγιον δεδομένον.

ὅτι Ἰησοῦς οὔπω[37] ἐδοξάσθη. [40] Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι[38] Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· [41] ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός· οἱ δὲ[39] ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; [42] οὐχ[40] ἡ γραφὴ εἶπεν ὅτι ἐκ "τοῦ σπέρματος Δαυείδ," καὶ "ἀπὸ Βηθλεὲμ" τῆς κώμης ὅπου ἦν Δαυείδ, "ἔρχεται" ὁ χριστός; [41] [43] σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. [44] τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν[42] ἐπ' αὐτὸν τὰς χεῖρας. [45] Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί[43] οὐκ ἠγάγετε αὐτόν; [46] ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.[44] [47] ἀπεκρίθησαν οὖν[32] αὐτοῖς[45] οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε; [48] μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; [49] ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. [50] λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον,[46] εἷς ὢν ἐξ αὐτῶν [51] Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ; [52] ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύ-

[37] οὐδέπω T.
[38] Omit T, omit in secondary reading Tr *marg.* WH.
[39] ἄλλοι T.
[40] οὐχὶ T.
[41] ὁ χριστὸς ἔρχεται T.
[42] ἐπέβαλεν T.
[43] διατί T.
[44] Add ὡς οὗτος λαλεῖ ὁ ἄνθρωπος T, in primary reading Tr add ὡς οὗτος ὁ ἄνθρωπος.
[45] Omit in secondary reading Tr WH.
[46] Omit T.

νησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης[47] οὐκ ἐγείρεται.

[[53] Καὶ[48] ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

VIII. [1] Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν. [2] Ὀρθρου δὲ πάλιν παρεγένετο[1] εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο προς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.[2] [3] Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ[3] κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ [4] λέγουσιν[4] αὐτῷ Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται[5] ἐπ' αὐτοφώρῳ[6] μοιχευομένη· [5] ἐν δὲ τῷ νόμῳ ἡμῖν[2] Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν[7] τί λέγεις;[8] [6] τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.[2] ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν[9] εἰς τὴν γῆν. [7] ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,[2] ἀνέκυψεν καὶ εἶπεν αὐτοῖς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.[10] [8] καὶ πάλιν κατακύψας[11] ἔγραφεν εἰς τὴν γῆν. [9] οἱ

[47] προφήτης ἐκ τῆς Γαλιλαίας T.

[48] Most of the ancient authorities omit John vii. 53–viii. 11, as do also all modern critical editors. The text itself varies much in the several documents which contain it. We edit this section according to the texts of Tregelles, of Westcott and Hort, and of the Revised Version.

[1] ἦλθεν WH *marg.* [2] Omit in secondary reading WH.
[3] ἐπὶ ἁμαρτίᾳ γυναῖκα WH *marg.* [4] εἶπον WH *marg.*
[5] So RV, εἴληπται WH *marg.* [6] ἐπαυτοφώρῳ Tr.
[7] δὲ WH *marg.* [8] Add περὶ αὐτῆς RV WH *marg.*
[9] ἔγραφεν WH *marg.*
[10] λίθον ἐπ' αὐτὴν βαλέτω Tr, ἐπ' αὐτὴν [τὸν] λίθον βαλέτω WH *marg*
[11] κάτω κύψας Tr, κάτω κύψας τῷ δακτύλῳ WH *marg.* RV.

δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς[12] ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων,[13] καὶ κατελείφθη μόνος,[14] καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10] ἀνακύψας δὲ ὁ Ἰησοῦς[15] εἶπεν αὐτῇ Γύναι, ποῦ[16] εἰσίν; [17] οὐδείς σε κατέκρινεν; [11] ἡ δὲ εἶπεν Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν[18] μηκέτι ἁμάρτανε.]

[12] Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ[19] Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι[20] οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. [13] εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. [14] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου,[21] ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ[22] οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. [15] ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. [16] καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.[23] [17] καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται[24] ὅτι δύο

[12] *καθεῖς* Tr.
[13] Add *ἕως τῶν ἐσχάτων* RV, so in primary reading Tr.
[14] Add *ὁ Ἰησοῦς* Tr WH *marg.* RV.
[15] Add *καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός* Tr in primary reading.
[16] *τῇ γυναικί ποῦ* WH *marg.*
[17] Add *ἐκεῖνοι οἱ κατήγοροί σου* Tr in primary reading.
[18] *καὶ* Tr. [19] Omit in secondary reading Tr WH
[20] *ἐμοί* T.
[21] *ἡ μαρτυρία μου ἀληθής ἐστιν* Tr *marg.* WH *marg.*
[22] Omit T. [23] Omit T WH in secondary reading.
[24] *γεγραμμένον ἐστὶν* T.

ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. [18] ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. [19] ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε. [20] Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

[21] Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. [22] ἔλεγον οὖν οἱ Ἰουδαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; [23] καὶ ἔλεγεν αὐτοῖς Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου [25] ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. [24] εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, [26] ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. [25] ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ [27] Ἰησοῦς Τὴν ἀρχὴν ὅτι [28] καὶ λαλῶ ὑμῖν; [29] [26] πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. [27] οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. [28] εἶπεν οὖν [29a] ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε

[25] τοῦ κόσμου τούτου T. [26] ἐγὼ εἰμὶ WH *marg.*
[27] Omit in secondary reading Tr WH
[28] So RV *marg.*, ὅ τι T Tr RV.
[29] So RV *marg.*, ὑμῖν. T Tr WH *marg.* RV.
[29a] Add [αὐτοῖς] Tr *marg.*

γνώσεσθε ὅτι ἐγώ εἰμι,[26] καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ. [29] καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. [30] Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. [31] Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε, [32] καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. [33] ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; [34] ἀπεκρίθη αὐτοῖς ὁ[30] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας·[31] [35] ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. [36] ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. [37] οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. [38] ἃ ἐγὼ[32] ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. [39] ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ[30] Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε·[33] [40] νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. [41] ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ

[30] Omit in secondary reading Tr WH.
[31] Omit in secondary reading WH.
[32] ἐγὼ ἃ Tr *marg.*
[33] So RV *marg* ἐποιεῖτε T Tr WH *marg.*

πατρὸς ὑμῶν. εἶπαν[34] αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν·[35] ἕνα πατέρα ἔχομεν τὸν θεόν. [42] εἶπεν αὐτοῖς ὁ[30] Ἰησοῦς Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. [43] διὰ τί[36] τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. [44] ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,[37] ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. [45] ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. [46] τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί[36] ὑμεῖς οὐ πιστεύετέ μοι; [47] ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. [48] ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης[38] εἶ σὺ καὶ δαιμόνιον ἔχεις; [49] ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. [50] ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. [51] Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. [52] εἶπαν[39] αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται,

[34] εἶπον Tr.
[35] οὐ γεγεννήμεθα T WH *marg.*
[36] διατί T.
[37] So RV οὐκ ἕστηκεν T Tr RV *marg.*
[38] Σαμαρίτης T.
[39] εἶπον Tr.

καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα· [53] μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; [54] ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν[40] ἐστίν, [55] καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν[41] ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. [56] Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ[42] τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. [57] εἶπαν[39] οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ ἑώρακας;[43] [58] εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Αβραὰμ γενέσθαι ἐγὼ εἰμί. [59] ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.[44]

IX. [1] Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. [2] καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί,[1] τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; [3] ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. [4] ἡμᾶς[2] δεῖ ἐργάζεσθαι

[40] So Tr *marg.*, ἡμῶν T Tr WH *marg.* [41] ὑμῶν T Tr *marg.*
[42] εἴδῃ T. [43] ἑώρακες Tr *marg.*, ἑώρακέν σε WH *marg.*
[44] RV *marg.* adds καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, καὶ παρῆγεν οὕτως.
[1] Ῥαββί Tr. [2] ἐμὲ Tr *marg.*

τὰ ἔργα τοῦ πέμψαντός με[3] ἕως[4] ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. [5] ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου. [6] ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν[5] αὐτοῦ[5a] τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, [7] καὶ εἶπεν αὐτῷ Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. [8] Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν ; [9] ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί,[6] ἀλλὰ[7] ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. [10] ἔλεγον οὖν αὐτῷ Πῶς οὖν[8] ἠνεῴχθησάν σου οἱ ὀφθαλμοί ; [11] ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα. [12] καὶ[9] εἶπαν[9a] αὐτῷ Ποῦ ἐστὶν ἐκεῖνος ; λέγει Οὐκ οἶδα. [13] Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν. [14] ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. [15] πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου

[3] ἡμᾶς T. [4] ὡς Tr *marg.* WH *marg*
[5] So Tr *marg*, ἐπέχρισεν T Tr WH *marg.* [5a] [αὐτοῦ] Tr *marg.*
[6] Add δὲ ὅτι Tr *marg.* [7] ἀλλ' Tr (not *marg.*).
[8] Omit Tr WH in secondary reading.
[9] Omit T Tr in secondary reading. [9a] Add [οὖν] Tr *marg.*

ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. [16] ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος,[10] ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ[11] ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. [17] λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ[12] λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξέν[13] σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. [18] Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς[14] καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος [19] καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; [20] ἀπεκρίθησαν οὖν[15] οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· [21] πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ[16] λαλήσει. [22] ταῦτα εἶπαν[17] οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. [23] διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.[18] [24] Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ

[10] Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ θεοῦ Tr *marg.*
[11] Omit T Tr WH in secondary reading, but [δὲ] Tr *marg.*
[12] σὺ τί T Tr *marg.*
[13] ἤνοιξέν T.
[14] τυφλὸς ἦν Tr *marg.*
[15] Omit Tr.
[16] αὐτοῦ Tr *marg.*
[17] εἶπον T Tr.
[18] ἐρωτήσατε Tr WH *marg.*

θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος[19] ἁμαρτωλός ἐστιν. [25] ἀπεκρίθη οὖν ἐκεῖνος Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα ὅτι τυφλὸς ὢν[20] ἄρτι βλέπω. [26] εἶπαν[17] οὖν αὐτῷ[21] Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; [27] ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί[22] πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; [28] καὶ[23] ἐλοιδόρησαν αὐτὸν καὶ εἶπαν[24] Σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· [29] ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. [30] ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. [31] οἴδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν[25] οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. [32] ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέῳξέν[26] τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· [33] εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. [34] ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. [35] Ἤκουσεν Ἰησοῦς[27] ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν[28] Σὺ

[19] ὁ ἄνθρωπος οὗτος T Tr (not *marg.*).
[20] ἦμην καὶ Tr *marg.*
[21] Add [πάλιν] Tr *marg.*
[22] Add οὖν WH *marg.*
[23] Omit T; οἱ δὲ Tr but καὶ [Tr *marg.*].
[24] εἶπον Tr.
[25] ἁμαρτωλῶν ὁ θεὸς T.
[26] ἤνοιξέν T.
[27] ὁ Ἰησοῦς Tr in primary reading.
[28] Add αὐτῷ Tr in primary reading.

πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;[29] [36]ἀπεκρίθη ἐκεῖνος καὶ εἶπεν[30] Καὶ τίς ἐστιν,[31] κύριε, ἵνα πιστεύσω εἰς αὐτόν; [37]εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας[32] αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. [38]ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. [39]καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. [40]Ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα[33] οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν[34] αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; [41]εἶπεν αὐτοῖς ὁ[35] Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.[36]

X. [1]Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής· [2]ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων. [3]τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. [4]ὅταν[1] τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται,

[29] θεοῦ Tr RV (not *marg.*).
[30] So T; omit καὶ εἶπεν Tr *marg.* WH secondary reading; omit WH *marg.*
[31] Add ἔφη Tr *marg.* WH *marg.*
[32] ἑώρακας Tr.
[33] Omit T.
[34] εἶπον Tr.
[35] Omit in secondary reading WH.
[36] αἱ ἁμαρτίαι ὑμῶν μένουσιν Tr *marg.*
[1] [καὶ] ὅταν Tr *marg.*

καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ· [5] ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν. [6] Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν[2] ἃ ἐλάλει αὐτοῖς. [7] Εἶπεν οὖν πάλιν[3] ὁ[4] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ[5] εἰμι ἡ θύρα τῶν προβάτων. [8] πάντες ὅσοι ἦλθον πρὸ ἐμοῦ[6] κλέπται εἰσὶν καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. [9] ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. [10] ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. [11] Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· [12] ὁ μισθωτὸς[7] καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει, [8] — [13] ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. [14] ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί[9] με τὰ ἐμά, [15] καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. [16] καὶ

[2] ᾖ Tr.
[3] Omit T, πάλιν αὐτοῖς Tr.
[4] Omit in secondary reading WH.
[5] ὅτι ἐγώ T.
[6] Omit T.
[7] Add δὲ Tr in primary reading, but [δὲ] μισθωτὸς Tr *marg.*
[8] Add [τὰ πρόβατα. ὁ δὲ μισθωτὸς φεύγει] Tr *marg.*
[9] γινώσκουσίν Tr.

ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται[10] μία ποίμνη, "εἷς ποιμήν." [17] διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. [18] οὐδεὶς ἦρεν[11] αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. [19] Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. [20] ἔλεγον δὲ[12] πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; [21] ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

[22] Ἐγένετο τότε[13] τὰ [14]ἐγκαίνια ἐν τοῖς[15] [16]Ἱεροσολύμοις· χειμὼν ἦν, [23] καὶ περιεπάτει ὁ[17] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ[15] Σολομῶνος. [24] ἐκύκλωσαν[18] οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὸν[18a] ἡμῖν παρρησίᾳ. [25] ἀπεκρίθη αὐτοῖς[15] ὁ[17] Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ

[10] γενήσεται T.
[11] So RV *marg.*, αἴρει T Tr RV WH *marg.*
[12] οὖν T.
[13] So Tr *marg.* RV *marg.*, δὲ T Tr RV.
[14] ἐγ- Tr.
[15] Omit T.
[16] Ἱερ- T Tr.
[17] Tr WH omit in secondary reading.
[18] ἐκύκλευσαν Tr *marg.* WH *marg.*
[18a] εἰπὲ Tr.

περὶ ἐμοῦ· [26] ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ[19] ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.[20] [27] τὰ προβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, [28] κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον,[21] καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. [29] ὁ πατήρ μου[15] ὃ[22] δέδωκέν μοι πάντων μεῖζόν ἐστιν,[23] καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.[24] [30] ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. [31] Ἐβάστασαν[25] πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. [32] ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ[26] ἐκ τοῦ πατρός· [24] διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; [33] ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. [34] ἀπεκρίθη αὐτοῖς ὁ[25] Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι "Ἐγὼ εἶπα Θεοί ἐστε;" [35] εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,[26] καὶ οὐ δύναται λυθῆναι ἡ γραφή, [36] ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον Υἱὸς τοῦ[27] θεοῦ εἰμί; [37] εἰ οὐ ποιῶ

[19] οὐ γὰρ Tr *marg.*
[20] Add [*καθὼς εἶπον ὑμῖν*] Tr *marg.*
[21] *ζωὴν αἰώνιον δίδωμι αὐτοῖς* Tr *marg.*
[22] *ὅς* WH *marg.* RV (not *marg.*).
[23] *μείζων ἐστίν* WH *marg.*
[24] Tr adds *μου* in primary reading.
[25] Tr adds *οὖν* in primary reading.
[26] *καλὰ ἔργα ἔδειξα ὑμῖν* Tr, *ἔργα καλὰ ἔδειξα ὑμῖν* T WH *marg.*
[25] Tr WH omit in secondary reading.
[26] *ἐγένετο τοῦ θεοῦ* T. [27] Omit T.

τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· [38] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε[28] τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί. [39] Ἐζήτουν οὖν[25] αὐτὸν πάλιν[29] πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρος αὐτων.

[40] Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάνης[30] τὸ πρῶτον βαπτίζων, καὶ ἔμενεν[31] ἐκεῖ. [41] καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης[30] μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάνης[30] περὶ τούτου ἀληθῆ ἦν. [42] καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

XI. [1] Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας[1] καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [2] ἦν δὲ Μαριὰμ[2] ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [3] ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. [4] ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. [5] ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. [6] ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· [7] ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν Ἰουδαίαν

[28] πιστεύετε T.
[29] Omit πάλιν T, πάλιν αὐτὸν Tr, [πάλιν] αὐτὸν WH *marg.*
[30] Ἰωάννης T.
[31] So Tr *marg.*, ἔμεινεν T Tr WH *marg.*
[1] τῆς Μαρίας T.
[2] Μαρία T.

πάλιν. [8] λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί,[3] νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; [9] ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· [10] ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. [11] ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. [12] εἶπαν[4] οὖν οἱ μαθηταὶ αὐτῷ[5] Κύριε, εἰ κεκοίμηται σωθήσεται. [13] εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. [14] τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν, [15] καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. [16] εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς [6]συνμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

[17] Ἐλθὼν[7] οὖν ὁ Ἰησοῦς εὗρεν[8] αὐτὸν τέσσαρας ἤδη ἡμέρας[9] ἔχοντα ἐν τῷ μνημείῳ. [18] ἦν δὲ[10] Βηθανία ἐγγὺς τῶν [11]Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. [19] πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν[12] Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. [20] ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ·

[3] Ραββί Tr.
[4] εἶπον T Tr.
[5] αὐτῷ οἱ μαθηταί T.
[6] συμ- Tr.
[7] Ἦλθεν Tr *marg.*
[8] καὶ εὗρεν Tr *marg.*
[9] Omit ἤδη T, ἡμέρας ἤδη Tr *marg.*
[10] Add ἡ Tr.
[11] Ἱερ- T Tr.
[12] τὰς περὶ T.

Μαριὰμ[13] δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [21] εἶπεν οὖν ἡ Μάρθα πρὸς[14] Ἰησοῦν Κύριε,[15] εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν[16] ὁ ἀδελφός μου· [22] καὶ[17] νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. [23] λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου. [24] λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [25] εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, [26] καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; [27] λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. [28] καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ[18] εἶπασα[19] Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. [29] ἐκείνη δὲ[20] ὡς ἤκουσεν ἠγέρθη[21] ταχὺ καὶ ἤρχετο[22] πρὸς αὐτόν· [30] οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι[20] ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. [31] οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. [32] ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ

[13] Μαρία T Tr WH *marg.*
[14] πρὸς τὸν Tr in primary reading.
[15] Omit WH *marg.* [Tr *marg.*].
[16] ἐτεθνήκει Tr *marg.*
[17] [ἀλλὰ] καὶ Tr *marg.*
[18] λάθρα T Tr.
[19] εἰποῦσα T.
[20] Omit T [Tr *marg.*].
[21] ἐγείρεται T.
[22] ἔρχεται T.

Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπαν[23] Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος[24] ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ[25] Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ; 41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου, 42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο ἔξω. 44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει ὁ Ἰησοῦς αὐτοῖς[26] Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν[27]

[23] εἶπον T Tr.
[24] ἐμβριμούμενος T.
[25] Omit Tr in secondary reading.
[26] Omit ὁ in secondary reading WH Tr *marg.*, αὐτοῖς ὁ Ἰησοῦς T Tr
[27] Tr omits in secondary reading.

ὑπάγειν. [45] Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ὃ[28] ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· [46] τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν[29] αὐτοῖς ἃ[30] ἐποίησεν Ἰησοῦς. [47] Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; [48] ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. [49] εἷς δέ τις ἐξ αὐτῶν Καιάφας,[31] ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν, [50] οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν[32] ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. [51] Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν[33] Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, [52] καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. [53] Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο[34] ἵνα ἀποκτείνωσιν αὐτόν.

[54] Ὁ οὖν Ἰησοῦς[35] οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ[36] λεγομένην πόλιν, κἀκεῖ ἔμεινεν[37] μετὰ τῶν μαθητῶν. [55] Ἦν δὲ

[28] ἃ T Tr *marg.* WH *marg.* RV *marg.*
[29] εἶπον Tr.
[30] ὃ Tr *marg.*
[31] Καϊάφας T Tr.
[32] ἡμῖν Tr *marg.*
[33] ἤμελλεν T Tr.
[34] συνεβουλεύσαντο Tr *marg.*
[35] Ἰησοῦς οὖν T.
[36] Ἐφραΐμ Tr.
[37] διέτριβεν T Tr *marg.*

ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς [38]Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς. [56] ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον[39] μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; [57] δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς[40] ἵνα ἐάν τις γνῷ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. [1] Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος,[1] ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.[2] [2] ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ[3] τῶν ἀνακειμένων σὺν αὐτῷ· [3] ἡ οὖν Μαριὰμ[4] λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ[5] Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη[6] ἐκ τῆς ὀσμῆς τοῦ μύρου. [4] λέγει δὲ[7] Ἰούδας ὁ[8] Ἰσκαριώτης εἷς τῶν[9] μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι [5] Διὰ τί[10] τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; [6] εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον

[38] Ἱερ- T Tr.
[39] ἔλεγαν T.
[40] ἐντολήν Tr *marg.*
[1] Add ὁ τεθνηκώς Tr in primary reading.
[2] ὁ Ἰησοῦς Tr
[3] Omit Tr but [Tr *marg.*].
[4] Μαρία T.
[5] Omit in secondary reading Tr WH.
[6] ἐπλήσθη Tr *marg.*
[7] Omit in secondary reading WH, οὖν Tr.
[8] Σίμωνος Tr *marg.*
[9] ἐκ τῶν T.
[10] Διατί T.

ἔχων τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν, ἵνα[11] εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἔγνω οὖν ὁ[3] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν[12] οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὁ[13] ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς 14 Ἱεροσόλυμα, 13 ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον

15 Ὡσαννά,

" εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,"

καὶ[16] ὁ βασιλεὺς τοῦ Ἰσραήλ.

14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον

15 " Μὴ φοβοῦ, θυγάτηρ Σιών·
ἰδοὺ ὁ βασιλεύς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου."

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ[17] τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν

11 αὐτὴν ἵνα RV, αὐτήν· ἵνα RV *marg.* 12 ἦλθον T Tr.
13 So RV *marg.* [ὁ] Tr *marg.*, but omit T Tr RV.
14 Ἱερ- T Tr. 15 Ὡ- T.
16 [καὶ] Tr *marg.* 17 οἱ μαθηταὶ αὐτοῦ Tr.

αὐτῷ. [17] Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε[18] τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. [18] διὰ τοῦτο καὶ[19] ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. [19] οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος[20] ὀπίσω αὐτοῦ ἀπῆλθεν.

[20] Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν[21] ἐν τῇ ἑορτῇ· [21] οὗτοι οὖν προσῆλθαν[22] Φιλίππῳ τῷ ἀπὸ Βηθσαιδὰ[23] τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. [22] ἔρχεται ὁ[24] Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται[25] Ἀνδρέας καὶ Φίλιππος καὶ[26] λέγουσιν τῷ Ἰησοῦ. [23] ὁ δὲ Ἰησοῦς ἀποκρίνεται[27] αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. [24] ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. [25] ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει[28] αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. [26] ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ. [27] νῦν "ἡ ψυχή μου τετάρακται," καὶ τί

[18] ὅτι T Tr *marg.*
[19] Omit Tr but [καὶ] Tr *marg.*
[20] Add [ὅλος] Tr *marg.*
[21] προσκυνήσουσιν Tr.
[22] προσῆλθον T Tr.
[23] Βηθσαϊδὰ T Tr.
[24] Omit T.
[25] καὶ πάλιν Tr *marg.*
[26] Omit Tr *marg.*
[27] ἀπεκρίνατο Tr *marg.*
[28] ἀπολέσει Tr *marg.*

εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.[29] ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. πάτερ, δόξασόν σου τὸ ὄνομα. [28] ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω. [29] ὁ οὖν[30] ὄχλος ὁ ἑστὼς καὶ[31] ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν. [30] ἀπεκρίθη καὶ εἶπεν Ἰησοῦς[32] Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. [31] νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· [32] κἀγὼ ἂν[33] ὑψωθῶ ἐκ τῆς γῆς, πάντας[34] ἑλκύσω πρὸς ἐμαυτόν. [33] τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. [34] ἀπεκρίθη οὖν[35] αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ[36] ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; [35] εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. [36] ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. [37] Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ

[29] *ταύτης*; Tr RV *marg.*
[30] Omit in secondary reading Tr WH.
[31] Omit T.
[32] So Tr *marg.*, *Ἰησοῦς καὶ εἶπεν* T Tr.
[33] *ἐὰν* T Tr.
[34] 'Western' documents substitute *πάντα* WH.
[35] Omit Tr but [*οὖν*] Tr *marg.*
[36] *σὺ λέγεις* Tr *marg.*

ἐπίστευον εἰς αὐτόν, [38] ἵνα ὁ λόγος Ἡσαίου[37] τοῦ προφήτου πληρωθῇ ὃν εἶπεν

" Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν ;
καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη ; "

[39] διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαίας[37]

[40] " Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν,
καὶ ἰάσομαι αὐτούς."

[41] ταῦτα εἶπεν Ἡσαίας[37] ὅτι[38] εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. [42] Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, [43] ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ[39] τὴν δόξαν τοῦ θεοῦ.

[44] Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, [45] καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. [46] ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. [47] καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον. [48] ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ

[37] Ἡσαΐ- T Tr. [38] ὅτε Tr *marg.*
[39] ὑπὲρ WH *marg.*

ἐσχάτῃ ἡμέρᾳ· [49] ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. [50] καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

XIII. [1] Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας[1] τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. [2] Καὶ[1] δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, [3] εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, [4] ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· [5] εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. [6] ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ[2] Κύριε, σύ μου νίπτεις τοὺς πόδας; [7] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. [8] λέγει αὐτῷ Πέτρος Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. [9] λέγει αὐτῷ Σίμων Πέτρος[3] Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ

[1] πατέρα, — ἀγαπήσας . . . αὐτούς, — καὶ WH *marg.*
[2] Add [ἐκεῖνος] Tr. [3] Πέτρος Σίμων Tr *marg.*

τὴν κεφαλήν. [10] λέγει αὐτῷ Ἰησοῦς[4] Ὁ λελουμένος
οὐκ ἔχει χρείαν εἰ μή τοὺς πόδας[5] νίψασθαι, ἀλλ'
ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ'
οὐχὶ πάντες. [11] ᾔδει γὰρ τὸν παραδιδόντα αὐτόν·
διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε.
[12] Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ[6] ἔλαβεν
τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν[7] εἶπεν αὐτοῖς
Γινώσκετε τί πεποίηκα ὑμῖν; [13] ὑμεῖς φωνεῖτέ με
Ὁ διδάσκαλος καί Ὁ κύριος, καὶ καλῶς λέγετε,
εἰμὶ γάρ. [14] εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ
κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλή-
λων νίπτειν τοὺς πόδας· [15] ὑπόδειγμα γὰρ ἔδωκα[8]
ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.
[16] ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων
τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμ-
ψαντος αὐτόν. [17] εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν
ποιῆτε αὐτά. [18] οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ
οἶδα τίνας[9] ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πλη-
ρωθῇ "Ὁ τρώγων μου[10] τὸν ἄρτον ἐπῆρεν[11] ἐπ'
ἐμὲ τὴν πτέρναν αὐτοῦ." [19] ἀπ' ἄρτι[12] λέγω ὑμῖν
πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε[13] ὅταν γένηται ὅτι
ἐγώ εἰμι.[14] [20] ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων

[4] [ὁ] Ἰησοῦς Tr.
[5] Omit T WH in secondary reading.
[6] [καὶ] Tr *marg.*
[7] ἀνέπεσεν πάλιν, WH *marg*
[8] δέδωκα T RV.
[9] οὓς Tr *marg.*
[10] μετ' ἐμοῦ T Tr *marg.* RV *marg.*
[11] ἐπῆρκεν T.
[12] ἀπάρτι T.
[13] πιστεύσητε T, but ὅταν γένηται πιστεύσητε Tr *marg.*
[14] ἐγὼ εἰμί WH *marg.*

ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. [21] Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. [22] ἔβλεπον εἰς[15] ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. [23] ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ[16] Ἰησοῦς· [24] νεύει οὖν τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστιν περὶ οὗ λέγει. [25] ἀναπεσὼν[17] ἐκεῖνος[18] οὕτως[19] ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν; [26] ἀποκρίνεται οὖν[20] ὁ[21] Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ[16] ψωμίον λαμβάνει καὶ[22] δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου. [27] καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς Ὃ ποιεῖς ποίησον τάχειον.[23] [28] τοῦτο δὲ[16] οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· [29] τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς[24] Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῷ. [30] λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

[31] Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη

[15] [οὖν] εἰς Tr.
[16] Omit in secondary reading WH.
[17] ἐπιπεσὼν T.
[18] οὖν ἐκεῖνος T, [οὖν] Tr *marg.*
[19] Omit in secondary reading Tr.
[20] Omit T, [οὖν] Tr *marg.*
[21] Omit in secondary reading Tr WH.
[22] [λαμβάνει καὶ] Tr *marg.*
[23] τάχιον T Tr.
[24] [ὁ] Ἰησοῦς Tr.

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· [32] καὶ[25] ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,[26] καὶ εὐθὺς δοξάσει αὐτόν. [33] Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. [34] ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. [35] ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. [36] Λέγει αὐτῷ Σίμων Πέτρος Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου[27] ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. [37] λέγει αὐτῷ ὁ[28] Πέτρος Κύριε,[29] διὰ τί[30] οὐ δύναμαί σοι ἀκολουθεῖν[31] ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. [38] ἀποκρίνεται Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

XIV. [1] Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς[1] τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. [2] ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν· [3] καὶ ἐὰν πορευθῶ καὶ[2] ἑτοιμάσω τόπον ὑμῖν,[3] πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ

[25] *εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ* T Tr in primary reading.
[26] *αὐτῷ* T Tr RV, but *ἑαυτῷ* Tr *marg.*
[27] Add *ἐγὼ* T.
[28] Omit T Tr WH in secondary reading.
[29] Omit WH *marg.*
[30] *διατί* T.
[31] *ἀκολουθῆσαι* T.
[1] *πιστεύετε, εἰς* WH *marg.*
[2] [*καὶ*] Tr *marg.*
[3] *ὑμῖν τόπον* Tr *marg.*

ἐγὼ[4] καὶ ὑμεῖς ἦτε. [4] καὶ ὅπου ἐγὼ ὑπάγω οἴδατε[5] τὴν ὁδόν.[6] [5] Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς[7] οἴδαμεν τὴν ὁδόν;[8] [6] λέγει αὐτῷ Ἰησοῦς[9] Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. [7] εἰ ἐγνώκειτέ με,[10] καὶ τὸν πατέρα μου ἂν ἤδειτε·[11] ἀπ' ἄρτι[12] γινώσκετε αὐτὸν καὶ ἑωράκατε.[13] [8] Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. [9] λέγει αὐτῷ ὁ[14] Ἰησοῦς Τοσοῦτον χρόνον[15] μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς[16] σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα; [10] οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω[17] ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν[18] ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. [11] πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ[19] πιστεύετε.[20] [12] Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ

[4] [ἐγὼ] Tr *marg.* [5] Add [καὶ] Tr *marg.* RV *marg.*
[6] Add [οἴδατε] Tr *marg.* RV *marg.* [7] καὶ πῶς T.
[8] δυνάμεθα τὴν ὁδὸν εἰδέναι Tr *marg.* [9] ὁ Ἰησοῦς Tr.
[10] ἐγνώκατε ἐμέ T. [11] γνώσεσθε T, ἂν ἤδειτε Tr RV.
[12] καὶ ἀπάρτι T [καὶ] ἀπ' ἄρτι Tr *marg.*
[13] Add αὐτόν T Tr in primary reading WH in secondary reading.
[14] Omit in secondary reading WH.
[15] τοσούτῳ χρόνῳ T Tr *marg.* WH *marg.*
[16] [καὶ] πῶς Tr. [17] λαλῶ Tr *marg.*
[18] ὁ ἐν T Tr in primary reading. [19] αὐτοῦ WH *marg.*
[20] Add μοι Tr in primary reading WH *marg.*

πρὸς τὸν πατέρα πορεύομαι·[21] [13] καὶ ὅτι[22] ἂν αἰτήσητε[23] ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ· [14] ἐάν τι αἰτήσητέ με[24] ἐν τῷ ὀνόματί μου τοῦτο[25] ποιήσω. [15] Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·[26] [16] κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα,[27] [17] τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει·[28] ὑμεῖς[29] γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστιν.[30] [18] Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. [19] ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι[31] θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε, [20] ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε[32] ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. [21] ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

[22] Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί[33] γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; [23] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

[21] πορεύομαι, WH *marg.*
[22] ὅ τι T Tr.
[23] αἰτῆτε Tr *marg.* WH *marg.*
[24] Omit in secondary reading WH RV *marg.*, [με] Tr *marg.*
[25] So Tr *marg.* RV, ἐγὼ T Tr WH *marg.*
[26] τηρήσατε Tr *marg.*
[27] So Tr RV, μεθ' ὑμῶν ᾖ εἰς τὸν αἰῶνα T, but ᾖ after αἰῶνα WH *marg.*
[28] Add αὐτό T Tr.
[29] Add δὲ Tr in primary reading.
[30] ἔσται T WH *marg.*
[31] οὐκ ἔτι Tr.
[32] γνώσεσθε ὑμεῖς T.
[33] καὶ τί T

αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. [24] ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός. [25] Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· [26] ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγὼ.[34] [27] Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. [28] ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού ἐστιν. [29] καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. [30] οὐκέτι[35] πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, [31] ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν[36] μοι ὁ πατὴρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. [1] Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν· [2] πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. [3] ἤδη ὑμεῖς

[34] Omit T Tr.
[35] οὐκ ἔτι Tr.
[36] ἐνετείλατό T.

καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν· 4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ[1] ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.[2] 5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6 ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ[3] καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 7 Ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν· 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε[4] ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα,[5] μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ[6] τοῦ πατρὸς τὰς ἐντολὰς[7] τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς· 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις[8] τὴν ψυχὴν αὐ-

[1] μείνῃ Tr.
[2] μένῃ Tr *marg.*
[3] αὐτὸ T Tr *marg.*
[4] So RV *marg.*, γενήσεσθε T WH *marg.* RV.
[5] ἠγάπησα ὑμᾶς T, ὑμᾶς ἠγάπησα WH *marg.*
[6] κἀγὼ T.
[7] So Tr *marg.*, τοῦ πατρός μου τὰς ἐντολὰς T WH *marg.*, τὰς ἐντολὰς τοῦ πατρός μου Tr.
[8] Omit T.

τοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μού
ἐστε ἐὰν ποιῆτε ὃ[9] ἐγὼ ἐντέλλομαι ὑμῖν. 15 οὐκέτι
λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ
αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα
ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.
16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην
ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρ-
πὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅτι[10]
ἂν αἰτήσητε[11] τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ[12]
ὑμῖν. 17 Ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε
ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε
ὅτι ἐμὲ πρῶτον ὑμῶν[13] μεμίσηκεν. 19 εἰ ἐκ τοῦ κό-
σμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ
τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ
τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνη-
μονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν
δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν,
καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ
τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα ποιή-
σουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν
τὸν πέμψαντά με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχου-
σιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα
ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ
εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν

[9] So Tr *marg.*, ἃ T Tr WH *marg.* RV.
[10] ὅ τι T Tr.
[11] αἰτῆτε Tr *marg.* WH *marg.*
[12] δώῃ Tr. *marg.*
[13] Omit T.

καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι "Ἐμίσησάν με δωρεάν." 26 Ὅταν[14] ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.[15]

XVI. 1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς[1] δόξῃ λατρείαν προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν[2] μνημονεύητε αὐτῶν[3] ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ[4] πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 Καὶ[5] ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

14 Add [δὲ] Tr.
1 Omit in secondary reading WH.
3 Omit in secondary reading Tr.
4 So Tr. οὐκ ἐλεύσεται T Tr *marg.*
15 ἐστε Tr.
2 Omit T.
5 καὶ WH *marg.*

[10] περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι[6] θεωρεῖτέ με· [11] περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. [12] Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,[7] ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· [13] ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν,[8] οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει[9] λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. [14] ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. [15] πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

[16] Μικρὸν καὶ οὐκέτι[6] θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. [17] Εἶπαν[10] οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί Ὅτι ὑπάγω πρὸς τὸν πατέρα; [18] ἔλεγον οὖν Τί ἐστιν τοῦτο[11] ὃ λέγει μικρόν;[12] οὐκ οἴδαμεν τί λαλεῖ.[13] [19] ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; [20] ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ'[14] ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. [21] ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ

[6] οὐκ ἔτι Tr.
[7] λέγειν ὑμῖν Tr *marg.*
[8] ἐν τῇ ἀληθείᾳ πάσῃ T WH *marg.*
[9] ἀκούσει Tr WH *marg.* RV.
[10] Εἶπον T Tr.
[11] τοῦτο τί ἐστιν T Tr *marg.*
[12] τὸ μικρόν; T.
[13] Omit in secondary reading WH.
[14] ἀλλὰ Tr.

παιδίον, οὐκέτι[6] μνημονεύει τῆς θλίψεως διὰ τὴν
χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. [22] καὶ
ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι
ὑμᾶς, "καὶ χαρήσεται ὑμῶν ἡ καρδία," καὶ τὴν
χαρὰν ὑμῶν οὐδεὶς ἀρεῖ[15] ἀφ' ὑμῶν. [23] καὶ ἐν ἐκείνῃ
τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.[16] ἀμὴν ἀμὴν
λέγω ὑμῖν, ἄν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν
ἐν τῷ ὀνόματί μου. [24] ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν
ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ
χαρὰ ὑμῶν ᾖ πεπληρωμένη. [25] Ταῦτα ἐν
παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι[6]
ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ
τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. [26] ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· [27] αὐτὸς γὰρ
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ
πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς[17] ἐξῆλθον.
[28] ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον·
πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν
πατέρα. [29] Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν
ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.
[30] νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις
ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ
θεοῦ ἐξῆλθες. [31] ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι
πιστεύετε; [32] ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ μόνον ἀφῆτε·
καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν.

[15] αἴρει T Tr *marg.* WH *marg.* [16] οὐδέν. T Tr WH *marg.*
[17] θεοῦ T Tr *marg.*

[33] ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν[18] ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. [1] Ταῦτα ἐλάλησεν Ἰησοῦς,[1] καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, [2] καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσει[2] αὐτοῖς ζωὴν αἰώνιον. [3] αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι[3] σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. [4] ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας[4] ὃ δέδωκάς μοι ἵνα ποιήσω· [5] καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ[5] εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. [6] Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ[6] αὐτοὺς ἔδωκας,[7] καὶ τὸν λόγον σου τετήρηκαν. [7] νῦν ἔγνωκαν[8] ὅτι πάντα ὅσα ἔδωκάς[9] μοι παρὰ σοῦ εἰσίν· [8] ὅτι τὰ ῥήματα ἃ ἔδωκάς[10] μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι

[18] θλῖψιν Tr.
[1] ὁ Ἰησοῦς Tr.
[2] So Tr *marg.*, δώσῃ T Tr
[3] So Tr *marg.*, γινώσκουσιν T, Tr.
[4] ἐτελείωσα Tr *marg.*
[5] ἣν WH *marg.*
[6] καὶ ἐμοὶ T.
[7] δέδωκας Tr *marg.*
[8] ἔγνωκα Tr *marg.*, ἔγνων in certain 'Western' documents WH.
[9] So Tr *marg.*, δέδωκάς T Tr WH *marg.*
[10] ἔδωκες Tr *marg.*, δέδωκας WH *marg.*

σύ με ἀπέστειλας. [9] Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν, [10] καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. [11] καὶ οὐκέτι[11] εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ[12] ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς[13] ἡμεῖς. [12] Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. [13] νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. [14] Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. [15] οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. [16] ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. [17] ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. [18] καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· [19] καὶ ὑπὲρ αὐτῶν ἐγὼ[14] ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. [20] Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, [21] ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν

[11] οὐκ ἔτι Tr.
[12] So T, οὗτοι Tr WH *marg.*
[13] Add καὶ Tr.
[14] Omit T WH in secondary reading.

ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ[15] ὅτι σὺ με ἀπέστειλας. [22] κἀγὼ τὴν δόξαν ἣν δέδωκάς[16] μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν, [23] ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας. [24] Πατήρ, ὃ[17] δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς[18] μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. [25] Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, [26] καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.

XVIII. [1] Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ [1] Χειμάρρου τῶν Κέδρων[2] ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. [2] ᾔδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.[3] [3] ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ[4] τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ

[15] πιστευσῃ Tr *marg.*
[16] ἔδωκας Tr *marg.*
[17] οὗς Tr *marg.* RV *marg.*
[18] ἔδωκάς Tr *marg.* WH *marg.*
[1] χ- T Tr.
[2] τοῦ Κεδρών Tr *marg.*, τοῦ κέδρου T WH *marg.* as the reading of certain 'Western' documents.
[3] μετὰ τῶν μαθητῶν αὐτοῦ ἐκεῖ WH *marg.*
[4] Omit Tr RV WH in secondary reading.

λαμπάδων καὶ ὅπλων. [4] Ἰησοῦς οὖν[5] εἰδὼς πάντα
τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
Τίνα ζητεῖτε; [5] ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Να-
ζωραῖον. λέγει αὐτοῖς[6] Ἐγώ εἰμι.[7] ἱστήκει[8] δὲ
καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν. [6] ὡς
οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω
καὶ ἔπεσαν χαμαί. [7] πάλιν οὖν ἐπηρώτησεν αὐτούς[9]
Τίνα ζητεῖτε; οἱ δὲ εἶπαν[10] Ἰησοῦν τὸν Ναζωραῖον.
[8] ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ
οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· [9] ἵνα πλη-
ρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ
ἀπώλεσα ἐξ αὐτῶν οὐδένα. [10] Σίμων οὖν Πέτρος
ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ
ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον
τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. [11] εἶπεν
οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς
τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ
οὐ μὴ πίω αὐτό;

[12] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέ-
ται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν
αὐτὸν [13] καὶ ἤγαγον πρὸς Ἄνναν[11] πρῶτον· ἦν γὰρ
πενθερὸς τοῦ Καιάφα,[12] ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυ-
τοῦ ἐκείνου· [14] ἦν δὲ[12] Καιάφας ὁ συμβουλεύσας τοῖς
Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ
τοῦ λαοῦ. [15] Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων

[5] δὲ Tr (not *marg.*).
[6] Add Ἰησοῦς· T.
[7] Add Ἰησοῦς WH *marg.*
[8] εἰστήκει T Tr.
[9] αὐτοὺς ἐπηρώτησεν T.
[10] εἶπον T Tr
[11] Ἄνναν T Tr.
[12] Καϊά- T Tr

Πέτρος καὶ[13] ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς[14] τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, [16] ὁ δὲ Πέτρος ἱστήκει[15] πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. [17] λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. [18] ἱστήκεισαν[16] δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος[17] ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος. [19] Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. [20] ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· [21] τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. [22] ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν[18] ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; [23] ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; [24] Ἀπέστειλεν οὖν[19] αὐτὸν ὁ Ἄννας[20] δεδεμένον πρὸς [12] Καιάφαν τὸν ἀρ-

[13] Tr adds [ὁ].
[14] γνωστὸς ἦν WH *marg.*
[15] εἰστήκει T Tr.
[16] εἰστήκεισαν T Tr.
[17] ψῦχος T.
[18] τῶν παρεστώτων ὑπηρετῶν Tr *marg.*
[19] Omit in secondary reading Tr.
[20] Ἄννας T Tr.

χιερέα. [25] Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί. [26] λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; [27] πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

[28] Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ [12] Καιάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. [29] ἐξῆλθεν οὖν ὁ Πειλᾶτος [21] ἔξω πρὸς αὐτοὺς καί φησιν Τίνα κατηγορίαν φέρετε τοῦ [22] ἀνθρώπου τούτου; [30] ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. [31] εἶπεν οὖν αὐτοῖς [23] Πειλᾶτος [21] Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. [24] εἶπον [25] αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· [32] ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. [33] Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον [26] ὁ Πειλᾶτος [21] καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; [34] ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ [27] σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι [28] περὶ ἐμοῦ; [35] ἀπεκρίθη ὁ Πειλᾶτος [21] Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν

[21] Πιλάτος Tr.
[22] κατὰ τοῦ Tr.
[23] T adds ὁ.
[24] Omit T.
[25] Add οὖν T.
[26] εἰς τὸ πραιτώριον πάλιν T.
[27] Ἀφ' ἑαυτοῦ T.
[28] σοι εἶπον T.

καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν
ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου
ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο
ἄν, 29 ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν οὖν
αὐτῷ ὁ Πειλᾶτος 21 Οὐκοῦν βασιλεὺς εἶ σύ; ἀπε-
κρίθη ὁ 30 Ἰησοῦς Σὺ λέγεις ὅτι βασιλεύς εἰμι. 31
ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα
εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ
ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. 38 λέγει
αὐτῷ ὁ Πειλᾶτος 21 Τί ἐστιν ἀλήθεια;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰου-
δαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὑρίσκω ἐν
αὐτῷ αἰτίαν· 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα
ἀπολύσω ὑμῖν ἐν 32 τῷ πάσχα· βούλεσθε οὖν ἀπο-
λύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 40 ἐκραύγα-
σαν οὖν πάλιν 33 λέγοντες Μὴ τοῦτον ἀλλὰ τὸν
Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.

XIX. 1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος 1 τὸν Ἰη-
σοῦν καὶ ἐμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέ-
ξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ
κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

29 ἂν οἱ ἐμοὶ ἠγωνίζοντο T.
30 Omit in secondary reading WH.
31 εἰμι; WH *marg.* Add [ἐγώ] Tr *marg.*
32 Omit in secondary reading WH.
33 Add πάντες Tr.
1 Πιλάτος Tr.

[3] καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα. [4] Καὶ[2] ἐξῆλθεν πάλιν ἔξω ὁ Πειλᾶτος[3] καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.[4] [5] ἐξῆλθεν οὖν ὁ[5] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ ἄνθρωπος. [6] ὅτε οὖν εἶδον[6] αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες[7] Σταύρωσον σταύρωσον.[8] λέγει αὐτοῖς ὁ Πειλᾶτος[1] Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. [7] ἀπεκρίθησαν αὐτῷ[7] οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. [8] Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος[1] τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, [9] καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. [10] λέγει οὖν[7] αὐτῷ ὁ Πειλᾶτος[1] Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί[9] σε καὶ ἐξουσίαν ἔχω σταυρῶσαί[9] σε; [11] ἀπεκρίθη αὐτῷ[7] Ἰησοῦς Οὐκ εἶχες[10] ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς[11] μέ σοι μείζονα ἁμαρτίαν

[2] Omit T WH *marg.*
[3] So Tr but Πιλάτος, T WH *marg.* ὁ Πειλᾶτος ἔξω.
[4] αἰτίαν οὐχ εὑρίσκω T.
[5] Omit in secondary reading Tr WH.
[6] ἴδον T.
[7] Omit T.
[8] Add [αὐτόν] Tr *marg.*
[9] Exchange places Tr *marg.*
[10] ἔχεις T.
[11] So Tr *marg.*, but παραδιδούς Tr *text.*

εχει. [12] ἐκ τούτου ὁ Πειλᾶτος[1] ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν[12] λέγοντες Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. [13] Ὁ οὖν Πειλᾶτος[1] ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, [13] Ἑβραϊστὶ δὲ Γαββαθά.[14] [14] ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. [15] ἐκραύγασαν οὖν ἐκεῖνοι Ἆρον ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος[1] Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. [16] τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν· [17] καὶ βαστάζων αὐτῷ[15] τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,[16] ὃ λέγεται [13] Ἑβραϊστὶ Γολγοθά,[17] [18] ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [19] ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος[1] καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. [20] τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον [13] Ἑβραϊστί, Ῥωμαϊστί, Ἑλλη-

[12] ἐκραύγαζον T Tr *marg.*
[13] Ἑ- T Tr.
[14] Γαββαθᾶ T.
[15] ἑαυτῷ T, αὐτῷ Tr.
[16] τόπον T Tr.
[17] Γολγοθᾶ T, Γολγόθ WH *marg.*

νιστί. [21] ἔλεγον οὖν τῷ Πειλάτῳ[18] οἱ ἀρχιερεῖς
τῶν Ἰουδαίων Μὴ γράφε Ὁ βασιλεὺς τῶν Ἰου-
δαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων
εἰμί.[19] [22] ἀπεκρίθη ὁ Πειλᾶτος[1] Ὃ γέγραφα γέ-
γραφα.

[23] Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν
ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη,
ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ
ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·
[24] εἶπαν[20] οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν,
ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ
πληρωθῇ[21]

" Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον."

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· [25] ἱστή-
κεισαν[22] δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ
αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία[23] ἡ
τοῦ Κλωπᾶ καὶ Μαρία[23] ἡ Μαγδαληνή. [26] Ἰησοῦς
οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα
ὃν ἠγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός σου·
[27] εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ
ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν[24]
εἰς τὰ ἴδια.

[28] Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς[25] ὅτι ἤδη πάντα
τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει " Διψῶ."

[18] Πιλάτῳ Tr.
[19] εἰμι τῶν Ἰουδαίων T.
[20] εἶπον Tr.
[21] Add ἡ λέγουσα Tr.
[22] εἱστήκεισαν T Tr.
[23] Μαριὰμ T.
[24] αὐτὴν ὁ μαθητὴς T.
[25] Ἰησοῦς εἰδὼς WH *marg.*

[29] σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ[26] ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. [30] ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς[27] εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. [31] Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου[28] τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον[29] ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. [32] ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· [33] ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν[30] τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, [34] ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς[31] αἷμα καὶ ὕδωρ. [35] καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος[32] οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.[33] [36] ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ "Ὀστοῦν οὐ συντριβήσεται αὐτοῦ." [37] καὶ πάλιν ἑτέρα γραφὴ λέγει "Ὄψονται εἰς ὃν ἐξεκέντησαν."

[38] Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον[29] Ἰωσὴφ ἀπὸ[34] [35] Ἀριμαθαίας, ὢν μαθητὴς τοῦ[36] Ἰησοῦ κε-

[26] Omit T.
[27] Omit T, omit ὁ in secondary reading Tr WH.
[28] ἐκείνη WH *marg.*
[29] Πιλάτον Tr.
[30] αὐτὸν ἤδη Tr *marg.*
[31] εὐθὺς ἐξῆλθεν Tr *marg.*
[32] κἀκεῖνος T.
[33] πιστεύσητε Tr, not *marg.*
[34] ὁ ἀπὸ T.
[35] Ἀ- T Tr.
[36] Omit in secondary reading WH.

κρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος.[1] ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.[37] [39] ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν προς αὐτὸν[38] νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα[39] σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. [40] ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. [41] ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·[40] [42] ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. [1] Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία[1] ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. [2] τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. [3] Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. [4] ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχειον[2] τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, [5] καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. [6] ἔρχεται οὖν καὶ[3] Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ

[37] ἦλθον οὖν καὶ ἦραν αὐτόν T.
[38] τὸν Ἰησοῦν Tr *marg.*
[39] μῖγμα T, μίγμα Tr WH *marg.*
[40] ἐτέθη T Tr.
[1] Μαριὰμ T.
[2] τάχιον T Tr.
[3] Omit T, [καὶ] Tr *marg.*

εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον· 8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς[4] οἱ μαθηταί.

11 Μαρία[1] δὲ ἱστήκει[5] πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ[6] λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν[7] τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ. 16 λέγει αὐτῇ Ἰησοῦς Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ 8 Ἑβραϊστί Ῥαββουνεί[9] (ὃ λέγεται Διδάσκαλε). 17 λέγει αὐτῇ Ἰησοῦς Μή μου ἅπτου,[10] οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα·[11] πορεύου δὲ πρὸς τοὺς ἀδελφούς μου

[4] αὐτοὺς T Tr.
[5] εἱστήκει T Tr.
[6] Omit T.
[7] ἦραν T Tr WH *marg.*
[8] Ἑ- T Tr.
[9] Ῥαββουνί T Tr.
[10] ἅπτου μου Tr *marg.* WH *marg.*
[11] Add [μου] Tr *marg.*

καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν. [18] ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἑώρακα[12] τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

[19] Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. [20] καὶ τοῦτο εἰπὼν ἔδειξεν καὶ[13] τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [21] εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς[14] πάλιν Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω[15] ὑμᾶς. [22] καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· [23] ἄν τινων[16] ἀφῆτε τὰς ἁμαρτίας ἀφέωνται[17] αὐτοῖς· ἄν τινων[16] κρατῆτε κεκράτηνται.

[24] Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. [25] ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου[18] εἰς τὸν τύπον[19] τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

[12] ἑώρακε Tr *marg.*
[13] Omit T, but Tr *marg.* [αὐτοῖς] καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ
[14] Omit T Tr, WH in secondary reading.
[15] ἀποστέλλω Tr *marg.*
[16] τινος WH *marg.*
[17] ἀφίονται WH *marg.*
[18] μου τὸν δάκτυλον T.
[19] τόπον T Tr *marg.*

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. 29 λέγει αὐτῷ ὁ[20] Ἰησοῦς Ὅτι ἑώρακάς με πεπίστευκας;[21] μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν,[22] ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· 31 ταῦτα δὲ γέγραπται ἵνα πιστεύητε[23] ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. 1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ[1] τῆς Γαλιλαίας καὶ οἱ τοῦ[2] Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν· λέ-

[20] Omit in secondary reading Tr WH.
[21] So RV *marg.*, πεπίστευκας· T Tr.
[22] Add αὐτοῦ WH *marg.*
[23] πιστεύσητε Tr but not *marg.*
[1] Κανᾶ T Tr.
[2] υἱοὶ Tr *marg.*

γουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν[3] καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. [4] πρωίας δὲ ἤδη γινομένης[4] ἔστη Ἰησοῦς εἰς[5] τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν[6] οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. [5] λέγει οὖν αὐτοῖς Ἰησοῦς[7] Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ. [6] ὁ δὲ εἶπεν[8] αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι[9] αὐτὸ ἑλκύσαι[10] ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. [7] λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· [8] οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. [9] Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. [10] λέγει αὐτοῖς ὁ[11] Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. [11] ἀνέβη οὖν[12] Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων[13] ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

[3] ἐξῆλθον T Tr.
[4] γενομένης Tr *marg.*
[5] ἐπὶ T Tr *marg.* WH *marg.*
[6] ἔγνωσαν Tr *marg.*
[7] [ὁ] Ἰησοῦς Tr.
[8] λέγει T.
[9] οὐκ ἔτι Tr.
[10] ἑλκῦσαι Tr.
[11] Omit in secondary reading Tr WH.
[12] Omit T, [οὖν] Tr *marg.*
[13] μεγάλων ἰχθύων Tr *marg.*

[12] λέγει αὐτοῖς ὁ[11] Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδεὶς[14] ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. [13] ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [14] Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

[15] Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων Ἰωάνου[15] ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βόσκε τὰ ἀρνία μου. [16] λέγει αὐτῷ πάλιν δεύτερον Σίμων Ἰωάνου,[15] ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ προβάτιά[16] μου. [17] λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου,[15] φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν[17] αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς[18] Βόσκε τὰ προβάτιά[19] μου. [18] ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ζώσει σε[20] καὶ οἴσει ὅπου οὐ θέλεις. [19] τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι.

[20] Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν

[14] Add δὲ T, [δὲ] Tr.
[15] Ἰωάννου T.
[16] πρόβατά Tr (not *marg.*) WH *marg.*
[17] λέγει T Tr *marg.*
[18] Omit T, [Ἰησοῦς] Tr.
[19] πρόβατά WH *marg.*
[20] σε ζώσει T Tr *marg.*

τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε; [21] τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί; [22] λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. [23] Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ[21] αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;[22]

[24] Οὗτός ἐστιν ὁ μαθητὴς ὁ[23] μαρτυρῶν περὶ τούτων καὶ ὁ[24] γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

[25] Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.[25] [26]

[21] καὶ οὐκ εἶπεν **T Tr** *marg.*
[22] Omit **T**.
[23] Add καὶ **WH** *marg.*
[24] Omit ὁ **T**, [ὁ] καὶ **WH** *marg.*
[25] Omits the whole verse **T**.
[26] **Tr** adds subscription κατὰ Ἰωάνην.

A LITERAL TRANSLATION OF JOHN I.–IV.[1]

CHAPTER I.

1. **In** (the)-**beginning was the Word**, **and** the Word was **with** [**the**] **God**, and God was the Word.

2. **This**-(one) was in (the)-beginning with [the] God.

3. **All-things through him were-made**, and **without** him was-made **not one-thing.**

4 **That-which** *has-been-made* in *him* **life** was, and **the** life was **the light** *of-the* **men.**

5. And the light in *the* **darkness shines**, and the *darkness it* **not apprehended.**

6. There-was (a)-*man* **having-been-sent from** *God*, **name** *to-him* **John.**

7. This-(one) **came for witness**, **that he-might-bear-witness concerning** *the light*, that *all* **might-believe** through him.

8. *Not* was **that**-(one) the light, **but** that he-might-bear-witness concerning the light.

9. He-was the light the **true** which **lighteth** *every man* **coming** into the **world.**

10. In *the world* he-was, and the *world* through him was-made, and the world *him* not **knew.**

[1] **Black** type denotes the first occurrence of words; *italic*, a new form of a known word; Roman, known words. Words joined by a *hyphen* or *hyphens* are to be rendered by one word in Greek. *Parentheses* ( ) enclose words for which there is no equivalent in the Greek. The asterisk (*) stands for words which are untranslatable in English. *Brackets* [ ] enclose words which are in the Greek, but are not to be rendered into English. The order of the Greek words is strictly followed in this translation.

11. Unto *the* **his-own-things** he-came, and *the his-own* him not **received.**

12. **As-many-as moreover** *received* him, **he-gave** *to-them* **power children** of-God *to-become, to-those believing* on the name of him,

13. *Who* not **from bloods** nor *from* (the)-**will of-flesh** nor from (the)-will **of-man** but from God **were-begotten.**

14. And the Word *flesh* was-made and **he-tabernacled** among **us,** and **we-beheld** the **glory** of-him, glory **as of-**(the)-**only-begotten** from (the)-**Father, full of grace** and **of-truth.**

15. John *bears-witness* concerning him and **he-has-cried** (cries) **saying,** This-(one) was the-(one) **having-said,** The-(one) **after me** *coming* **before** me has-been, **because first** of-me (before me) he-was.

16. Because from the **fulness** of-him *we* all *received,* and *grace* **instead** of-grace.

17. Because the **law** through **Moses was-given,** [the] *grace* and [the] *truth* through **Jesus Christ** came (was).

18. God **no-one has-seen at-any-time;** (the)-*only-begotten* God the-(one) **being** in the **bosom** of-the Father, that-(one) **declared.**

19. And *this* is the *witness* of-[the] *John* **when** *sent* unto him the **Jews** from **Jerusalem priests** and **Levites** that **they-might-ask** him, **Thou who** *art-thou?*

20. And **he-confessed** and not **he-denied,** and he-confessed, [that] [1] "*I* not *am* the **Christ.**"

21. And *they-asked* him, *What* **then**? Thou **Elijah** art? And *he-says,* Not I-am. The **prophet** art thou? And **he-answered,** *No.*

22. **They-said** therefore tō-him, Who art-thou? that **answer** *we-may-give* to-the-(ones) having-sent (to-those who-sent) *us.* What *sayest-thou* concerning **thyself**?

23. **He-was-saying,** I **voice of-**(one)-**crying** in the **wilder-**

[1] ὅτι recitative, equal to our quotation marks (" ").

ness, **Make-straight** the **way of-the-Lord, as** said **Isaiah** the prophet.

24. And *they-had-been-sent* from the **Pharisees.**

25. And they-asked him and said to-him, Why then **baptiz-est-thou if** thou not art the Christ nor Elijah nor the prophet?

26. Answered to-them [the] John, saying, I *baptize* in (with) **water: midst** *of-you* **he-stands** whom *you* not **know,**

27. After me coming, *of-whom* not am I **worthy** that **I-should-unloose** of-him the **thong** of-the **sandal.**

28. *These-things* in **Bethany** were **beyond** the **Jordan, where** was [the] John *baptizing.*

29. On-the **morrow he-sees** [the] *Jesus* coming unto him, and says, **Behold,** the **Lamb** of-[the] God the-(one) **bearing** (he who bears) the **sin** of-the world.

30. This-(one) it-is **about** whom I *said,* After me comes (a)-*man* who before me has-been, because first of-me (before me) he-was.

31. *And-I* not *knew* him, but that **he-should-be-manifested** to-[the] Israel, on-account-of this *came* I in (with) water baptizing.

32. And *bare-witness* John, saying, "*I-have-beheld* the **Spirit descending** as (a)-**dove** from **heaven,** and **it-abode** upon him.

33. And I not knew him, but the-(one) *having-sent* (he who sent) me *to-baptize* in (with) water that-(one) *to-me* said, Upon whom *soever thou-mayst-see* the Spirit descending and *abiding* upon him, this-(one) is the-(one) baptizing (he who baptizes) in (with) the) *Spirit* **Holy.**

34. And-I *have-seen* and *I-have-borne-witness* that **this-(one)** is the Son of-[the] God."

35. On-the morrow **again was-standing** John and **from the disciples** of-him **two,**

36. And **having-looked-at** [the] Jesus **walking,** he-says, Behold the Lamb of-[the] God.

37. And **heard** the two *disciples* him **speaking** and **they-followed** [the] Jesus.

38. **Having-turned** moreover [the] Jesus and *having-beheld* them *following* he-says to-them, What **seek-ye**? The- ones) moreover said to-him, **Rabbi**, which *is-said* **being-interpreted, Teacher, where** *abidest-thou?*

39. He-says to-them, *Come-ye* and **ye-shall-see.** *They-came* therefore and saw where he-abides, and **with** him *they-abode* the *day that* (that day); (the)-**hour** was about (the) **tenth.**

40. It-was **Andrew the brother of-Simon Peter one** from the two of-the-(ones) *having-heard* (of those who heard) *from* John and *having-followed* (who-followed) him.

41. **Finds** this-(one) *first* the *brother* the *his-own Simon*, and he-says to-him, *We-have-found* the **Messiah**, which is, being-interpreted, *Christ.*

42. **He-led** him unto [the] Jesus. Having-looked-at him [the] Jesus said, Thou art *Simon* the son of John, thou **shalt-be-called Cephas**, which **is-interpreted** *Peter.*

43. On-the morrow **he-willed to-go-forth** into [the] **Galilee.** And he-finds **Philip** and says to-him [the] Jesus, *Follow-thou* me.

44. Was moreover [the] *Philip* from **Bethsaida**, out-of the **city** *of-Andrew* and of-Peter.

45. Finds Philip [the] **Nathanael** and says to-him, of-whom (him of whom) **wrote** Moses in the *law*, and the *prophets*, we-have-found, Jesus, (the)-*son* of-[the] **Joseph**, the-(one) from **Nazareth.**

46. And said to-him Nathanael, Out-of Nazareth **is-able any good-thing** *to-be?* Says to-him [the] Philip, *Come-thou*, and see.

47. Saw Jesus [the] Nathanael coming unto him and says concerning him, Behold, **truly** [an]-**Israelite** in *whom* **guile** not is.

48. Says to-him Nathanael, **Whence** me *knowest-thou?* Answered Jesus and said to-him, **Before** of-the (that) thee Philip **to-call** (called), *being* **under** the **fig-tree** I-saw thee.

49. Answered to-him Nathanael, Rabbi, thou art the Son of-[the] God; thou **King** art of-[the] Israel.

50. Answered Jesus and said to-him, Because I-said to-thee "I-saw thee **underneath** the *fig-tree*" *believest-thou?* **Greater-things-than** *these thou-shalt-see.*

51. And he-says to-him, **Verily**, verily I-say unto-you, ye-shall-see [the] heaven **opened**, and the **angels** of-[the] God **ascending** and descending upon the Son of-[the] *man.*

CHAPTER II.

1. And on-the day the **third** (a)-**marriage** was in **Cana** of-[the] Galilee, and was the **mother** of-[the] Jesus **there.**

2. *Was-called* moreover also [the] Jesus and the disciples of-him to the *marriage.*

3. And **having-failed wine,** says the mother of-[the] Jesus unto him, *Wine* not **they-have.**

4. And says to-her [the] Jesus, What *to-me* and *to-thee,* **woman?** **not-yet is-come** the hour of-me.

5. Says the mother of-him to-the **servants,** *What* soever he-may-say to-you, **do-ye.**

6. *There-were* moreover there **of-stone water-jars six** according-to the **purifying** of-the Jews **lying, containing apiece measurers** (firkins) two **or three.**

7. Says to-them [the] Jesus, **Fill-ye** the water-jars with-water. And *they-filled them* **up-to** *above* (up to the brim).

8. And he-says to-them, **Draw-ye-out now,** and **bear-ye** to-the **ruler-of-feast.** The-(ones) (they) moreover *bare.*

9. *When* moreover **tasted** the ruler-of-(the)-feast the water **wine** *having-become,* and not *knew* whence it-is, the moreover **servants** knew, the-(ones) *having-drawn* (those who drew) the **water,** calls the **bridegroom** the ruler-of-(the)-feast,

10. And he-says to-him, *Every* man *first* the **good** wine **places,** and **whenever they-become-drunken the worse;** thou **hast-kept** the good wine until **now.**

11. *This did* (as)-*beginning* **of-the signs** [the] Jesus in Cana

of-[the] Galilee, and *manifested* the glory of-him, and believed on him the disciples of-him.

12. **After** this *he-went-down* to Capernaum, *himself* and the mother of-him and the (his) *brothers* and the disciples of-him, and there *they-abode* not **many** days.

13. And **near** was the **passover** of-the Jews, and *went-up* to Jerusalem [the] Jesus.

14. And *he-found* in the **temple** the-(ones) **selling** (those who sold) **oxen** and **sheep** and *doves* and the **money-changers** *sitting*,

15. And having-made (a)-**scourge** out-of **cords** *all* **he-cast-out** from the *temple*, *the* **both** sheep and the oxen, and of-the **money-changers he-poured-out** the **money** and *the* (their) **tables he-overthrew**,

16. And to-the-ones the doves *selling* (to those who sell the doves) he-said, *Take-ye these-things* **hence, not** *make-ye* the house of-the Father of-me (a)-house **of-merchandise.**

17. **Remembered** the disciples of-him that *it-has-been-written*, The **zeal** of-the house of-thee **shall-eat-up** me.

18. *Answered* therefore the Jews and said to-him, What *sign* **showest-thou** to-us, because these-things thou-doest?

19. Answered Jesus and said to-them, **Destroy-ye** the **temple** this and in *three* days **I-will-raise** him (it).

20. Said therefore the Jews, **Forty** and six **years was-built** the temple this, and thou in three days *wilt-raise-up* him (it)?

21. That-(one) (He) moreover *was-saying* (spoke) concerning the *temple* of-the **body** of-him (his).

22. When therefore *he-was-raised* from (the)-**dead**, remembered the disciples of-him that this he-was-saying, and they-believed the **writing** (scripture) and the *word* which said [the] Jesus.

23. When moreover he-was in [the] *Jerusalem* in (at) the passover in (at) the **feast**, *many* believed on the name of-him, **beholding** of-him the *signs which he-was-doing.*

24. He-himself moreover Jesus not *was-believing* (trusting)

himself to-them on-account-of the him to-know (on account of that he knew) *all-men,*

25. And because not **need** *he-was-having* that any should-bear-witness concerning [the] man, he-himself for *was-knowing* what was in [the] man.

CHAPTER III.

1. (There)-was moreover (a)-man out-of the Pharisees, **Nicodemus** name to-him, (a)-**ruler** of-the Jews.

2. This-(one) came unto him **by-night** and said to-him, Rabbi, *we-know* that from God *thou-hast-come* (a)-teacher; no-one for is-able these the signs to-do which thou doest, **if** not (except) *be* [the] God with him.

3. Answered Jesus and said to-him, Verily, verily, I-say to-thee, if not (except) any-one *be-born* **anew**, not he-is-able to-see the **kingdom** of-[the] God.

4. Says unto him [the] Nicodemus, **How** is-able (a)-man *to-be-born* **old** being? Is-he-able into the **womb** of-the mother of-him **a-second-time to-enter** and to-be-born?

5. Answered [the] Jesus, Verily, verily I-say to-thee, if not (except) any-one be-born *of water* and of-(the)-Spirit, not is-he-able to-enter into the kingdom of-[the] God.

6. The-(thing) *having-been-born* (that which has been born) of the flesh, flesh is, and the-(thing) having-been-born of the Spirit, spirit is.

7. Not **marvel-thou** because I-said to-thee, **It-is-necessary** for-you to-be-born anew.

8. The *wind* where *it-willeth* **blows**, and the sound of-it *thou-hearest,* but not thou-knowest whence it-comes and whither **it-goes**; thus is every-one the-(one) *having-been-born* of the Spirit.

9. Answered Nicodemus and said to-him, How is-able (**are able**) these-things to-be?

10. Answered Jesus and said to-him, Thou art the teacher of-(the) Israel and these-things not *thou-knowest?*

11. Verily, verily, I-say to-thee, "That-which we-know *we-speak* and that-which *we-have-seen* we-bear-witness, and the witness of-us not ye-receive.

12. If the **earthly-things** I-said to-you and not ye-believe, how if-perchance I-say to-you **the-heavenly-things** *shall-ye-believe?*

13. And no-one *hath-ascended* into the heaven if not (except) the-(one) out of-the heaven *having-descended* (he who descended), the Son of-[the] man.

14. And as *Moses* **lifted-up** the **serpent** in the **wilderness**, thus *to-be-lifted-up* it-is-necessary-for the Son of-[the] man,

15. That every-one the-(one) believing (who believes) in him *may-have* life **eternal.**

16. Thus for **loved** [the] God the world **so-that** the Son the *only-begotten* he-gave, that every-(one) the-(one) believing (who believes) on him not **should-perish** but should-have life eternal.

17. Not for *sent* [the] God the (his) Son into the world that **he-should-judge** the world, but that **should-be-saved** the world through him.

18. The-(one) believing (he who believes) on him not *is-judged;* the-(one) not believing **already** *hath-been-judged* because not he-has-believed on the name of-the only-begotten Son of-[the] God.

19. This moreover is the **judgment**, that the light *has-come* into the world and loved [the] *men* **rather** the **darkness** than the light; was (were) for of-them **evil** the **works** (for their works were evil).

20. Every-one for the-(one) **ill practising** (who practiseth ill) **hates** the light and not comes unto the light, that not **be-convicted** the works of-him.

21. The-(one) moreover *doing* the *truth* comes unto the light, that may-be-manifested of-him the works, because in *God* **it-has-been-wrought** (they-have-been-wrought).

22. After these-things came [the] Jesus and the disciples of-him into the *Judœan* **land**, and there **he-was-tarrying** with them and *was-baptizing*.

23. Was moreover also [the] John baptizing in **Ænon** near to-[the] **Salim**, because *waters many* was (were) there, and *they-were-coming* and *were-being-baptized*.

24. Not-yet for *had-been-cast* into the **prison** John.

25. There-was therefore (a)-**questioning** from the disciples of-John with (a)-Jew concerning purifying.

26. And they-came unto [the] John and said to-him, Rabbi, (he)-who was with thee beyond the Jordan, to-whom thou *hast-borne-witness*, behold this-(one) baptizes and all-(men) come unto him.

27. Answered John and said, Not is-able (a)-man to-receive *nothing* (anything) if-perchance not *it-have-been-given* to-him from [the] heaven.

28. *Yourselves* ye to-me *bear-witness* that said I, Not am I the Christ, but that *I-have-been-sent* before *that*-(one) (him).

29. The-(one) having the **bride** (the)-**bridegroom** is; the moreover **friend** of-the *bridegroom*, the-(one) *having-stood* and *hearing* him, **with-joy rejoices** on-account-of the voice of-the bridegroom. This therefore the *joy* the **mine has-been-fulfilled**.

30. (For)-that-(one) it-is-necessary **to-increase**, (for)-me moreover **to-decrease**.

31. The-(one) from-above coming **above** *all* is; the-(one) being from the earth from the earth is, and from the earth he-speaks; the-(one) from [the] heaven coming above all **is**.

32. That-which he-has-seen and heard, of-this he-bears-witness, and the witness of-him no-one receives.

33. The-(one) having-received of-him (his) the witness **set-his-seal** that [the] God **true** is.

34. Whom for sent [the] God the **words** of-[the] God **he-speaks**, not for from **measure** *gives-he* the Spirit.

35. The Father *loves* the Son, and all-things *he-has-given* in the **hand** of-him.

36. The-(one) believing on the Son has life eternal; the-(one) moreover **disbelieving** the *Son* not *shall-see* life, but the **wrath** of-[the] God abides on him.

CHAPTER IV.

1. When therefore knew the Lord that heard the Pharisees that Jesus *more* disciples makes and baptizes than John,

2. **Although** Jesus himself not was baptizing but the disciples of-him,

3. **He-left** [the] Judæa and **departed** again into [the] Galilee.

4. *It-was-necessary* moreover (for)-him **to-go** through [the] **Samaria.**

5. He-comes therefore to (a)-*city* of-[the] Samaria, *called* **Sychar, near** the **field** which gave **Jacob** to **Joseph** the son of-him.

6. There-was moreover there (the)-**well** of-[the] Jacob. [The] therefore Jesus **having-become-wearied** from the **journey was-sitting** thus by the *well.* (The)-hour was about (the)-**sixth.**

7. There-comes (a)-*woman* from [the] Samaria *to-draw* water. Says to-her [the] Jesus. *Give* me **to-drink.**

8. The for disciples of-him *had-departed* into the city, that **food they-might-buy.**

9. Says therefore to-him the woman the **Samaritan,** How thou (a)-Jew being from me to-drink *askest* (a)-woman *Samaritan* being? Not for have-dealings Jews with-Samaritans.

10. Answered Jesus and said to-her, If thou-knewest the **gift** of-[the] God and who it-is the-(one) saying to-thee, Give me to-drink, thou * *wouldst-have-asked* him and he-would-have-given * to-thee water **living.**

11. She-says to-him, *Lord* (Sir), not (a)-**bucket** thou-hast and the **well is deep**; from-whence then hast-thou the water the living?

12. * Thou greater art-thou (than) the father of-us Jacob, who gave to-us the well, and himself of it *drank* and the sons of-him and the cattle of-him?

13. Answered Jesus and said to-her, Every-one the-(one) drinking (who drinks) of the water this shall-thirst again;

14. Who moreover soever drinketh of the water which I shall-give to-him, not * shall-he-thirst unto the age (forever), but the water which I-shall-give to-him *shall-become* in him (a)-well of-water **springing-up** unto life eternal.

15. Says unto him the woman, Lord (Sir), give to-me this the water, that not *I-may-thirst*, **neither come-the-way hither** *to-draw*.

16. He-says to-her, Go, *call* of-thee the *husband*, and *come* hither.

17. Answered the woman and said to-him, Not I-have (a)-husband. Says to-her [the] Jesus, *Well* saidst-thou, * "Husband not I-have."

18. Five for *husbands thou-didst-have*, and now whom thou-hast not is of-thee (a)-husband; this *true* **thou-hast-spoken**.

19. Says to-him the woman, Lord (Sir), *I-behold* that prophet art thou.

20. The *fathers* of-us in the **mountain** this **worshipped**; and ye say, that in Jerusalem is the **place** where *to-worship* it-is-necessary.

21. Says to-her [the] Jesus, *Believe* me, woman, that cometh (the)-hour when neither in the mountain this nor in Jerusalem *ye-shall-worship* the Father.

22. Ye *worship* that-which not ye-know, we *worship* that-which we-know, because [the] **salvation** from the Jews is.

23. But cometh (the)-hour and now is, when the *true* **worshippers** *shall-worship* the Father in spirit and *truth*, and for the Father **such** seeks the-(ones) *worshipping* him.

24. Spirit (is) [the] God; and the-(ones) worshipping him in spirit and truth it-is-necessary to-worship.

25. Says to-him the woman, I-know that Messiah comes, the-

(one) called Christ; whenever may-come that-(one), **he-will-announce to-us all-things.**

26. Says to-her [the] Jesus, I am (he), the-(one) speaking to-thee.

27. And upon this came the disciples of-him, and *they-were-marvelling* that with (a)-woman *he-was-speaking;* no-one **however** said, What seekest-thou? or, Why speakest-thou with her?

28. Left therefore the water-jar of-her the woman and departed into the city and says to-the *men*,

29. Come, see-ye (a)-man, who said to-me all-things which I-did? * This-one is-he the Christ?

30. They-went-out from the city and *came* unto him.

31. In the **mean-while** *were-asking* him the disciples saying, Rabbi, *eat.*

32. The-(one) moreover said to-them, I **food** have *to-eat* which you not know.

33. Were-saying therefore the disciples unto **one-another,** * Any-one *brought* to-him to-eat?

34. Says to-them [the] Jesus, My **meat** is that I-may-do the will of-the-(one) having-sent me and (that) **I-may-accomplish** of-him the work.

35. Not ye say, * "Yet **four-months** it-is and the **harvest** comes?" Behold, I-say to-you, **Lift-up** the eyes of-you and *behold* the *fields* that **white** are-they unto *harvest.*

36. Already the-(one) **reaping reward** receives and **gathers** fruit unto life eternal, that the-(one) **sowing together** may-rejoice and the-(one) reaping.

37. In for this the word is true, * "Another is the-(one) sowing and another the-(one) reaping."

38. I sent you *to-reap* (on)-which not **ye-have-labored**; *others have-labored*, and ye into the **labor** of-them *have-come-in.*

39. From moreover the city *that* many believed on him of-the Samaritans on-account-of the word of-the woman *bearing-witness,* * "He-said to-me all-things which I-did"

40. When therefore came unto him the Samaritans, they-were-asking him to-abide with them; and he-abode there two days.

41. And *much* more believed on-account-of the word of-him;

42. To-the also woman they-were-saying, * "No-longer on-account-of the **thy speaking** we-believe; ourselves for *we-have-heard* and we-know that this is truly the Saviour of-the world."

43. After moreover the two days he-went-forth from-thence into [the] Galilee.

44. Himself for Jesus bore-witness that (a)-prophet in the *his-own country* **honor** not has.

45. When therefore he-came into [the] Galilee **received** him the *Galilæans,* all-things *having-seen as-many-as* he-did in Jerusalem in (at) the feast; and themselves for came unto the feast.

46. He-came therefore again unto [the] Cana of-[the] Galilee, where he-did (made) the water wine. And there-was (a)-certain **king's-officer** of-whom the son was-sick in Capernaum.

47. This-(one) having-heard that Jesus is-come out-of [the] Judæa into [the] Galilee departed unto him and *was-asking* that he-would-descend and **would-heal** of-him the son, **he-was-about** for **to-die**.

48. Said therefore [the] Jesus unto him, If perchance not (except) signs and **wonders** ye-should-see, not in-any-wise would-ye-believe.

49. Says unto him the king's-officer, Lord (Sir), *descend* (come-down) **before** *to-die* the **child** of-me.

50. Says to-him [the] Jesus, **Go-thy-way**; the son of-thee lives. Believed the man the word which said to-him the [Jesus], and *he-was-going-his-way.*

51. Now moreover of-him *descending* (when he is descending) the servants of-him **met** him saying that the **child** of-him lives.

52. **He-inquired** therefore the hour from them in which **better** *he-had-himself* (was). They-said therefore to-him, * "**Yesterday** (the)-hour **seventh** left him the **fever**."

53. Knew therefore the father that (it was) *at-that* the hour in which said to-him [the] Jesus, The son of-thee lives; and he-believed himself and the house of-him **whole.**

54. This moreover again (the)-second sign did [the] Jesus, having-come out-of [the] Judæa into [the] Galilee.

VOCABULARY.

A.

Αβραάμ, ὁ (Heb.), *Abraham.*

ἀγαθός, *-ή, -όν, good;* used of both persons and things.

ἀγαλλιάομαι, *to rejoice;* 1 aor. mid. *ἠγαλλιασάμην*, followed by *ἵνα* (subj.), viii. 56; 1 aor. inf. pass. with a mid. signif., with *ἐν* (dat.), v. 35.

ἀγαπάω, *-ῶ, -ήσω, to love.* Gr. § **114**.

ἀγάπη *-ης, ἡ, love.*

ἀγγελία, *-ας, ἡ, message,* 1 John i. 5, iii. 11.*

ἀγγέλλω, 1 aor. *ἤγγειλα*, iv. 51 (T), *to announce,* xx. 18. Gr. § **124**, 1.*

ἄγγελος, *-ου, ὁ, messenger;* spec. of God's messengers to men, *angel.*

ἁγιάζω, *-σω, to set apart* from common use; *to purify, sanctify.*

ἅγιος, *-α, -ον, set apart from common use, holy;* *πνεῦμα ἅγιον, the Holy Spirit.*

ἁγνίζω, *-σω, to cleanse, purify,* xi. 55.

ἀγοράζω, *-σω, to purchase, buy.*

ἄγω, *-ξω,* 2 aor. *ἤγαγον*, trans., *to lead, bring;* with *πρός* (acc.), *εἰς*, of destination; used intrans. in subj., *ἄγωμεν, let us go!* Gr. § **124**, 2.

ἀγωνίζομαι impf. *ἠγωνιζόμην*, xviii. 36; a dep. mid. verb; *to contend* with an adversary, *fight.*

ἀδελφή, *-ῆς, ἡ, sister.*

ἀδελφός, *-οῦ, ὁ, brother.*

ἀδικία *-ας, ἡ, wrong* (towards man or God), *unrighteousness,* vii 18.

ἀ-θετέω, *-ῶ, -ήσω* (*θε-* as in *τίθημι*), *to set at nought, i. e.* persons, *to despise, reject,* xii. 48.

αἰγιαλός, *-οῦ, ὁ, the shore, beach,* xxi. 4.

αἷμα, *-τος, τό, blood.*

Αἰνών, ἡ (Heb.), *Ænon,* iii. 23.*

αἴρω, (1) *to take up, lift,* v. 8–12; hence (with *ψυχήν*) *to keep in suspense,* x. 24; (2) *to remove by death,* imp. *αἶρε, ἆρον, Away with! i. e.* to execution; (3) *to take away* sin, of the redeeming work of Christ, i. 29; 1 John iii. 5. Gr. § **124**, 5.

αἰτέω, *-ῶ, -ήσω,* 1 aor. *ᾔτησα*, pf. *ᾔτηκα, to ask, pray;* with two accs., or acc. of thing, and *ἀπό* or *παρά* (gen.) of person; mid. *to ask for one's self.* Gr. **124**, 7.

αἰτία, *-ας, ἡ, cause* for which one is worthy of punishment, *crime,* xviii. 38, xix. 4, 6.

αἰών, *-ῶνος, ὁ, continuous duration, age; time unlimited, the age of eternity,* — (*a*) past, as ix. 32; (*b*) future, vi. 51, especially in the following phrase: *εἰς τὸν αἰῶνα, for ever,* with negative adv. *never.*

αἰώνιος, *-ιον, perpetual,* of unlimited duration, *eternal, everlasting.* John uses it 17 times in Gospel, and always with *ζωή, eternal life.*

ἄκανθα, *-ης, ἡ, thorn,* xix. 2.

ἀκάνθινος, *-ον, made of thorns,* xix. 5.

ἀκοή, -ῆς, ἡ (ἀκούω), *hearing, the thing heard, a report*, xii. 38.

ἀκολουθέω, -ῶ, -ήσω, impf. ἠκολούθουν, 1 aor. ἠκολούθησα, *to accompany, follow*, with dat., especially of the disciples of Christ, viii. 12; so, met., *to imitate*, xii. 26, xxi. 22.

ἀκούω -σω or -σομαι, pf. ἀκήκοα (Gr. § **124**, 8); (1) without object, i. 40, xii. 34; (2) with object (acc. or gen.), iii. 8, x. 3; *to hear, understand.*

ἀλαζονία, -ας, ἡ, *boasting, vain-glory*, 1 John ii. 16.

ἀλείφω, -ψω, 1 aor. ἤλειψα, *to anoint*, xi. 2, xii. 3.

ἀλέκτωρ, -ορος, ὁ, *a cock*, xiii. 38, xviii. 27.

ἀλήθεια, -ας, ἡ, *truth.* Jesus is called *the Truth*, xiv. 6.

ἀληθής, -ές (ἀ, λαθ- in λανθάνω, *unconcealed*), *true, truthful.*

ἀληθινός, -ή, -όν, *real, true, genuine*, contrasted with the fictitious, as i. 9; with the typical, as vi. 32.

ἀληθῶς, adv., *truly, in truth.*

ἁλιεύω, -εύσω, *to fish*, xxi. 3.*

ἀλλά, *but*, an adversative particle.

ἀλλαχόθεν, adv., *from elsewhere*, x. 1.*

ἀλλήλων reciprocal pron., gen. plur. (Gr. § **60**), *one another, each other.*

ἅλλομαι (dep.), *to leap up, bubble up*, as water, iv. 14. Gr. **124**, 10

ἄλλος, -η, -ο, *other, another*; **οἱ ἄλλοι**, *the others, the rest.*

ἀλλότριος, -ία, -ιον, *belonging to another*, x. 5.

ἀλόη, -ης, ἡ, *the aloe*, xix. 39.*

ἁμαρτάνω, -τήσω, 2 aor. ἥμαρτον, pf. ἡμάρτηκα, *to miss a mark, to sin*; with cogn. acc. **ἁμαρτίαν**, *to sin a sin*, 1 John v. 16.

ἁμαρτία, -ας, ἡ, (1) *sin*, as a quality of actions or a principle of human nature; (2) *a sin*, sing., as 1 John iii. 4, John viii 34, 46; plur., spec. in the phrase **ὀφιέναι τὰς ἁμαρτίας**, *to forgive sins*, xx 23.

ἁμαρτωλός, -όν, (1) *sinful*, espec. habitually and notoriously; (2) substantively, *a sinner.*

ἀμήν, Amen, a Hebrew adjective, *true, faithful*, used as an adverb at the beginning of a sentence, *verily, truly.* John uses the word 25 times, repeating it each time.

ἀμνός, -οῦ, ὁ, *a lamb*; figur. of Christ, i. 29, 36.

ἄμπελος, -ου, ἡ, *a vine*, figur. as xv. 1, 4, 5.

ἄν, a particle, expressing *possibility* or *condition.*

ἄν, contr. from **ἐάν**, *if*, xii. 32, xiii. 20, xvi. 23, xx. 23.*

ἀνά, prep., lit. *up*; with numerals used *distributively*, **ἀνὰ μετρητὰς δύο ἢ τρεῖς**, two or three measures *apiece*, ii. 6.

ἀνα-βαίνω, -βήσομαι, 2 aor. ἀνέβην (Gr. § **124**, 12), *to ascend*, espec. to Jerusalem, on board ship (xxi. 3), to heaven.

ἀνα-βλέπω, *to recover sight*, **ix. 11**, 15, 18.

ἀν-αγγέλλω (Gr. § **124**, 1), *to tell, to declare openly.*

ἀνα-γινώσκω, *to know again; to read*, xix. 20.

ἀνά-κειμαι, dep., *to recline* at a meal, *to sit at meat*; **ὁ ἀνακείμενος**, one who reclines at table, *a guest*, vi. 11, xii. 2, xiii. 23, 28.

ἀνα-κύπτω, *to raise one's self from a stooping posture*, viii. 7, 10.

ἀν-αμάρτητος, -ον, *without blame, faultless*, viii. 7.*

ἀνα-πίπτω, 1 aor. ἀνέπεσα (Gr. § **124**, see **πίπτω**), *to sit down*, vi. 10; *to recline* at table, xiii. 12; *to lean back*, xiii. 25, xxi. 20.

ἀνά-στασις, -εως, ἡ, *rising*, as from death or the grave, *resurrection.*

ἀνα-στρέφω, *to turn up, overturn*, ii. 15.

ἀνα-χωρέω, **-ῶ**, *to depart, withdraw*, vi. 15.

Ἀνδρέας, **-ου**, **ὁ**, *Andrew*.

ἄνεμος, **-ου**, **ὁ**, *the wind*, vi. 18.

ἀν-έρχομαι, 2 aor. ἀνῆλθον, *to go up*, vi. 3. Gr. § **124**, 78.

ἀνήρ, **ἀνδρός**, **ὁ**, (1) *a man*; (2) *a husband*; (3) *a person* generally.

ἀνθρακιά, **-ᾶς**, **ἡ**, *a heap of live coals*.*

ἀνθρωπο-κτόνος, **-ου**, **ὁ**, *a murderer*.*

ἄνθρωπος, **-ου**, **ὁ**, *a man*.

ἀν-ίστημι (Gr. § **121**, see ἵστημι), *to raise up* from death, vi. 39, 40, 44, 54; *to rise again* from the dead, xi. 23, 24, xx. 9; *to rise, stand up*, xi. 31.

Ἄννας, **-α**, **ὁ**, *Annas*, xviii. 13, 24.

ἀνοίγω, **-ξω** (Gr. § **124**, 14), *to open*; intrans. in 2 pf. ἀνέῳγα, *to be open*.

ἀντί, prep., gen., *instead of, for*, i. 16.

ἀντι-λέγω, *to speak against, oppose*, xix. 12.

Ἀντί-χριστος, **-ου**, m., *opposer of Christ, Antichrist*, 1 John ii. 18, 22, iv. 3, 2 John 7.*

ἀντλέω **-ῶ**, 1 aor. ἤντλησα, pf. ἤντληκα, *to draw* from a vessel, ii. 8, 9, iv. 7, 15.*

ἄντλημα **-τος**, **τό**, *a bucket*, iv. 11.*

ἄνω, adv. (ἀνά), *up*; **ἕως ἄνω**, *up to the brim*, ii. 7; *upwards*, xi. 41; **τὰ ἄνω**, *heaven*, as viii. 23.

ἄνωθεν, adv. (ἄνω) of place, *from above*, as iii 31, xix. 11; with prep. **ἐκ**, *from the top*, as xix. 23; in iii. 4, 7, *again*, or perhaps here also, *from above*.

ἄξ-ιος, **-ία**, **-ιον**, adj., *worthy, deserving of*; with ἵνα, i. 27.

ἀπ-αγγέλλω, *to report, make known, declare*, xvi. 25. (Gr. § **124**, 1.)

ἀπ-άγω, *to lead* or *take away*.

ἀ-πειθέω, **-ῶ**, *to refuse belief*, iii. 36.

ἀπ-έρχομαι (Gr. § **124**, 78, see ἔρχομαι), *to go away, depart*.

ἄ-πιστος, **-ον**, *not believing, faithless*, xx. 27.

ἀπό, prep. gen., *from*. See Gr. § **125**; and for the force of the prep. in composition, § **125**.

ἀπο-βαίνω (for βαίνω, Gr. § **124**, 12, fut. **-βήσομαι**), *to go* or *come out of*, as from a ship, xxi. 9.

ἀπο-θνήσκω (ἀπό, intensive, the simple θνήσκω is rare), (Gr. § **124**, 100), *to die* (1) of natural death; (2) of spiritual death.

ἀπο-καλύπτω, *to uncover, bring to light, reveal*, xii. 38.

ἀπο-κόπτω, 1 aor. ἀπέκοψα, *to smite* or *cut off*, xviii. 10, 26.

ἀπο-κρίνομαι, 1 aor. mid. 3 pers. sing. ἀπεκρίνατο, v. 17, 19, xii. 23; 1 aor. pass. ἀπεκρίθην, *to answer; to begin to speak*, ii. 18, v. 17.

ἀπό-κρισις, **-εως**, **ἡ**, *an answer, reply*, i. 22, xix. 9.

ἀπο-κτείνω, **-ενῶ**, *to put to death, kill*.

ἀπ-όλλυμι (Gr. § **123**, 13), *to destroy, to bring to nought, to put to death; to lose*; mid., pass. (and 2 perf.), *to perish, die; to be lost*.

ἀπο-λύω, *to release, let go, to send away*.

ἀ-πορέω, **-ῶ** (πόρος, *resource*), only mid. in N. T., *to be in doubt, to be perplexed*, xiii. 22.

ἀπο-στέλλω (Gr. § **124**, under στέλλω), *to send forth, send*, as a messenger, etc., spoken of prophets, teachers, and other messengers.

ἀπό-στολος, **-ου**, **ὁ**, *a messenger*, xiii. 16.

ἀπο-συνάγωγος, **-ον**, *excluded from the synagogue, excommunicated*, ix. 22, xii. 42, xvi. 2.*

ἅπτω, mid., *to touch*, xx. 17.

ἀπώλεια, **-ας**, **ἡ** (ἀπόλλυμι), *destruction*, of persons; *perdition*, xvii. 12.

ἀρεστός, -ή, -όν, *acceptable, pleasing to*, viii. 29.

ἀριθμός, -οῦ, ὁ, *a number*, vi. 10.

Ἀριμαθεία, -ας, ἡ, *Arimathæa*, xix. 38.

ἀριστάω, -ῶ, -ήσω, *to take the morning meal*, xxi. 12, 15.

ἀρκέω, -ῶ, *to be sufficient for*, vi. 7, xiv. 8.

ἀρνέομαι, -οῦμαι, fut. ἀρνήσομαι, 1 aor. ἠρνησάμην, *to deny, disclaim, disown*.

ἀρνίον, -ου, τό, *a little lamb*, xxi. 15.

ἁρπάζω, -άσω, 1 aor. ἥρπασα, *to snatch, take by force*, vi. 15, x. 12, 28, 29

ἄραφος, -ον, *not seamed* or *sewn*, xix. 23.*

ἄρτι, adv. of time, *now;* with other particles, as ἕως ἄρτι, *till now*; ἀπ' ἄρτι, *from now* or *henceforward*.

ἄρτος, -ου, ὁ, *bread, loaf, food*.

ἀρχή, -ῆς, f., *a beginning*. Adverbial phrases, ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἐξ ἀρχῆς, *from the beginning* or *from the first*; τὴν ἀρχήν, *altogether*, viii. 25.

ἀρχ-ιερεύς, -έως, ὁ, (1) *the high priest*; (2) *a chief priest, i.e.* the head priest in his class.

ἀρχι-τρίκλινος, -ου, ὁ, *a president of a feast*, ii. 8, 9.*

ἄρχω, mid., *to begin*, often with infin., xiii. 5; ἀρξάμενος ἀπό, *beginning from*, viii. 9.

ἄρχων, -οντος, ὁ, prop. part., *ruler, prince*.

ἄρωμα, -τος, τό, *spicery*, xix. 40.

ἀσθένεια, -ας, ἡ (ἀ priv. and σθένος, *strength*), *bodily infirmity, sickness*, v. 5, xi. 4.

ἀσθενέω, -ῶ, impf. ἠσθένουν, *to be sick*.

ἀτιμάζω, -σω, *to dishonor*, viii. 49.

αὐλή, -ῆς, ἡ, *an open space, court* or *hall* of a house, as xviii. 15; *a sheepfold*, x. 1, 16.

αὐξάνω, intrans., *to grow, increase*, iii. 30.

αὐτός, -ή, -ό, pron., *he, she, it;* in nom. always emphatic. Properly demonstrative, *self, very;* joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself;* with the article, *the same*.

αὐτοῦ, -ῆς, -οῦ. pron. reflex. (contr. for ἑαυτοῦ), *of himself, herself*, etc. T and Tr exclude these forms from the N. T., everywhere reading αὐτοῦ, αὐτῷ, etc; but WH have introduced the aspirated form "nearly twenty times" In John it is found ii. 24, xiii. 32, xix. 17, xx. 10.

αὐτό-φωρος, -ον (φώρ, *a thief*), *in the very act*, viii. 4, neut. dat. with ἐπί.*

ἀφ-ίημι (see Gr. § **122**, 2), *to send away;* (1) *to forgive* (dat. pers.) xx. 23; (2) *to permit, concede*, with inf., as xi. 44, xviii. 8, or ἵνα, subj., xii. 7; (3) *to leave, depart from*.

B.

βαθύς, -εῖα, -ύ, *deep*, iv. 11.

βαΐον, -ου, τό, *branch*, xii. 13.*

βάλλω, βαλῶ, βέβληκα, ἔβαλον (Gr. § **124**, 28), *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*, xiii. 5.

βαπτίζω -σω, of the Christian ordinance, *to baptize, to immerse*.

βάπτω, βάψω. *to dip*, xiii. 26.

βαρ-αββᾶς, -ᾶ, ὁ, *Barabbas*, xviii. 40.

βασιλεία, -ας, ἡ, *a kingdom*.

βασιλεύς, -έως, ὁ, *a king*.

βασιλικός, -ή, -όν, adj., *belonging to a king, royal; nobleman*, iv. 46, 49.

βαστάζω, -άσω, 1 aor. ἐβάστασα, *to lift, lift up;* thus, (1) *to carry*, a burden, as xix. 17; (2) *to take on one's self*, xvi. 12; (3) *to take away*, xii. 6.

Βεθ-ανία, *-ας, ἡ, Bethany*, "house of dates." There were two places of the name: (1) xi., etc.; (2) on the Jordan, i. 28.

βηθ-ζαθά, *-ᾶς, ἡ, Bethesda*, "house of compassion," v. 2.*

βηθ-λεέμ, *ἡ, Bethlehem*, "house of bread," vii. 42.

βηθ-σαιδά, *ἡ, Bethsaida*, "house of hunting" or "fishing."

βῆμα, *-τος, τό* (*βα-* in *βαίνω*), *throne, judgment-seat*, xix. 13.

βιβλίον, *-ου, τό, book, volume*, xx. 30, xxi. 25.

βιβρώσκω, (*βρο-*), perf. *βέβρωκα, to eat*, vi. 13.*

βίος, *-ου, ὁ*, (1) *life*, 1 John ii. 16; (2) *goods* or *property*, 1 John iii. 17.

βλασφημέω, *-ῶ, to blaspheme*, x. 36.

βλασφημία, *-ας, ἡ, blasphemy*, x. 33.

βλέπω *-ψω, to see, to have the power of seeing, to look at.*

βοάω, *-ῶ, to publish openly, to cry aloud*, i. 23.

βόσκω, *-ήσω, to tend, to feed*, xxi. 15, 17.

βουλεύω, *-σω, to advise*, N. T. mid. only; with *ἵνα*, xi. 53, xii. 10.

βούλομαι, *to be willing*, xviii. 39.

βοῦς, *βοός, ὁ, ἡ, an ox, a cow*, ii. 14, 15.

βραχίων, *-ονος, ὁ, the arm*; met., *power, strength*, xii. 38.

βραχύς *-εῖα, -ύ, short, little*; *βραχύ τι*, vi. 7, of quantity, *a little.*

βροντή, *-ῆς, ἡ, thunder*, xii. 29.

βρῶμα, *-τος, τό* (see *βιβρώσκω*), *food*, iv 34.

βρῶσις, *-εως, ἡ, food, meat.*

Γ.

Γαββαθά, *ἡ* (Heb, Chald. form), *Gabbatha; an elevated place* or *tribunal*, xix. 13.*

γαζο-φυλάκιον *-ου, τό, a treasury*, a part of the temple so called, viii. 20.

Γαλιλαία, *-ις, ἡ* (from Heb.), *Galilee.*

Γαλιλαῖος, *-αία, -αῖον, of* or *belonging to Galilee*, iv. 45.

γάμος, *-ου, ὁ, a marriage feast*, ii. 1, 2.

γάρ, "*truly then*," a causal particle or conjunction, *for*, introducing a reason for the thing previously said. It is post-positive.

γέ, an enclitic particle, post-positive, indicating emphasis, *at least, indeed*; *καίτοιγε, though indeed*, iv. 2.

γείτων, *-ονος, ὁ, ἡ, a neighbor*, ix. 8.

γεμίζω, *-σω, to fill*, with acc. and gen., ii. 7, vi. 13.

γενετή, *-ῆς, ἡ, birth*, ix. 1.*

γεννάω, *-ῶ, -ήσω, to beget*; pass., *to be begotten, born* (often, in John, of spiritual renewal).

γέρων, *-οντος, ὁ, an old man*, iii. 4.*

γεύω, only mid. in N. T., *to taste*, ii. 9, viii. 52.

γεωργός, *-ου, ὁ, a husbandman, a vine-dresser*, xv. 1.

γῆ, *γῆς, ἡ*, contr. for *γέα* or *γαῖα*, *land* or *earth*, as (1) *land*, as opposed to sea; (2) *earth*, as opposed to heaven; (3) *region* or *territory.*

γηράσκω, or *γηράω, -άσω, to become old*, xxi. 18.

γίνομαι for *γίγνομαι*. See Gr. § 124. *γενήσομαι, ἐγενόμην* and *ἐγενήθην, γέγονα* (with pres. force) and *γεγένημαι, to become*, as (1) *to begin to be*, used of persons, *to be born*, viii. 58; of the works of creation, *to be made*, i. 3, 10; *to be changed into*, ii. 9; (2) *to happen*, frequently in the phrase *καὶ ἐγένετο, and it came to pass.*

γινώσκω, for *γιγνώσκω* (see Gr. § 124), *γνώσομαι*, 2 aor. *ἔγνων* (imper. *γνῶθι*), perf. *ἔγνωκα*, (1) *to become aware of, to perceive*, with acc.; (2) *to know, perceive, understand*, with acc. or *ὅτι*, or acc. and infin., or *τί* interrog.; (3) specially *to know* God, Christ, and divine things.

γλωσσό-κομον, *-ου, τό, a little box* or *case for money*, xii. 6, xiii. 29.*

γνωρίζω, *-ίσω, to make known, to declare*, xv. 15, xvii. 26.

γνωστός, *-ή, -όν*, verb. adj., *known*, xviii. 15, 16.

γογγύζω, *-ύσω, to murmur* in a low voice.

γογγυσμός *-οῦ, ὁ, muttering*, vii. 12.

Γολγοθά (Heb., Chald. form), *Golgotha*, "the place of a skull" (probably from its shape); *Calvary*, xix. 17.

γονεύς, *-έως, ὁ*, (*γεν-* in *γίνομαι*), *a parent*; only in plural, *οἱ γονεῖς*.

γράμμα, *-τος, το* (*γράφω*), (1) *a writing*, such as *the Scriptures*, v. 47; (2) plur., *literature, learning* generally, vii. 15.

γραμματεύς, *-έως, ὁ, a scribe*, viii. 3.

γραφή *-ῆς, ἡ*, (1) *a writing*; (2) spec., *ἡ γραφή* or *αἱ γραφαί, the Scriptures, writings* of the O. T.

γράφω, *-ψω, γέγραφα, to grave, write, inscribe. ἐγράφη, γέγραπται*, or *γεγραμμένον ἐστί*, a formula of quotation, *It is written*.

γυμνός, *-ή, -όν, naked, having only an inner garment*, xxi. 7.

γυνή, *γυναικός*, voc. *γύναι, ἡ, a woman*. The voc., as a form of address, is often used in reverence and honor. Compare ii. 4 and xix. 26.

Δ.

δαιμονίζομαι, *to be possessed by a demon*, x. 21.

δαιμόνιον, *-ίου, τό* (orig. adj.), *a demon* or *evil spirit*. *δαιμόνιον ἔχειν, to have a demon* or *to be a demoniac*.

δακρύω, *-σω, to weep*, xi. 35.*

δάκτῠλος, *-ου, ὁ, a finger*.

Δανείδ, *ὁ* (Heb.), *David*, vii. 42.

δέ, an adversative particle, postpositive, *but, now, moreover*.

δεῖ, impers. (see Gr. § 116), *it needs, one must, it ought*, with infin.

δείκνυμι and **δεικνύω** (see Gr. § 123), *to present to sight, to show, to teach* (acc. and dat.).

δειλιάω, *-ῶ, to shrink for fear, to be afraid*, xiv. 27.*

δεῖπνον, *-ου, τό, the chief* or *evening meal, supper*.

δεκα-πέντε, *fifteen*.

δέκατος, *-η, -ον*, ordinal, *tenth*, i. 40.

δεξιός, *-ά, -όν, the right*.

δέρω *to scourge, to smite*, so as to flay off the skin, xviii. 23.

δεῦρο, adv, used only as an imperative, *come hither*; *δεῦρο ἔξω, come forth*, xi. 43.

δεῦτε, adv., as if plur. of *δεῦρο* (or contr. from *δεῦρ' ἴτε*), *come, come hither*, iv. 29, xxi. 12.

δεύτερος, *-ᾱ, -ον*, ordinal, *second* in number, iv. 54. *δεύτερον*, adverbially, *the second time*, iii. 4, xxi. 16. So *ἐκ δευτέρου*, ix. 24.

δέχομαι, 1 aor. *ἐδεξάμην*, dep., *to take, receive*, iv. 45.

δέω, *to want*. See *δεῖ*.

δέω, 1 aor. *ἔδησα*, perf. *δέδεκα*, pass. *δέδεμαι, to swathe* dead bodies for burial, as xi. 44, xix. 40; *to bind* persons in bondage, xviii. 12, 24.

Δημήτριος, *-ου, ὁ, Demetrius*, 3 John 12.

δηνάριον, *-ίου, τό*, properly a Latin word, *denarius*.

διά, prep., *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*.

διάβολος, *-ου, ὁ, an accuser, a slanderer. ὁ διάβολος, the accuser, the devil*, equivalent to the Hebrew *Satan*.

δια-δίδωμι, *to distribute, divide*, vi. 11.

διᾰ-ζώννυμι, *to gird, to gird up*, xiii. 4, 5, xxi. 7.*

διακονέω, *-ῶ*, *to serve* or *wait upon*, especially at table, *to minister*, xii. 2; *serve*, xii. 26.

διάκονος, *-ου*, *ὁ*, *a servant*, ii. 5, 9; one in God's service, xii. 26.

διακόσιοι, *-αι*, *-α*, card. num., *two hundred*.

διᾰ-λογίζομαι, dep. mid., *to reason, to ponder, to reflect*, xi. 50.

διᾰ-μερίζω, *to divide, to distribute*, xix. 24.

διᾰ-σκορπίζω, *to scatter, disperse*, xi. 52.

διᾰ-σπορά, *-ᾶς*, *ἡ*, *dispersion*. Used of the Jews as scattered among the Gentiles, vii. 35.

διᾰ-τί or **διὰ τί**; (WH) *wherefore?*

διᾰ-τρίβω, *to spend* (*χρόνον* or *ἡμέρας*), *to tarry*; abs., *to sojourn*, iii. 22, xi. 54 (T).

διδακτός, *-ή*, *-όν*, *taught, instructed*, vi. 45.

διδάσκαλος, *-ου*, *ὁ*, *a teacher*; often in voc. as a title of address to Christ, *Master, Teacher*.

διδάσκω, fut. **διδάξω**, *to teach, to be a teacher*, abs.; *to teach*, with acc. of pers., generally also acc. of thing.

διδαχή, *-ῆς*, *ἡ*, *doctrine, teaching*, vii. 16, 17, xviii. 19.

Δίδυμος, *-η*, *-ον*, *double*, or *twin*; a surname of *Thomas* the apostle, xi. 16, xx. 24, xxi. 2.*

δίδωμι, *to give* (Gr. § **121**), (acc. and dat.). The purpose of a gift may be expressed by inf., iv. 7.

δι-εγείρω, *to excite*, as the sea by the wind, vi. 18.

δι-έρχομαι, *to pass through*, with **διά** (gen.), iv. 4.

δίκαιος, *-αίᾱ*, *-ον*, *just, right, righteous*.

δικαιοσύνη, *-ης*, *ἡ*, *righteousness, justice*, xvi. 8, 10.

δίκτυον, *-ου*, *τό*, *a fishing-net*, xxi. 6, 8, 11.

Διο-τρεφής, *-οῦς*, *ὁ*, *Diotrephes*, 3 John 9.*

διψάω, *-ῶ*, *-ήσω*, *to thirst for, to desire earnestly*, acc.; or abs., *to thirst*.

διώκω, *-ξω*, *to persecute*, v. 16, xv. 20.

δοκέω, *-ῶ*, **δόξω**, (1) *to think*, acc. and inf.; (2) **δοκεῖ**, impers., *it seems*.

δόλος, *-ου*, *ὁ*, *deceit, guile*, i. 47.

δόξα, *-ης*, *ἡ*, from **δοκέω**, (1) *honor, renown*, v. 41, 44; and very frequently (2) *the manifestation of that which calls forth praise*, — so especially in the frequent phrase *ἡ δόξα τοῦ Θεοῦ*, *glory*.

δοξάζω, *-σω*, *to ascribe glory to, to honor, glorify*.

δουλεύω, *-σω*, *to be a slave, in bondage*, viii. 33.

δοῦλος, *-ου*, *ὁ*, *a servant* (opp. to *κύριος*).

δύναμαι, dep. (see Gr. § **122**, 11), *to be able*, abs., or with inf. or acc.; *to have power to do*.

δύο, numeral, indecl., except dat., *δυσί*, *two*.

δώδεκα, num., indecl., *twelve*. *οἱ δώδεκα*, *the twelve, i. e. the Apostles*.

δωρεά, *-ᾶς*, *ἡ*, *a free gift*.

δωρεάν, acc. of preceding, as an adv., *without cause*, xv. 25.

E.

ἐάν or **ἄν**, conj. (for *εἰ ἄν*), *if*; usually construed with verb in subjunctive.

ἑαυτοῦ, pron., reflex., 3d pers., *of one's self*; used also in 1st (plur.) and 2d persons. (See Gr. § **59**, 1, 2.) Genitive often for possess. pron.

ἕβδομος, *-η*, *-ον*, ord. numb., *seventh*, iv. 52.

Ἑβραϊστί (WH **Ἐ**), adv., *in the Hebrew* or *Aramæan language*.

ἐγγύς, adv., *near*; used of both place and time.

ἐγείρω, **ἐγερῶ**, pass. perf. **ἐγήγερμαι**, *to raise up*, as a saviour; *to erect*, as a building; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table. Applied to *raising* the dead.

ἐγκ-. In words beginning thus, T and WH generally write **ἐνκ-**.

ἐγκαίνια, **-ίων**, **τά**, *a dedication*, x. 22.*

ἐγώ, pers. pron., *I*; plur. **ἡμεῖς**, *we*. See Gr. § 57.

ἐθέλω. See **θέλω**.

ἐθνικός, **-ή**, **-όν**, *national*, *of Gentile race*, *heathen*, 3 John, 7.

ἔθνος, **-ους**, **τό**, *a nation*. **τὰ ἔθνη**, *the nations*, *the heathen world*, *the Gentiles*.

ἔθος, **-ους**, **τό**, *a usage*, *custom*, xix. 40.

εἰ, a conditional conjunction, *if*; *since*, *though*. **εἰ μή**, *unless*, *except*. **εἰ δὲ μή**, *but if not*, *otherwise*, xiv. 2, 11.

εἶδον, *to see*. See **ὁράω**, **οἶδα**; also Gr. § **124**, 64.

εἶδος, **-ους**, **τό**, *outward appearance*, *form*, *aspect*, v. 37.

εἴκοσι num., indecl., *twenty*, vi. 19.

εἰμί (Gr. § **122**, 16), a verb of existence, used (1) as a predicate, *to be*, *to exist*, *to happen*, *to come to pass*; (2) as the copula of subject and predicate, simply *to be*.

εἶμι, *to go*, in some MSS. for **εἰμί**, in vii. 34, 36 (not critical editions).

εἶπον (Gr. § **124**, 68), (WH, **εἶπα**), from obs. **ἔπω** or **εἴπω**, *to say*; in reply, *to answer*; in narration, *to tell*, *to call one* or *style one*, x. 35, xv. 15.

εἰρήνη, **-ης**, **ἡ**, *peace*.

εἰς, prep. governing acc., *into*, *to*, *unto*.

εἷς, **μία**, **ἕν**, a card. num., *one*.

εἰσ-άγω, 2 aor. **εἰσήγαγον**, *to bring in*, xviii. 16.

εἰσ-έρχομαι, 2 aor. **εἰσῆλθον**, *to come in*, *to enter*. Gr. § **124**, 78.

εἶτα, adv., *then*, *afterwards*.

ἐκ, or, before a vowel, **ἐξ**, a prep. governing gen., *from*, *out of* (the interior).

ἕκαστος, **-η**, **-ον**, *each*, *every one* (with partitive gen.).

ἑκατόν, card. num., *a hundred*.

ἐκ-βάλλω (Gr. § **124**, 28), *to cast out*, *send out*; *to send away*, *dismiss*, *reject*.

ἐκεῖ, adv., *there*, *thither*.

ἐκεῖθεν, adv., *from that place*, *thence*.

ἐκεῖνος, **-η**, **-ο**, pron., demonst., *that one*, *that one there*.

ἐκ-κεντέω, **-ῶ**, *to pierce through*, *to transfix*, xix. 37.

ἐκκλησία, **-ᾶς**, **ἡ**, *the assembly of believers*, *the Church*.

ἐκ-λέγω, mid. in N.T., 1 aor. **ἐξελεξάμην**, *to choose out* for one's self. *to elect*. Gr. § **124**, 128.

ἐκ-μάσσω, **-ξω**, *to wipe*, *to wipe dry*, xi. 2, xii. 3. xiii. 5.

ἐκ-νέω (lit. swim out), or **ἐκνεύω** (lit. turn by a side motion), 1 aor. **ἐξένευσα**, *to withdraw*, v. 13.*

ἐκ-πορεύομαι, dep., *to go out*, *to proceed from*, v. 29, xv. 26.

ἐκ-τείνω, fut. **ἐκτενῶ**, 1 aor. **ἐξέτεινα**, *to stretch out* the hand, xxi. 18.

ἕκτος, **-η**, **-ον**, ord. numb., *sixth*, iv. 6, xix. 14.

ἐκ-χέω, 1 aor. **ἐξέχεα** (Gr. § **124**, 71), *to pour out*, as money, ii. 15.

ἐλαία, **-ᾶς**, **ἡ**, *an olive tree*; **τὸ ὄρος τῶν ἐλαιῶν**, *the Mount of Olives*, viii. 1.

ἐλάσσων, **-ον**, compar. of **ἐλαχύς** for **μικρός**, *less*; in quality *worse*, ii. 10 (acc., **-ω** contracted for **-ονα**).

ἐλαττόω, **-ῶ**, *to make lower* or *inferior*; pass., *to decrease*, iii. 30.

ἐλαύνω (tenses from **ἐλάω**), **ἐλάσω**, **ἐλήλακα**, *to drive* a ship, *to row* vi. 19. (Gr. § **124**, 72.)

ἐλάω. See **ἐλαύνω.**

ἐλέγχω, -ξω, *to convict, reprove.* (Gr. § **124**.)

ἔλεος, -ους, τό, *mercy,* 2 John 3.

ἐλεύθερος, -ᾱ, -ον, *free,* viii. 33, 36.

ἐλευθερόω, -ῶ, *to set free,* viii. 32, 36.

ἕλιγμα, -τος, τό, *a roll,* xix. 39 (WH, *text*).*

ἑλκύω, -σω, *to drag, to draw,* a net, xxi. 6, 11; a sword, xviii. 10; *to draw over, to persuade,* vi. 44, xii. 32.

Ἕλλην, -ηνος, *a Greek,* as distinguished from **Ἰουδαῖος,** *Jew,* as vii. 35. Used for Greek proselytes to Judaism, xii. 20.

Ἑλληνιστί, adv., *in the Greek language,* xix. 20.

ἐλπίζω, Att. fut. **ἐλπιῶ,** 1 aor. **ἤλπισα,** pf. **ἤλπικα,** *to direct hope towards* (**εἰς, ἐπί,** acc.), v. 45.

ἐμαυτοῦ, -ῆς, -οῦ, *of myself,* a reflexive pron., found only in the gen., dat., and acc. cases. **ἀπ' ἐμαυτοῦ,** *from myself.*

ἐμ-βαίνω, 2 aor. **ἐν-έβην,** part. **ἐμ-βάς,** *to go upon, into* (**εἰς**), always of entering a ship. (Gr. § **124**, 12.)

ἐμ-βάπτω, *to dip into,* xiii. 26 (not in critical editions). (Gr. § **124**, 30.)

ἐμ-βλέπω, *to look fixedly,* i. 36, 42.

ἐμ-βριμάομαι, -ῶμαι, dep., *to be moved with indignation,* xi. 33, 38 (R.V. marg.).

ἐμός, -ή, -όν, *mine.*

ἐμ-πίπλημι and **-πλάω, ἐμπλήσω, ἐνέπλησα,** *to fill up, to satisfy,* as with food, vi. 12.

ἐμ-πόριον, -ου, τό, *emporium, a place for trading,* ii. 16.*

ἔμ-προσθεν, adv., *before;* as prep. (gen.), *before,* in presence of, x. 4; *before,* in dignity, i. 15, 30.

ἐμ-φανίζω, -ίσω, *to make manifest* (acc. and dat.), xiv. 21, 22.

ἐμ-φυσάω, -ῶ, 1 aor. **ἀνεφύσησα,** *to breathe upon,* acc., xx. 22.*

ἐν, prep. gov. dat., *in,* generally as being or resting in; *within, among* (see Gr. § **125**). **ἐν-** in composition has the force of *in, upon, into.*

ἐν-θά-δε adv., *hither,* iv. 15, 16.

ἐνιαυτός, -οῦ, ὁ, *a year,* xi. 49, 51, xviii. 13.

ἐνκαίνια, -ίων, τά, *a dedication,* x. 22.*

ἐν-ταφιάζω, *to prepare for burial,* xix. 40.

ἐν-ταφιασμός, -οῦ, ὁ, *the preparation of a corpse for burial,* xii. 7.

ἐν-τέλλομαι, dep. mid., fut. mid. **ἐντελοῦμαι,** 1 aor. **ἐνετειλάμην,** *to charge, to command.*

ἐντεῦθεν, adv., *hence;* repeated xix. 18, *on this side and that.*

ἐντολή, -ῆς, ἡ, *a charge, commandment.*

ἐν-τυλίσσω, pf. pass. part. **ἐντετυλιγμένος,** *to wrap up, roll up,* xx. 7.

ἐνώπιον, prep., with gen., *before, in sight* or *presence of,* xx. 30.

ἐξ, prep. See **ἐκ.**

ἕξ, card. numb., *six.*

ἐξ-άγω, *to lead out,* x. 3. (Gr. § **124**, 2.)

ἔξ-ειμι (**εἶμί**). See **ἔξεστι.**

ἐξ-έρχομαι (Gr. § **124**, 78), *to go* or *to come out of* (with **ἐκ, ἀπό, παρά**); *to go away, go forth;* of a rumor, *to be spread abroad.*

ἔξεστι (impers., from **ἔξειμι**), *it is lawful,* v. 10, xviii. 31.

ἐξ-ετάζω, *to inquire, to ask,* xxi. 12.

ἐξ-ηγέομαι, -οῦμαι, dep. mid., *to declare, expound,* as a teacher, i. 18.

ἐξ-ουσία, -ας, ἡ (**ἔξεστι**), (1) *power, ability,* as xix. 11; (2) *liberty, right,* as x. 18; (3) *authority,* as v. 27.

ἐξ-υπνίζω, 1 aor. subj. **-σω,** *to wake from sleep,* xi. 11.*

ἔξω, adv., abs, or as prep. with gen., *without, outside.*

ἑορτή, -ῆς, ἡ, *a solemn feast* or *festival.*

ἐπ-αγγελία, -ᾶς, ἡ, *a message,* 1 John i. 5, ii. 25.

ἐπ-αγγέλλω, mid., *to promise*, with cognate acc., 1 John ii. 25. (Gr. § **124**, 1.)

ἐπ-αίρω (Gr. § **124**, 5), *to lift up*, as the eyes, the heel against.

ἐπ-άνω, adv., or as prep. with gen., *above*, iii. 31.

ἐπ-άρατος, *-ον*, *accursed*, vii. 49.*

ἐπ-αύριον, adv., *on the morrow.* *τῇ (ἡμέρᾳ) ἐπαύριον*, *on the next day.*

ἐπ-αυτο-φώρῳ. See *αὐτό-φωρος.*

ἐπεί, conj., *since, because*, xiii. 29, xix. 31.

ἔπ-ειτα, adv., *thereupon, then*, xi. 7.

ἐπ-εν-δύτης, *-ου, ὁ*, *an upper garment*, xxi. 7.*

ἐπ-ερωτάω, *-ῶ*, *to question, ask*, xviii. 7.

ἐπί, a prep. governing gen., dat., or acc. General signification, *upon, on.*

ἐπι-βάλλω, *to lay upon*, as a hand, vii. 30.

ἐπί-γειος, *-ον*, *earthly.* *τὰ ἐπίγεια*, *earthly things*, iii. 12.

ἐπι-δέχομαι, *to receive kindly*, 3 John 9, 10.*

ἐπι-θυμία, *-ᾱς, ἡ*, *desire*, generally in a bad sense, *lust.*

ἐπί-κειμαι, *to lie upon* (dat.), xi. 38, xxi. 9.

ἐπι-λέγω, in pass., *to be named* or *called*, v. 2.

ἐπι-μένω, *continue, to be persevering in*, viii. 7.

ἐπι-πίπτω, *to fall back upon*, xiii. 25 (T).

ἐπι-στρέφω, *to turn about*, xxi. 20.

ἐπι-τίθημι, *to put, place*, or *lay upon*, ix. 6, 15, xix. 2. (Gr. § **120**; § **122**, 1.)

ἐπι-τρέπω, *to allow, permit*, xix. 38.

ἐπι-χρίω, 1 aor. *ἐπέχρῖσα*, *anoint, smear upon* (*ἐπί*, acc.), ix. 6, 11.*

ἐπ-ουράνιος, *-ον*, adj., *heavenly*; neut. plur., *τὰ ἐπουράνια*, *heavenly things*, iii. 12.

ἔπω. See *εἶπον* and Gr. § **124**, 68.

ἐραυνάω, *-ῶ*, *-ήσω*, *to search diligently*, v. 39, vii. 52.

ἐργάζομαι, *-σομαι*, dep., pf. *εἴργασμαι*; pass., (1) abs., *to work, to labor*, v. 17; (2) *to accomplish, do*, vi. 28; (3) *to acquire by labor*, vi. 27.

ἔργον, *-ου, τό*, *a work, a deed; a miracle*, vii. 3, 21.

ἐρευνάω, *-ῶ.* See *ἐραυνάω.*

ἔρημος, *-ον*, *deserted, desolate*; used in the fem. as a subst., *desert, wilderness*, — *ἡ ἔρημος*, the desert in which the Israelites wandered.

ἑρμηνεύω, *to interpret, translate*, i. 42, ix. 7.

ἔρχομαι (Gr. § **124**, 78), *to come, to go; to come*, after, before, to, against, etc., as determined by the preposition which follows.

ἐρωτάω, *-ῶ*, *to ask, to request, to beseech.*

ἔσχᾰτος, *-η, -ον*, *the last, the end of* what is spoken of, *e. g.* the *feast*, vii. 37; the *last* (day), *i.e.* the day of judgment.

ἔσω, adv. of place, *within*, xx. 26.

ἕτερος, *-έρᾱ, -ερον*, distrib. pron., *other, another*, xix. 37.

ἔτι, adv., *yet, still, even.*

ἑτοιμάζω, *-άσω*, *to prepare, make ready*, xiv. 2, 3.

ἕτοιμος, *-η* or *-ος, -ον*, *ready, prepared*, vii. 6.

ἔτος, *-ους, τό*, *a year.*

εὐθέως, adv., *immediately, straightway.* See *εὐθύς.*

εὐθύνω, *to make straight*, i. 23.

εὐθύς, adv. of time, *straight, i.e. immediately*, as *εὐθέως.*

εὐ-λογέω, *-ῶ*, *-ήσω*, *to bless*; hence pass. pf. part. *εὐλογημένος*, *blessed, favored of God*, xii. 13.

εὐ-οδόω, *-ῶ*, pass. only, *to be made prosperous*, 3 John 2.

εὑρίσκω, εὑρήσω, εὗρηκα, εὗρον, εὑρέθην (Gr. § **124**, 89, (1) *to find, to discover, to light upon*; (2) *to ascertain, to find by examination*, as a judge.

εὐ-χαριστέω, -ῶ, *to thank, give thanks.*

εὔχομαι, *to pray*, 3 John 2.

Ἐφραίμ, ὁ, *Ephraim*, a place, xi. 54.*

ἐχθές, adv., *yesterday*, iv. 52.

ἔχω, ἕξω, impf. **εἶχον**, 2 aor. **ἔσχον**, (Gr. § **124**, 89), *to have* or *possess.*

ἕως, adv., (1) of time, *till, until*, used as conj, also as prep. with gen. **ἕως οὗ** or **ἕως ὅτου**, *until when*; (2) *as long as, while*, ix. 4; (3) with particles, — **ἕως ἄρτι**, *until now*; **ἕως πότε**; *how long?* x. 24; **ἕως ἄνω**, *up to the brim*, ii. 7.

Z.

ζάω, -ῶ, ζῇς, ζῇ, fut. **ζήσω** or **-ομαι**, (Gr. § **124**, 90), *to live*, as (1) *to be alive*; part. **ὁ ζῶν**, *the Living One*, a description of God, vi. 57; (2) *to receive life*, iv. 50; (3) *to live*, in the highest sense, to possess spiritual and eternal life, v. 25; (4) met., as of water, *living* or *fresh*, opposed to stagnant, iv. 10.

Ζεβεδαῖος, -ου, ὁ, *Zebedee*, xxi. 2.

ζῆλος, -ου, ὁ, *zeal*, in a good sense, ii. 17.

ζητέω, -ῶ, -ήσω, (1) *to seek*, absolutely, as vi. 24; (2) *to seek for* (acc.), v. 30; (3) *to desire, to wish for*, v. 18.

ζήτησις, -εως, ἡ, *question, debate*, iii. 25.

ζωή, -ῆς, ἡ, *life*, literal, spiritual, eternal. **ζωὴ αἰώνιος**, *eternal life.*

ζώννυμι or **-ννύω** (Gr. § **123**, 7), *to gird*, xxi. 18.

ζωο-ποιέω, -ῶ, -ήσω, *to make alive, to cause to live, to quicken*, v. 21, vi. 63.

H.

ἤ, a particle, — disjunctive, *or*; interrogative, preceded by **πότερον**, *utrum . . . an, whether . . . or*, vii. 17; or comparative, *than*, iii. 19; **ἤπερ**, *than at all*, xii. 43.

ἤδη, adv. of time, *now, already.*

ἥκω, -ξω, *to be come, to be present.* (Gr. § **124**, 93.)

Ἠλείας or **Ἠλίας, -ου, ὁ**, *Elijah.*

ἡλικίᾱ, -ᾱς, ἡ, *age, full age*; **ἡλικίαν ἔχει**, *he is of age*, ix. 21, 23.

ἧλος, -ου, ὁ, *a nail*, xx. 25.*

ἡμεις, gen. **ἡμῶν**, dat. **ἡμῖν**, acc. **ἡμᾶς**, plur. of **ἐγώ.**

ἡμέρᾱ, -ᾱς, ἡ, *a day.*

ἡμέτερος, -ᾱ, -ον, *our, our own.*

ἤπερ, *than at all*, xii. 43.

Ἡσαίας or **Ἡσαΐας, -ου, ὁ**, *Isaiah.*

Θ.

θάλασσα, -ης, ἡ, *the sea.*

θάνατος, -ου, ὁ, *death.*

θαρσέω, -ῶ, *to be of good cheer.* Only in imper., **θάρσει, θαρσεῖτε**, *take courage*, xvi. 33.

θαυμάζω, -σω, *to wonder.*

θαυμαστός, -ή, -όν, *marvellous*, ix. 30.

θεάομαι, -ῶμαι, dep., 1 aor. **ἐθεασάμην**, pf. **τεθέαμαι**, *to behold, to contemplate.*

θέλημα, -τος, τό, *will, desire.*

θέλω, impf. **ἤθελον**, 1 aor. **ἐθέλησα**, *to wish, delight in, to will.*

Θεός, -οῦ, ὁ, (1) God, — **ὁ Θεός**, *the revealed God*, i. 1; (2) *a god*, generically, x. 34.

θεο-σεβής, -ές, *God-worshipping, devout*, ix. 31.*

θεραπεύω, -εύσω, *to heal*, v. 10.

θερίζω, -ίσω, *to reap* or *gather*, iv. 36–38.

θερισμός, -οῦ, ὁ, *harvest, the gathering time*, iv. 35.

θερμαίνω, only mid. in N.T., *to warm one's self*, xviii. 18, 25.

θεωρέω, **-ῶ**, *to behold, to see.*

θήκη, **-ης**, **ἡ** (**τίθημι**), *a receptacle*, as a sheath, xviii. 11.*

θλίψις, **-εως**, **ἡ**, *affliction, tribulation*, xvi. 21, 33. Tr accents **θλῖψις**.

θνήσκω, in N.T. only pf. **τέθνηκα**, *to be dead.*

θρέμμα, **-τος**, **τό** (**τρέφω**), *the young of cattle*, iv. 12.*

θρηνέω, **-ῶ**, abs., *to wail, lament*, xvi. 20.

θρίξ, **τριχός**, dat. plur. **θριξί**, **ἡ**, *a hair*, xi. 2, xii. 3.

θυγάτηρ, **-τρός**, **ἡ**, *a daughter*, xii. 15.

θύρα, **-ας**, **ἡ**, *a door.*

θυρωρός, **-οῦ**, **ὁ**, **ἡ**, *a door-keeper, porter*, x. 3, xviii. 16, 17.

θύω, **-σω**, *to slay*, x. 10.

Θωμᾶς, **-ᾶ** (from Heb. = **δίδυμος**), *Thomas.*

I.

Ἰακώβ, **ὁ** (Heb.), *Jacob.*

ἰάομαι, **-ῶμαι**, **ἰάσομαι**, dep., mid., *to heal.*

ἴδε (**εἶδον**), imper. act. as interj., *behold!*

ἴδιος, **-ία**, **-ον**, *one's own*, x. 12; hence **τὰ ἴδια**, *one's own things*; **οἱ ἴδιοι**, *one's own people, friends, companions*, neut. and masc. contrasted in i. 11.

ἰδού (comp. **ἴδε**), imper. mid. as interj., *lo! behold!*

ἱερεύς, **-έως**, **ὁ**, *a priest.*

ἱερόν, **-οῦ**, **τό**, *a place consecrated to God, the temple.*

Ἱεροσόλυμα (WH **Ἰ.**), **-ων**, **τά**, *Jerusalem.*

Ἱεροσολυμίτης, **-ου**, **ὁ**, *one of Jerusalem*, vii. 25.* See critical texts.

Ἰησοῦς, **-οῦ** (see Gr. § **37**, 6), JESUS, the Saviour.

ἱλασμός, **-ου**, **ὁ**, *a propitiation, atoning sacrifice*, 1 John ii. 2, iv. 10.*

ἱμάς, **-άντος**, **ὁ**, *thong, latchet* of a shoe, i. 27.

ἱμάτιον, **-ίου**, **τό**, (1) *clothing*; (2) *the outer garment.*

ἱματισμός, **-οῦ**, **ὁ**, *clothes, raiment*, xix. 24.

ἵνα, conj., *that, to the end that*; **ἵνα μή**, *that not, lest.*

Ἰορδάνης, **-ου**, **ὁ**, *the Jordan.*

Ἰουδαία, **-ας**, **ἡ** (really adj., fem., *sc.* **γῆ**), iii. 22, *Judæa.*

Ἰουδαῖος, **-αία**, **-αῖον**, *belonging to Judah, Jewish.* Often in plur. with subst. understood, **οἱ Ἰουδαῖοι**, *the Jews.*

Ἰούδας, **-ᾶ**, **ὁ**, dat. **-ᾳ**, acc. **-αν**, (1) *Jude*, the apostle, xiv. 22; (2) *Judas* Iscariot.

Ἰσκαριώτης, **-ου**, **ὁ**, *Iscariot, i.e.* a man of Kerioth.

ἴσος, **-η**, **-ον** (or **ἶσος**), *like, equal to* (dat.), v. 18.

Ἰσραήλ, **ὁ** (Heb.), *Israel.*

Ἰσραηλίτης, **-ου**, **ὁ**, *an Israelite.*

ἵστημι (Gr. § **122**, 4), trans. in 1 aor., *to place*, viii. 3; intrans. in pf., plupf., and 2 aor., *to stand, to stand firm, to endure.*

ἰσχυρός, **-ά**, **-όν**, *strong*, 1 John ii. 14.

ἰσχύω, **-ύσω**, *to be strong, to be able* (inf.).

ἰχθύς, **-ύος**, **ὁ**, *a fish.*

Ἰωάνης, **-ου**, **ὁ**, *John.*

Ἰωσήφ, **ὁ** (Heb.), *Joseph.*

K.

κἀγώ (**κἀμέ**), contr. for **καὶ ἐγώ** (**καὶ ἐμέ**), *and I, I also, even I.*

καθ-αίρω, **-αρῶ**, *to cleanse, to clear by pruning*, xv. 2.

καθαρίζω, *to cleanse*, 1 John, i. 7, 9.

καθαρισμός, -οῦ, ὁ, *cleansing, purifying*, ii. 6, iii. 25.

καθαρός, -ά, -όν, *clean, pure.*

καθέζομαι, *to sit down*; ἐν or ἐπί, dat.

καθ-εῖς, adv., *one by one*, viii. 9 (WH, καθ' εἷς).

κάθ-ημαι (Gr. § **122**, 17), *to be seated, to sit down, to sit.*

καθίζω, -ίσω, intrans., *to seat one's self; to sit down.*

καθ-ώς, adv., *according as, even as, as.*

καί, conj., *and, also, even.*

Καιάφας, -α, ὁ, *Caiaphas.*

Καΐν, ὁ (Heb.), *Cain.*

καινός, -ή, -όν, *new.*

καιρός, -οῦ, ὁ, *time, season.*

Καῖσαρ, -ρος, ὁ, *Cæsar.*

καί-τοι, conj., *nevertheless, though indeed; so* καίτοιγε, iv. 2.

καίω, *to burn*, v. 35; xv. 6. (Gr. § **124**, 109).

κἀκεῖ (καὶ ἐκεῖ), *and there.*

κἀκεῖνος, -η, -ο (καὶ ἐκεῖνος), *and he, she, it.*

κακο-ποιέω, -ῶ, *to do evil*, 3 John 11.

κακο-ποιός, -όν, as subst., *an evil-doer, malefactor*, xviii. 30.

κακός, -ή, -όν, *evil, wicked*; τὸ κακόν, *wickedness.*

κακῶς, adv., *wrongly*, xviii. 23.

κάλαμος, -ου, ὁ, *a pen*, 3 John 13.

καλέω, -ῶ, -έσω, pf. κέκληκα, 1 aor. pass. ἐκλήθην, *to call*; hence, *to name*, i. 43; *to invite*, **ii. 2.**

καλός, -ή, -όν, *good.*

καλῶς, adv., *well, rightly.*

κἀμέ. See κἀγώ.

κἄν (καὶ ἐάν), *and if.*

Κανά, ἡ (Heb.), *Cana.*

καρδία, -ας, ἡ, *the heart.*

καρπός, -οῦ, ὁ, *fruit.*

κατά, prep., gov. the gen. and accus. cases, *down*; hence, gen., *down from, against*; acc., *according to, against.* (See Gr. § **125**, 2, *d*).

κατα-βαίνω, -βήσομαι, -βέβηκα, 2 aor. κατέβην, *to go* or *come down, descend.* (See Gr. § **124**, 12.)

κατα-βολή, -ῆς, ἡ, *a founding*, xvii. 24.

κατα-γινώσκω, *to condemn*, gen. of pers., 1 John iii. 20, 21. (Gr. § **124**, 45.)

κατ-άγνυμι, fut. κατεάξω, *to break, to break in pieces*, xix. 31–33.

κατα-γράφω, *write, draw, mark.**

κατά-κειμαι, *to lie down*, as the sick, v. 3, 6. (Gr. § **122**, 15.)

κατα-κρίνω, -νῶ, *to give judgment against, to condemn*, viii. 10, 11. (Gr. § **124**, 121.)

κατα-λαμβάνω, -λήμψομαι, *to grasp, to overtake, to comprehend, to apprehend.* (Gr. § **124**, 125.

κατα-λείπω, -ψω, *to leave remaining*, viii. 9. (Gr. § **124**, 129.)

κατα-φάγω. See κατεσθίω.

κατ-εσθίω, fut. καταφάγομαι (ii. 17), *to eat up, to devour entirely.* (Gr. § **124**, 80.)

κατ-ηγορέω, -ῶ, -ήσω, *to accuse, to speak against.*

κατ-ηγορία, -ας, ἡ, *an accusation, a charge*, xviii. 29.

κατ-ήγορος, -ου, ὁ, *an accuser*, viii. 10.

κάτω, adv., *downwards, down, beneath*, viii. 6, 8, 23.

Καφαρναούμ, ἡ, (Heb.), *Capernaum.*

κέδρος, -ου, ἡ, *a cedar*, xviii. 1, probably a mistaken reading for following.*

Κεδρών, ὁ (Heb., *dark* or *turbid*), *Cedron*, xviii. 1.*

κεῖμαι (Gr. § **122**, 15); *to lie, to recline, to be laid.*

κειρία, -ας, ἡ, *a band* of linen, xi. 44.*

κέρμα, -τος, τό, *a small piece of money*, ii. 15.*

κερματιστής, -οῦ, ὁ, *a money-changer*, ii. 14.*

κεφαλή, -ῆς, ἡ, *the head.*

κῆπος, -ου, ὁ, *a garden*, xviii. 1, 26; xix. 41.

κηπ-ουρός, **-οῦ**, ὁ, *a gardener*, xx. 15.*
Κηφᾶς, **-ᾶ**, ὁ (Aramaic, *a rock* or *stone*), *Cephas, i. e.* Peter, i. 42.
κλαίω, **-αύσω**, *to wail, to lament, weep.* (Gr. § **124**, 114.)
κλάσμα, **-τος**, τό, *a piece broken off, a fragment*, vi. 12, 13.
κλείω, **-σω**, *to shut, close*, xx. 19, 26. (Gr. § **124**, 116.)
κλέπτης, **-ου**, ὁ, *a thief.*
κλέπτω, **-ψω**, *to steal*, x. 10.
κλῆμα, **-τος**, τό (κλάω), *a branch, a shoot*, of a vine, xv. 2, 4, 5, 6.*
κλῆρος, **-ου**, ὁ, *a lot*, xix. 24.
κλίνω, **-νῶ**, *to bow*, in death, xix. 30; *to incline.* (Gr. § **124**, 117.)
Κλωπᾶς, **-ᾶ**, ὁ, *Clopas*, xix. 25.*
κοιλίᾱ, **-ᾱς**, ἡ, (1) *the womb*, iii. 4; (2) fig., *the inner man*, vii. 38.
κοιμάω, **-ῶ**, pass., *to be asleep in death*, xi. 11, 12.
κοίμησις, **-εως**, ἡ, *sleep, repose*, xi. 13.*
κοινωνέω, **-ῶ**, *to have common share in, to partake in*, 2 John 11.
κοινωνίᾱ, **-ᾱς**, ἡ, *communion, fellowship*, 1 John i. 3, 6, 7.
κόκκος, **-ου**, ὁ, *a kernel, a grain*, xii. 24.
κόλασις, **-εως**, ἡ, *punishment*, 1 John iv. 18.
κολλυβιστής, **-οῦ**, ὁ, *a money-changer*, ii. 15.
κόλπος, **-ου**, ὁ, *the bosom.*
κολυμβήθρᾱ, **-ᾱς**, ἡ, *a pool.**
κομψότερον (comp. of κόμψος), *better*, of convalescence, adverbially with ἔχω, iv. 52.*
κοπιάω, **-ῶ**, *to be fatigued*, iv. 6; *to labor*, iv. 38.
κόπος, **-ου**, ὁ, *labor*, iv. 38.
κόσμος, **-ου**, ὁ, *the world.*
κόφινος, **-ου**, ὁ, *a basket*, vi. 13.
κράβαττος, **-ου**, ὁ, *a couch, a light bed*, v. 8–12.
κράζω, **-ξω**, *to cry out.* (Gr. § **124**, 120).
κρανίον, **-ου**, τό, *a skull*; **Κρανίου Τόπος**, Greek for **Γολγοθά**, xix. 17.
κρατέω, **-ῶ**, **-ήσω**, *to lay strong hold on*; *to retain*, of sins, xx. 23.
κραυγάζω, **-σω**, *to cry out*, xi. 43.
κρίθινος, **-η**, **-ον**, *made of barley*; **ἄρτοι κρίθινοι**, *barley loaves*, vi. 9, 13.*
κρίμα, **-τος**, τό, *a judgment, condemnation*, ix. 39.
κρίνω, **-νῶ**, **κέκρικα**, *to judge, to sit in judgment on.* (Gr. § **124**, 121.)
κρίσις, **-εως**, ἡ, *judgment, condemnation.*
κρυπτός, **-ή**, **-όν**, verbal adj (**κρύπτω**), *hidden, secret.*
κρύπτω, **-ψω**, 2 aor., pass., **ἐκρύβην**, *to hide, conceal.* (Gr. § **124**, 122.)
κυκλόω, **-ῶ**, *to encircle, surround*, x. 24.
κύπτω, **-ψω**, *to bend, to stoop down*, viii. 6, 8.
κυρίᾱ, **-ᾱς**, ἡ, *a lady*, 2 John i. 5; or **Κυρία**, *Cyria*, a proper name.*
Κύριος, **-ίου**, ὁ, (1) *a lord, sir*, title of respect; (2) *the Lord.*
κωλύω, **-σω**, *to restrain, forbid*, 3 John 10.
κώμη, **-ης**, ἡ, *a village.*

Λ.

λαγχάνω, abs., *to cast lots, to draw lots*, **περί**, gen., xix. 24. (Gr. § **124**, 123.)
Λάζαρος **-ου**, ὁ, *Lazarus*, of Bethany.
λάθρα (WH λάθρᾳ), *secretly*, xi. 28.
λαλέω **-ῶ**, **-ήσω**, (1) *to speak, declare.*
λαλιά, **-ᾶς**, ἡ, (1) *speech*, viii. 43; (2) *report*, iv. 42.
λαμβάνω, **λήμψομαι**, **εἴληφα**, **ἔλαβον**, (Gr. § **124**, 125). *to take, receive, obtain.*
λαμπάς, **-άδος**, ἡ, *a lamp, a torch*, xviii. 3.
λαός, **-οῦ**, ὁ, *a people.*
λατρείᾱ, **-ᾱς**, ἡ, *worship*, xvi. 2.
λέγω, only pres. and impf. in N. T., *to speak, say, tell, call.* (Gr. § **124**, 128.)
λέντιον, **-ου**, τό, *a napkin* or *towel*, xiii. 4, 5.*

Λευείτης, *-ου, ὁ, a Levite*, i. 19.
λευκός, *-ή, -όν, white*, iv. 35; xx. 12.
λῃστής, *-οῦ, ὁ, a robber*, x. 1, 8; xviii. 40.
λίαν, adv., *very much.*
λιθάζω, *-σω, to stone, to execute by stoning.*
λίθινος, *-η, -ον, made of stone*, ii. 6.
λίθος, *-ου, ὁ, a stone.*
Λιθό-στρωτον, *-ου, τό* (prop. adj., *strewed with stones*), *the Pavement*, part of a Roman court of justice, xix. 13.*
λίτρᾱ, *-ᾱς, ἡ, a pound weight*, xii. 3; xix. 39.*
λογίζομαι, *-σομαι*, dep. with mid. and pass. aor., *to reckon, to think*, xi. 50. (Gr. § **124**, 130).
λόγος, *-ου, ὁ*, (1) *a word;* whether (2) *a common saying*, iv. 37; or *command*, viii. 55. Λόγος is used by John as a name of Christ, the WORD of God, i. 1, etc.
λόγχη, *-ης, ἡ, a lance, a spear*, xix. 34.*
λοιδορέω, *-ῶ, to revile, to rail at, to reproach*, ix. 28.
λούω, *-σω to bathe, to wash*, xiii. 10. (Gr. § **124**, 131.)
λύκος, *-ου, ὁ, a wolf*, x. 12.
λυπέω, *-ῶ, to grieve;* pass., *to be grieved, to be sorrowful*, xvi. 20; xxi. 17.
λύπη, *-ης, ἡ, grief, sorrow.*
λύχνος, *-ου, ὁ, a lamp;* used of John the Baptist, v. 35.
λύω, *-σω, to loosen*, as (1) lit., *to unbind*, i. 27; (2) *to annul*, vii. 23; x. 35; (3) *to destroy, e. g.* the temple, ii. 19.

M.

Μαγδαληνή, *-ῆς, ἡ, Magdalene, i. e.* a woman of Magdala.
μαθητής, *-οῦ, ὁ* (*μανθάνω*), *a disciple;* *οἱ μαθηταί*, specially, *the twelve.*
μαίνομαι, dep., *to be mad, to rave*, x. 20.
μακάριος, *-ία, -ιον, happy, blessed*, xiii. 17; xx. 29.
μακράν, adv., *afar, afar off*, xxi. 8.
μᾶλλον, adv., *more, rather.*
Μάλχος, *-ου, ὁ, Malchus*, xviii. 10.*
μανθάνω, *μαθήσομαι*, 2 aor. *ἔμαθον*, perf. *μεμάθηκα, to learn, to understand, to know.* (Gr. § **124**, 134.)
μάννα, *τό, manna.*
Μαρθά, *-ᾶς, ἡ, Martha.*
Μαρίᾱ, *-ᾶς*, or Μαριάμ (indecl., Heb., *Miriam*), *ἡ, Mary.*
μαρτυρέω, *-ῶ, -ήσω, to be a witness*, abs., *to testify* (*περί*, gen.), *to give testimony* (*to*, dat. of pers. or thing).
μαρτυρίᾱ, *-ᾶς, ἡ, testimony, witness.*
μαστιγόω, *-ῶ, -ώσω, to scourge*, xix. 1.
μάχαιρα, *-ᾶς, ἡ, a sword*, xviii. 10, 11.
μάχομαι, *to contend, dispute*, vi. 52.
μέγας, *μεγάλη, μέγα*, comp. *μείζων*, sup. *μέγιστος, great;* *μεγάλη ἡμέρα, a high day*, xix. 31.
μεθ-ερμηνεύω, *to translate, to interpret*, pass. only, i. 38, 41.
μεθύσκω, *to get drunk*, ii. 10.
μείζων, comp. of *μέγας*, which see. It has itself a comparative, *μειζότερος*, 3 John 4 (see Gr. § **52**, 4).
μέλαν, *-ανος, τό* (*μέλας*), *ink*, 2 John 12; 3 John 13.
μέλας, *-αινα, -αν, black.*
μέλει, impers., *it concerns*, x. 13; xii. 6.
μέλλω, *-ήσω, to be about* to do. (Gr. § **124**, 137.)
μέν, antithetic particle, *truly, indeed.*
μεν-οῦν, conj., *moreover, therefore, but.*
μέν-τοι, conj., *yet truly, nevertheless.*
μένω, *μενῶ, ἔμεινα, to remain, to abide.* (Gr. **124**, 138.)
μέρος, *-ους, τό, a part, fellowship*, xiii. 8.
μέσος, *-η, -ον, middle, in the midst* of (gen.), i. 26; xix. 18.

μεσόω, -ῶ, *to be in the middle* or *midst*, vii. 14.*

Μεσσίας, -ου (from Heb., *anointed*), *Messiah*, the same as Gr. **Χριστός**, i. 41, iv. 25.*

μεστός, -ή, -όν, *full*, *filled with*, gen.

μετά, prep., gov. the gen. and accus.: gen., *with*, *among*; acc., *after* (Gr. § **25**, 2, *d*).

μετα-βαίνω, *to go* or *pass over*, v. 24; *to depart*, vii. 3; xiii. 1. (Gr. § **124**, 12.)

μετα-ξύ, (σύν or ξύν), adv. of time, *meanwhile*, iv. 31.

μετρητής -οῦ, ὁ, "a measurer," a liquid measure (72 sextarii) containing nearly eight and a half English gallons, *firkin*, ii. 6.*

μέτρον, -ου, τό, *a measure*; adv. phrase, **ἐκ μέτρου** *by measure*, *sparingly*, iii. 34.

μή, a negative particle, *not*, *lest*. Interrogatively it is used when a negative answer is expected, as iii. 4, etc.; **οὐ μή**, *not at all*, *by no means*.

μηδέ, compare **οὐδέ**, generally used after a preceding **μή**, *and not*, *neither*, *nor yet*, iv. 15; xiv. 27.

μηδείς, **μηδεμία**, **μηδέν** (**εἷς**), differing from **οὐδείς** as **μή** from **οὐ**; *not one*, *no one*, *nothing*.

μηκέτι, adv (**ἔτι**), *no more*, *no longer*, v. 14; viii. 11.

μηνύω, *to show*, *declare*, xi. 57.

μή-ποτε conj., *whether indeed*, vii. 26.

μήτηρ, -τρός, ἡ, *a mother*.

μήτι, adv., interrogatively used, *is it? whether at all?*

μήτις (**μή τις**), pron. interrog., *has* or *is any one? whether any one?* iv. 33; vii. 48.

μία fem. of **εἷς**, *one*.

μιαίνω, -ανῶ, *to stain*, *pollute*, *defile*, xviii. 28.

μίγμα, -τος, τό, *a mixture*, xix. 39.*

μικρός -ά, -όν, *little*, *small*, time, vii. 33; xii. 35.

μιμέομαι, -οῦμαι, dep. mid., *to imitate*, *to follow the example of*, 3 John 11.*

μιμνήσκω (**μνα-**), mid., with fut. in pass. form **μνησθήσομαι**, 1 aor. **ἐμνήσθην**, *to call to mind*, *to remember*, ii. 17, 22; xii. 16. (Gr. § **124**, 139.)

μισέω, -ῶ, -ήσω, *to hate*, *to abhor*. Used in antith. with **ἀγαπάω**, *to love less*, *to slight*, xii. 25.

μισθός, -οῦ, ὁ, *wages*, *recompense*, iv. 36.

μισθωτός, -οῦ, ὁ, *a hired servant*, *one who serves for wages*, x. 12, 13.

μνάομαι. See **μιμνήσκω**.

μνημεῖον, -ου, τό, *a tomb*, *a grave*.

μνημονεύω, *to remember*, *recollect*, *call to mind*.

μοιχεία, -ᾶς, ἡ, *adultery*, viii. 3.

μοιχεύω -σω, *to commit adultery*, viii. 4.

μονή, -ῆς, ἡ, *a place of abode*, *a dwelling-place*, xiv. 2, 23.*

μονο-γενής, -ές, gen. οῦς, *only begotten*, i. 14, 18; iii. 16, 18; 1 John iv. 9.

μόνον, adv., *only*.

μόνος, -η, -ον, *only*, *alone*, *forsaken*.

μύρον, -ου, τό, *a perfumed ointment*.

Μωυσῆς -έως (§ **42**, 3), ὁ, *Moses*.

N.

Ναζαρέτ, ἡ, *Nazareth*.

Ναζωραῖος, -ου, ὁ, *a Nazarene*.

Ναθαναήλ, ὁ, *Nathaniel*.

ναί, adv., affirming, *yes*, xi. 27; xxi. 15, 16.

ναός, -οῦ, ὁ, *the temple*, ii. 20; used of Jesus Christ, ii. 19, 20.

νάρδος, -ου, ἡ, *nard*, *spikenard*, a costly ointment, xii. 3.

νεανίσκος, -ου, ὁ, *a young man*, 1 John ii. 13, 14.

νεκρός, -ά, -όν, *dead*; **οἱ νεκροί**, *the dead*.

νέος, -ᾱ, -ον, *young;* compar., **νεώτερος,** *younger,* xxi. 18.

νεύω, -σω, *to nod;* so, *to beckon,* xiii. 24.

νεώτερος, -ᾱ, -ον (comp of **νέος,** which see), *younger,* xxi. 18.

νικάω, -ῶ, -ήσω, pf. **νενίκηκα,** *to conquer, overcome* (acc.), xvi. 33.

νίκη, -ης, ἡ, *victory,* 1 John v. 4.*

Νικό-δημος, -ου, ὁ, *Nicodemus,* iii. 1.

νιπτήρ, -ῆρος, ὁ, *a basin for washing,* xiii. 5.*

νίπτω, -ψω, *to wash* (acc.), mid., *to wash one's self.*

νοέω, -ῶ, -ήσω, *to understand, to perceive,* xii. 40.

νομή, -ῆς, ἡ, *pasturage,* x. 9.

νόμος, -ου, ὁ, *a law, the Mosaic economy;* the Old Testament generally, x. 34.

νύμφη, -ης, ἡ, *a bride,* iii. 29.

νυμφίος, -ου, ὁ, *a bridegroom,* iii. 29.

νῦν, adv., *now, just now, even now.*

νύξ, νυκτός, ἡ, *the night, night-time.*

νύσσω, -ξω, *to stab, to pierce,* xix. 34.*

Ξ.

ξένος, -ου, ὁ, *a stranger,* 3 John v.

ξηραίνω, -ανῶ, 1 aor. act., **ἐξήρᾱνα;** 1 aor. pass., **ἐξηράνθην,** *to dry, to make dry, to wither,* xv. 6.

ξηρός, -ά, -όν, *dry, withered;* of a useless limb, v. 3.

O.

ὁ, ἡ, τό, the definite article, *the,* originally demonstrative.

ὁδ-ηγέω, -ῶ, -ήσω, *to lead, to conduct, to guide,* xvi. 13.

ὁδοι-πορία, -ᾶς, ἡ, *a journey, a journeying,* iv. 6.

ὁδός, -οῦ, ἡ, *a way;* used of Christ himself, *the Way,* xiv. 6.

ὄζω, intrans., *to stink, be offensive,* xi. 39.*

ὅθεν, adv., *whence,* of place or source.

ὀθόνιον, -ου, τό, *a linen swathe, a bandage.*

οἶδα, *I know* (§ **124,** 64, II.).

οἰκία, -ᾶς, ἡ, *a house.*

οἰκο-δομέω, -ῶ, *to build,* ii. 20.

οἶκος, -ου, ὁ, *a house.*

οἶμαι. See **οἴομαι.**

οἶνος, -ου, ὁ, *wine.*

οἴομαι and **οἶμαι,** *to think, to suppose,* xxi. 25.

οἴω. See **φέρω.**

ὀκτώ, num., indecl., *eight.*

ὅλος, -η, -ον, *all, the whole.*

ὅμοιος, -οία, -οιον, *like, similar to.*

ὁμοίως, *in like manner, likewise.*

ὁμο-λογέω, -ῶ, -ήσω, 1 aor. **ὡμολόγησα,** *to speak the same thing;* hence, (1) *to confess,* generally with **ὅτι;** (2) *to profess,* or *acknowledge openly,* acc., ix. 22.

ὁμοῦ, adv., *together,* iv. 36; xx. 4; xxi. 2.

ὅμως, adv., *yet, nevertheless;* with **μέντοι,** *notwithstanding,* xii. 42.

ὀνάριον *-ου, τό* (dim. of **ὄνος**), *a young ass, an ass's colt,* xii. 14.*

ὄνομα, -ατος, τό, *a name.*

ὄνος, -ου, ὁ, *an ass.*

ὄντως, adv. (**ὄν,** neut. part. of **εἰμί**), *really, in very deed,* viii. 36.

ὄξος, -ους, τό, *vinegar.*

ὀπίσω, adv., *behind, after, back;* **εἰς τὰ ὀπίσω,** *backward,* xviii. 6.

ὅπλον, -ου, τό, *an instrument;* hence, plur., *arms, armor,* xviii. 3.

ὅπου, adv. of place, *where, whither.*

ὅπτω, ὅπτομαι. See **ὁράω.**

ὅπως, conj., *to the end that, so that,* xi. 57.

ὁράω, -ῶ, ὄψομαι, ἑώρακα, εἶδον (Gr. § **124,** 147), (1) *to see,* generally; (2) *to look upon;* (3) *to see,* and so *to participate in,* iii. 36.

ὀργή, *-ῆς, ἡ, anger, wrath.*
ὄρθρος, *-ου,* masc. *morning twilight, early dawn,* viii. 2.
ὄρος, *-ους, τό, a mountain.*
ὀρφᾰνός, *-ή, -όν, bereaved,* "orphan," xiv. 18.
ὅς, *ἥ, ὅ,* relative pronoun, *who, which* (see Gr. § **64**, 1).
ὀσμή, *-ῆς, ἡ, an odor, savor,* xii. 3.
ὅσος, *-η, -ον,* relat. pron., *how much, how many, as many as.*
ὀστέον, contr. *ὀστοῦν, -οῦ, τό, a bone,* xix. 36.
ὅσ-τις, *ἥ-τις, ὅτι,* compound relat., *whosoever, whichsoever, whatsoever* (see Gr. § **66**, 2).
ὅταν (*ὅτε, ἄν*), rel adv., *when, whensoever;* always with subj.
ὅτε, rel. adv., *when.*
ὅτι, conj., (1) *that,* after verbs of declaring, etc.; (2) *because.*
ὅτου (gen. of *ὅστις*), *ἕως ὅτου, until,* ix. 18.
οὐ (*οὐκ* before a vowel, *οὐχ* if the vowel is aspirated), *no, not.*
οὐ-δέ, conj., disj. neg., *but not, neither, nor, not even.*
οὐδ-είς, *οὐδε-μία, οὐδ-έν* (*οὐδὲ εἷς*), neg. adj., *not one, no one, none, nothing.*
οὐδέ-ποτε, adv , *not ever, never,* vii. 46.
οὐδέ-πω, adv., *not ever yet, not yet, never.*
οὐκ-έτι, adv., *no more, no longer.*
οὐκ-οῦν; adv., *not so then?* an affirmative adverb, *therefore;* interrogative, xvii. 37, *art thou then a king?* *
οὐ μή, an emphatic negative, see *μή.*
οὖν, conj., *therefore, then.*
οὔ-πω, adv , *not yet.*
οὐρανός, *-οῦ, ὁ, heaven,* (1) *the visible heavens;* (2) *the spiritual heavens,* the abode of God and holy beings.
οὔ-τε, conj , *and not; neither, nor,* with a negative preced.; *οὔτε . . . οὔτε, neither . . . nor.*
οὗτος, *αὕτη, τοῦτο,* demonstr. pron., *this* (near).
οὕτως (and before a consonant sometimes *οὕτω*), adv., *thus, in this wise, so.*
οὐχί, adv., (1) an intensive form of *οὐ,* xiii. 10, *by no means, no;* (2) mostly interrog., as xi. 9, expecting an affirmative answer.
ὀφείλω, *to be under obligation, ought,* xiii. 14; xix. 7.
ὀφθαλμός, *-οῦ, ὁ. an eye.*
ὄφις, *-εως, ὁ, a serpent,* iii. 14.
ὄχλος, *-ου, ὁ, a crowd, the multitude,* plur. *crowds.*
ὀψάριον, *-ου, τό, a little fish,* vi. 9, 11, xxi. 9, 10, 13.*
ὄψιος, *-ῖᾱ, -ιον, late;* as subst., *ἡ ὀψία, evening.*
ὄψις, *-εως, ἡ, the aspect, the countenance,* xi. 44; *external appearance,* vii. 24.*

Π.

παιδάριον, *-ίου, τό* (dim. of *παῖς*), *a boy, a lad,* vi. 9.
παιδίον, *-ίου, τό* (dim. of *παῖς*), *a little child, an infant.*
παιδίσκη, *-ης, ἡ* (fem. dim. of *παῖς*), *a young girl, a female slave,* xviii. 17.
παῖς, *παιδός, ὁ, a child, a boy,* iv. 51.
παίω, *-σω, to strike, to smite,* with a sword, xviii 10.
παλαιός *-ά, -όν, old, former.*
πάλιν, adv., *again, back, anew.*
πάντοτε, adv., *always, at all times, ever.*
παρά, prep. gov. the gen., the dat., and accus., *beside.* With a gen. (of person), it indicates *source* or *origin;* with a dat., it denotes *presence with.*
παρα-γίνομαι, *to come near, come,* iii. 23.

παρ-άγω, *to pass by*, ix. 1; *to pass away*, mid., only 1 John ii. 8, 17.

παρα-δίδωμι, acc. and dat., *to deliver over*, as to prison, judgment; *to betray*, spec. of the betrayal by Judas (§ **122**, 3).

παρά-κλητος *-ου, ὁ*, (1) *an advocate, intercessor*, 1 John ii. 1; (2) *a consoler, comforter, helper*, John xiv. 16, 26, xv. 26; xvi. 7; "paraclete."*

παρα-κύπτω, *-ψω*, *to stoop down*, xx. 5, 11.

παρα-λαμβάνω, *-λήμψομαι*, 2 aor. *παρέλαβον*, *to receive, to acknowledge, to take captive.*

παρα-μυθέομαι, *-οῦμαι*, dep. mid., *to speak kindly to, to cheer, to comfort*, xi. 19, 31.

παρα-σκευή, *-ῆς, ἡ*, *a preparation, i. e.* the time immediately before a Sabbath or other festival, *the eve, the Preparation* (R V), xix. 14, 31, 42.

πάρ-ειμι (*εἰμί*), *to be near by, to be present, to have come.*

παρ-ίστημι (Gr. § **122**, 4), intrans., perf., 2 aor., *to stand by*, xviii. 22; xix. 26.

παρ-οιμία, *-ᾱς, ἡ*, *a proverb, an enigma*, xvi. 25, 29; *a parable*, x. 6.

παρ-ουσία, *-ᾱς, ἡ* (*εἰμί*), *a coming, advent*, of the second coming of Christ, 1 John ii. 28.

παρρησία, *-ᾱς, ἡ. freedom, openness; παρρησίᾳ, ἐν παρρησίᾳ, boldly, freely.*

πᾶς, πᾶσα, πᾶν, *all, the whole, every.*

πάσχα *τό* (Heb., in Chald. form), *the paschal lamb, the passover feast.*

πατήρ, *-τρός, ὁ*, *a father.*

πατρίς, *-ίδος, ἡ*, *one's native place, fatherland*, iv. 44.

πείθω, *πείσω*, *to persuade, to render tranquil*, 1 John iii. 19.

πεινάω, *-ῶ, -άσω*, *to be hungry*, vi. 35.

πειράζω, *-σω*, *to make trial of, to prove.*

πέμπω, *-ψω*, *to send.*

πενθερός, *-οῦ, ὁ*, *a father-in-law, i. e.* a wife's father, xviii. 13.*

πεντακισ-χίλιοι, *-αι, -α*, num. *five thousand*, vi. 10

πέντε, num., indecl., *five.*

πεντήκοντα, num., indecl., *fifty.*

περ, an enclitic particle, only found joined to pronouns or particles for intensity of meaning, as *ἤπερ, than at all*, xii. 43.

πέραν, adv, *over, on the other side, beyond.*

περί a prep., governing the gen. and accus. With gen., *about, i. e.* concerning or respecting a thing; with accus., *about, around.*

περι-βάλλω, *-βαλῶ, -βέβληκα*, *to cast around, to clothe*, xix. 2.

περι-δέω, *to bind round about*, pass. plup., xi. 44.*

περι-ἵστημι (Gr. § **122**, 4), *to stand around*, xi 42.

περι-πατέω, *-ῶ, -ήσω*, *to walk, to conduct one's self, to live according to.*

περισσεύω, *to be left over*, vi. 12, 13.

περισσός, *-ή, -όν*, *abundant*, x. 10.

περιστερά, *-ᾶς, ἡ*, *a dove.*

περι-τέμνω, *to circumcise*, vii. 22.

περι-τίθημι, *to place*, xix. 29.

περι-τομή, *-ῆς, ἡ*, *circumcision*, vii. 22, 23.

Πέτρος, *-ου, ὁ*, *Peter* (Chald. **Κηφᾶς**, *rock*), i. 42.

πηγή, *-ῆς, ἡ*, *a fountain, well.*

πηλός, *-οῦ, ὁ*, *clay, mire*, ix. 6–15.

πῆχυς, *-εως, ὁ*, *a cubit*, xxi. 8.

πιάζω, *-σω*, *to take*, as in fishing, xxi 3; *to take, arrest*, vii. 30.

Πειλᾶτος, *-ου, ὁ*, *Pilate.*

πίμπλημι (πλε-). See *πλήθω.*

πίνω, fut. *πίομαι, -εσαι, -εται*; perf. *πέπωκα*; 2 aor. *ἔπιον* (inf. *πεῖν*), *to drink* (§ **124**, 157).

πιπράσκω (πρα-), perf. πέπρακα; 1 aor. pass. ἐπράθην; perf. pass. πέπραμαι, *to sell;* pass. *to be sold,* xii. 5.

πίπτω (Gr. § **124**, 159), *to fall, to fall prostrate.*

πιστεύω, *to believe, have confidence in, trust.*

πιστικός, -ή, -όν, *genuine, pure,* of ointment, xii. 3.

πίστις, -εως, ἡ, *faith,* 1 John v. 4.

πιστός, -ή, -όν, *faithful, believing,* xx. 27.

πλανάω, -ῶ, -ήσω, *to lead astray, to deceive,* vii. 12.

πλάνη, -ης, ἡ, *deceit, error,* 1 John iv. 6.

πλάνος, -ον, *deceitful;* as subst., *an impostor, deceiver,* 2 John 7.

πλείων, -εῖον, compar. of πολύς, *more, greater;* πλεῖον, as adv., *more,* xxi. 15.

πλέκω, -ξω, *to weave together, to plait,* xix. 2.

πλευρά, -ᾶς, ἡ, *the side of the human body,* xix. 34.

πλέω. See πλήθω.

πλῆθος, -ους, τό, *a multitude, crowd,* v. 3; xxi. 6.

πλήθω (or πίμπλημι), πλήσω, *to fill,* xix. 29.

πλήν, adv., *but, except,* viii. 10.

πλήρης, -ες, *full,* i. 14.

πληρόω, -ῶ, -ώσω, *to fill, fill up, complete;* pass., *to be fulfilled, made full, complete,* or *perfect.*

πλήρωμα, -ατος, τό, *fulness,* i. 16.

πλησίον, adv., *near, near by,* with gen., iv. 5.

πλοιάριον, -ίου, τό (dim. of πλοῖον), *a small boat.*

πλοῖον, -ου, τό, *a ship, a vessel.*

πνεῦμα, -ατος, τό, (1) *the wind,* iii. 8; hence, (2) *the human spirit;* (3) *spirit,* GOD, the immaterial One, iv. 24; (4) THE HOLY SPIRIT, i. 33.

πνέω, -εύσω, *to blow,* as the wind.

ποθέν, adv., interrog., *whence? how?*

ποιέω, -ῶ, -ήσω, (1) *to make,* i. e. *to form, to bring about; to declare to be,* viii. 53; (2) *to do,* generally; *to do, i. e.* habitually, *to perform, to execute, to exercise, to practise.*

ποιμαίνω, -ανω, *to be shepherd of, to tend, to feed,* xxi. 16.

ποιμήν, -ενος, ὁ, *a shepherd.*

ποίμνη, -ης, ἡ, *a flock,* of Christ's followers, x. 16.

ποῖος, ποία, ποῖον, an interrog. pron., *of what kind, sort, species? what?*

πόλις, -εως, ἡ, *a city.*

πολλάκις, adv., *many times, often,* xviii 2.

πολύς, πολλή, πολύ (see Gr. § **49**), *many;* πολλά, *much, very much.*

πολύ-τιμος, -ον, *of great value, very costly,* xii. 3.

πονηρός, -ά, -όν, *evil, bad,* of things or persons. ὁ πονηρός, *the Wicked One,* i. e. *Satan;* τὸ πονηρόν, *evil,* xvii. 15.

πορεύομαι, -σομαι, dep., with pass. aor. ἐπορεύθην, *to go, to go away, to depart, to journey.*

πορνεία, -ᾶς, ἡ, *fornication,* viii. 41.

πορφύρεος, -οῦς, -ᾶ, -οῦν, *purple* or *crimson,* xix. 2, 5.

πόσις, -εως, ἡ, *drink,* vi. 55.

ποταμός, -οῦ, ὁ, *a river.*

ποταπός, -ή, -όν, adj., interrog., *of what kind? how great?* 1 John iii. 1.

πότε, adv., interrog., *when? till when? how long?* vi. 25, x. 24.

ποτέ, enclitic, *at some time, at one time,* ix. 13.

πότερος, pron., interrog., *which of the two?* N. T. only neut. as adv., *whether,* correlating with ἤ, *or,* vii. 17.*

ποτήριον, -ίου, τό, *a drinking-cup, the contents of the cup;* fig., *the portion which God allots,* xviii. 11.

ποῦ, adv., interrog., *where? whither?*

πούς, ποδός, ὁ, *the foot.*

πραιτώριον, -ίου, τό (from Lat. *prætor*), *the palace* at Jerusalem, xviii. 28, 33, xix. 9.

πράσσω, -ξω, *to do, perform, accomplish*, iii. 20, v. 29.

πρεσβύτερος, -τέρα, -τερον (used as subst.), *elder*, in age, viii. 9.

πρίν, adv. of time, *before;* as conj. in N. T., *sooner than;* generally with acc. and inf., iv. 49, viii. 58, xiv. 29.

πρό, prep., gov. the gen., *before, i.e.* of place, time, or superiority.

προ-άγω, intrans., *to go before, to lead the way*, 2 John 9.

προβατικός, -ή, -όν, *pertaining to sheep*, v. 2.*

προβάτιον, -ου, τό, dim. of **πρόβατον**, *a sheep*, xxi. 16, 17.*

πρόβατον, -ου, τό, *a sheep;* fig., *a follower of Christ.*

προ-πέμπω, *to send forward, to bring one on his way*, 3 John 6.

πρός (see Gr. § **125**), prep., governing gen., dat., and accus. cases, general signification *towards.*

προσ-αιτέω, -ῶ, *to beg, to ask earnestly*, ix. 8.*

προσ-αίτης, -ου, ὁ, *a beggar*, ix. 8.

προσ-έρχομαι (Gr. § **b24**, 78), *to come* or *to go to*, xii. 21.

προσ-κόπτω, *to strike* the foot *against, to stumble*, xi. 9, 10.

προσ-κυνέω, *to bow down, to worship.*

προσ-κυνητής, -οῦ, ὁ, *a worshipper*, iv. 23.*

προσ-φάγιον, -ου, τό, *anything eaten with bread*, as fish, meat, xxi. 5.*

προσ-φέρω, *to bring to* (dat.), xvi. 2, xix. 29.

πρότερον or **τὸ πρότερον**, an adv., *before, formerly.*

προ-τρέχω, 2 aor. **προέδραμον**, *to run before*, xx. 4.

πρό-φασις, -εως, ἡ, *a pretext, an excuse*, xv. 22.

προ-φητεύω, -σω, *to prophesy*, xi. 51.

προ-φήτης, -ου, ὁ, *a prophet.*

πρωΐ, adv., *early in the morning, at dawn*, xviii. 28, xx. 1.

πρώϊος, -ία, -ον, *of the morning;* fem. (sc. **ὥρα**), *morning*, xxi. 4.

πρῶτος, -η, -ον (superl. of **πρό**), *first*, in place, time, or order, like **πρότερος** with following gen., *before*, only i. 15, 30; with gen., *before*, xv. 18; **τὸ πρῶτον**, *at the first*, x. 40.

πτέρνα, -ης, ἡ, *the heel*, xiii. 18.*

πτύσμα, -τος, τό, *spittle, saliva*, ix. 6.*

πτύω, -σω, *to spit*, ix. 6.

πτωχός, -ή, -όν, *poor, destitute.*

πυνθάνομαι, 2 aor. **ἐπυθόμην**, *to ask, ask* from (**παρά**, gen.), *to inquire*, iv. 52.

πῦρ, πυρός, τό, *fire*, xv. 6.

πυρετός, -οῦ, ὁ, *a fever*, iv. 52.

πώ, an enclitic particle, *even, yet*, used only in composition. See **οὔπω, οὐδέπω.**

πωλέω, -ῶ, -ήσω, *to sell, to trade*, ii. 14, 16.

πῶλος, -ου, ὁ, *a foal* or *colt*, xii. 15.

πώ-ποτε, adv., *at any time*, used only after a negative, *not at any time, never.*

πωρόω, -ῶ, -σω, *to harden*, xii. 40.

πῶς, adv., interrog., *how? in what manner? by what means?* Also in exclamations, as xi. 36.

P.

Ῥαββεί (Heb.), "Rabbi," *my master*, a title of respect in Jewish schools of learning.

Ῥαββουνί or **Ῥαββουνεί** (Heb.), like **Ῥαββί**, but of higher honor, *my great master*, xx. 16.

ῥάπισμα, *-τος, τό, a blow with the open hand*, xviii. 22, xix. 3.
ῥέω, ῥεύσω, *to flow*, vii. 38.*
ῥέω (see **φημί, εἶπον**). From this obs. root, *to say*, are derived, — act. pf. **εἴρηκα**, pass. **εἴρημαι**.
ῥῆμα, *-τος, τό, a thing spoken, a word* or *saying* of any kind.
Ῥωμαῖος, *-ου, ὁ, a Roman*, xi. 48.
Ῥωμαϊστί, adv., *in the Roman* or *Latin tongue*, xix. 10.*

Σ.

σάββατον, *-ου, τό* (from Heb.), *the sabbath.*
Σαλείμ, *ἡ, Salim*, iii. 23.*
Σαμάρεια, *-ας, ἡ, Samaria.*
Σαμαρείτης, *-ου, ὁ, a Samaritan.*
Σαμαρεῖτις, *-ιδος, ἡ, a Samaritan woman*, iv. 9.*
σάρξ, σαρκός, *ἡ, flesh.*
Σατανᾶς, *-ᾶ, the Adversary, Satan*, the Heb. proper name for the Devil, **διάβολος**, xiii. 27.
σεαυτοῦ, *-ῆς, -οῦ* (only masc. in N.T.), a reflex. pron., *of thyself:* dat. **σεαυτῷ**, *to thyself;* accus. **σεαυτόν**, *thyself.*
σημαίνω, *-ανῶ, to signify, intimate.*
σημεῖον, *-ου, τό, a sign, that by which a thing is known;* hence especially *a miracle.*
Σιλωάμ, *ὁ, Siloam*, ix. 7, 11.
Σίμων, *-ωνος, ὁ, Simon.*
σῖτος, *-ου, ὁ, wheat, corn*, xii. 24.
Σιών, *ὁ* or *τό, Zion*, xii. 15.
σκανδαλίζω, *-ίσω, to cause to stumble*, vi. 61, xvi. 1.
σκέλος, *-ους, τό, the leg*, xix. 31–33.*
σκεῦος, *-ους, τό, a vessel*, xix. 29.
σκηνο-πηγία, *-ᾶς, ἡ* (lit. *tent-fixing*), *the feast of tabernacles*, vii. 2.*
σκηνόω, *-ῶ, -ώσω, to spread a tent;* met., *to dwell*, i. 14.
σκληρός, *-ά, -όν, hard, stern, severe*, vi. 60.
σκορπίζω, *-σω, to disperse, to scatter abroad*, as frightened sheep, x. 12.
σκοτία, *-ᾶς, ἡ, darkness.*
σκότος, *-ους, τό, darkness*, iii. 19.
σμύρνα, *-ης, ἡ, myrrh*, xix. 39.
Σολομών, *-ῶνος, Solomon.*
σός, *σή, σόν*, a poss. pron., *thy, thine.*
σουδάριον, *-ίου, τό*, (Lat.), *a napkin, handkerchief*, xi. 44; xx. 7.
σπεῖρα, *-ας, ἡ, a band* of soldiers, *a military guard*, xviii. 3, 12.
σπείρω, *to sow* or *scatter* as seed, iv. 36, 37.
σπέρμα, *-τος, τό, a seed, offspring, posterity*, vii 42, viii. 33, 37.
σπήλαιον, *-ου, τό, a cave*, xi. 38.
σπλάγχνα, *-ων, τά, bowels, the affections, compassion*, 1 John iii. 17.
σπόγγος, *-ου, ὁ, a sponge*, xix 29.
στάδιον, *-ου, τό*, plur. **στάδιοι**, *οἱ, a stadium*, the eighth part of a Roman mile, xi. 18.
σταυρός, *-οῦ, ὁ, a cross.*
σταυρόω, *-ῶ, -ώσω, to fix to the cross, to crucify*
στέφανος *-ου, ὁ, a crown, a garland.*
στῆθος, *-ους, τό, the breast.*
στήκω, *to stand.*
στοά, *-ᾶς, ἡ, a portico, a porch.*
στόμα *-τος, τω, the mouth*, xix. 29.
στρατιώτης, *-ου, ὁ, a soldier.*
στρέφω, *-ψω*, 2 aor. pass. **ἐστράφην**, *to turn;* mostly in pass., *to turn one's self*, xx. 14.
σύ, *σοῦ, σοί, σέ*, plur. **ὑμεῖς**, *thou, ye*, the pers. pron. of 2d person.
συγγ-. In some words commencing thus, the critical editors prefer the unassimilated form **συνγ-**.
συγ-γενής, *-ές, akin;* as subst., *a kinsman*, xviii. 26.
συκῆ, *-ῆς, ἡ* (contr. from *-έα*), *a fig-tree.*

συλλ-. In some words commencing thus, critical editors prefer the unassimilated form *συνλ-*.

συλ-λαμβάνω, 2 aor. *συνέλαβον*, *to seize, to take*, xviii. 12.

συμ-βουλεύω, *to advise* (dat.), xviii. 14.

συμ-φέρω, generally intrans., and often impers., *to conduce to, to be profitable to*, xi 50; xvi. 7; xviii. 14

σύν, a prep. governing dat., *with*.

συν-άγω, *to bring together, to gather*; pass., *to be assembled, to come together*.

συναγωγή, *-ῆς*, *ἡ*, *a synagogue*.

συν-έδριον, *-ου*, *τό*, *a council*, xi. 47; specially *the Sanhedrin*.

συν-εισ-έρχομαι, *to go in* or *come in with any one* (dat.), xviii. 15; *to embark with*, vi. 22.*

συν-εργός, *-όν*, *co-working*: as a subst., *a joint-helper, a co-worker*, 3 John 8.

συν-έρχομαι (Gr. § **124**, 78), *to come* or *go with*; *to come together*, xi. 33.

συνήθεια, *-ας*, *ἡ*, *custom*, xviii. 39

συν-μαθητής, *-οῦ*, *ὁ*, *a fellow-disciple*, xi. 16.*

συν-σταυρόω, *-ῶ*, *to crucify together with*, xix. 32.

συν-τίθημι, in mid. *to set* or *place together*, as in agreement between two or more persons, *to agree*, xi. 22.

συν-τρίβω, *-ψω*, *to break by crushing*, xix. 36.

συν-χράομαι, *-ῶμαι*, *to have fellowship* or *dealings with* (dat.), iv. 9.*

σύρω, *to draw, to drag*, xxi. 8.

συσ-. In some words commencing thus, critical editors prefer the uncontracted form *συνσ-*.

Συχάρ, *ἡ*, *Sychar*, iv. 5*

σφάζω, *-ξω*, *to kill by violence, to slay*, 1 John iii. 12.

σφραγίζω, *-ίσω*, *to seal, to set a seal upon*, iii. 33, vi. 27.

σχίζω, *-ίσω*, *to rend, to divide asunder* xix. 24, xxi. 11.

σχίσμα, *-τος*, *τό*, *a division, a dissension*, "schism."

σχοινίον, *-ου*, *τό*, *a cord, a rope*, ii. 15

σώζω, *σώσω*, *to save*; *to heal*, xi. 12.

σῶμα, *-τος*, *τό*, *a body*.

σωτήρ, *-ῆρος*, *ὁ*, *a saviour, deliverer* iv. 42.

σωτηρία, *-ᾶς*, *ἡ*, *deliverance, salvation* iv. 22.

Τ.

ταράσσω, *-ξω*, *to agitate*, as water in a pool, v. 7; *to stir up, to disturb in mind*.

ταῦτα. See **οὗτος**.

ταχέως, adv (*ταχύς*), *hastily*, xi 31.

ταχύς, *-εῖα*, *-ύ*, *quick, swift*: *ταχύ*, *quickly*, xi. 29; comp. *τάχειον* or *τάχιον*, *swiftly, quickly*, xiii 27.

τέ, conj. of annexation, *and, both*

τεκνίον, *-ου*, *τό* (dim. of *τέκνον*), *a little child*, xiii. 33.

τέκνον, *-ου*, *τό* (*τίκτω*), *a child, a descendant*.

τέλειος, *-εία*, *-ειον*, *perfect*, 1 John iv. 18.

τελειόω, *-ῶ*, *-ώσω*, (1) *to complete, to finish*; (2) *to accomplish*, as time or prediction, xix. 28.

τελευτάω, *-ῶ*, *to end, to finish, e.g.* life so, *to die*, xi. 39.

τελέω, *-ῶ*, *-έσω*, *τετέλεκα*, *τετέλεσμαι* *ἐτελέσθην*, (1) *to end, to finish*; (2) *to fulfil, to accomplish*.

τέλος *-ους*, *τό*, *an end*.

τέρας, *-ατος*, *τό*, *a wonder*; in N. T only in plur., and joined with *σημεῖα*, *signs and wonders*, iv 48.

τεσσαράκοντα, *forty*, ii. 20.

τέσσαρες, *τέσσαρα*, gen., *-ων*, *four*

τεταρταῖος, *-αία, -αῖον, of the fourth* (day); *τεταρταῖός ἐστιν, he hath been dead four days*, xi. 39.*

τετρά-μηνος, *-ον, of four months;* sc. *χρόνος, a period of four months*, iv. 35.*

τηρέω, *-ῶ, -ήσω, to guard; to keep* or *reserve; to observe, keep.*

Τιβεριάς, *-άδος, ἡ, Tiberias*, vi. 1, 23, xxi. 1.*

τίθημι (see Gr. § **121**), *to place, set, lay:* mid., *to put for one's self, appoint.*

τίκτω, *to bear, to bring forth; to be in travail*, xvi. 21.

τιμάω, **-ῶ**, *-ήσω, to honor, to reverence.*

τιμή, *-ῆς, ἡ, honor*, iv. 44.

τις, **τι**, gen. *τινός* (enclitic), indef. pron., *any one, some one.*

τίς; τί; gen. *τίνος;* an interrog. pron., *who? which? what?*

τίτλος, *-ου, ὁ,* (Lat.), *title, superscription*, xix. 19, 20.*

τοί, an enclitic part., *truly, indeed.* See *καίτοιγε, μέντοι.*

τοί-γε, *although* (in *καίτοιγε*), iv. 2.

τοιοῦτος, *τοιαύτη, τοιοῦτο*, demonst. denoting quality, *of such a kind, such, so*, used either with or without a noun.

τολμάω, **-ῶ**, *-ήσω, to dare, to have courage*, xxi. 12.

τόπος, *-ου, ὁ, a place.*

τοσοῦτος, *τοσαύτη, τοσοῦτο*, demonst. pron. denoting quantity, *so great, so much, so long;* plur., *so many.*

τότε, demonst. adv., *then.*

τοῦτο, neut. of *οὗτος*, which see.

τράπεζα, *-ης, ἡ, a table*, ii. 15.

τρεῖς, *τρία, three.*

τρέχω, *to run*, xx. 2, 4 (§ **124**, 192).

τριάκοντα, indecl., *thirty.*

τρια-κόσιοι, *-αι, -α, three hundred*, xii. 5.

τρίς, num. adv., *thrice.*

τρίτος, *-η, -ον*, ord. num., *third*, ii. 1; *τὸ τρίτον, the third time*, xxi. 17.

τροφή, *-ῆς, ἡ, food*, iv. 8.

τρώγω, *to eat*, vi. 54–58, xiii. 18.

τύπος, *-ου, ὁ, a mark, an impression*, xx. 25.

τυφλός, *-ή, -όν, blind.*

τυφλόω, *-ῶ, -ώσω*, fig., *to make blind* or *dull of apprehension*, xii. 40.

Υ.

ὑγιαίνω, *to be in health*, 3 John 2.

ὑγιής, *-ές, sound, whole*, in health.

ὑδρία *-ας, ἡ, a water-pot*, ii. 6, 7; iv. 28.*

ὕδωρ, *ὕδατος, τό, water; ὕδωρ ζῶν, living* or *running water;* fig., of spiritual truth, iv. 14.

υἱός, *-οῦ, ὁ, a son.*

ὑμεῖς, plur. of *σύ*, which see.

ὑμέτερος, *-ᾱ, -ον*, possess. pron., *your.*

ὑπ-άγω, *to go away, to take one's self away.*

ὑπ-αντάω, *-ῶ, -ήσω, to meet* (dat.).

ὑπ-άντησις, *-εως, ἡ, a meeting*, xii. 13.

ὑπέρ, prep., gov. gen. and accus.: with gen., *over, for, on behalf of.*

ὑπ-ηρέτης, *-ου, ὁ, a servant, attendant*, specially *an officer.*

ὕπνος, *-ου, ὁ, sleep*, xi. 13.

ὑπό, prep., gov. gen. and accus., *under*; with gen., *by*, generally signifying the agent, x. 14; xiv. 21; with accus., *under, beneath*, i. 48.

ὑπό-δειγμα, *-τος, τό, an example* for imitation, xiii. 15.

ὑπό-δημα, *-τος, τό, a sandal, shoe.*

ὑπο-κάτω, adv., *underneath* (ac prep. with gen.), i. 50.

ὑπο-λαμβάνω, *to receive, welcome*, 3 John 8 (§ **124**, 125).

ὑπο-μιμνήσκω, *ὑπομνήσω, to remind.*

ὕσσωπος, *-ου, ἡ, hyssop*, xix. 29.

ὑστερέω, **-ῶ**, *-ήσω*, *to be lacking, to fall short*, ii. 3.
ὕστερον, adv., *afterwards*, xiii. 36.
ὑφαντός, *-ή*, *-όν*, *woven*, xix. 23.*
ὑψόω, *-ῶ*, *-ώσω*, *to raise on high*, to elevate, as the brazen serpent, and Jesus on the cross.

Φ.

φάγω, only used in fut., *φάγομαι*, and 2 aor., *ἔφαγον*. See *ἐσθίω*.
φαίνω, intrans., *to shine, to give light*, i. 5; v. 35.
φανερός, *-ά*, *-όν*, *apparent, manifest*, 1 John iii. 10.
φανερόω, *-ῶ*, *-ώσω*, *to make apparent, to manifest*; pass., *to be manifested, made manifest*.
φανερῶς adv., *publicly*, vii. 10.
φανός, *-οῦ*, *ὁ*, *a torch, a lantern*, xviii. 3.*
Φαρισαῖος, *-ου*, *ὁ* (from the Heb. verb, *to separate*), *a Pharisee*.
φαῦλος, *-η*, *-ον*, *vile, wicked, base*, iii. 20, v. 29.
φέρω, *οἴσω*, *ἤνεγκα*, *ἠνέχθην* (§ 124, 196), *to bear*, as (1) *to produce* fruit; (2) *to carry*, as a burden; (3) *to bring; to bring forward*, as charges, xviii. 29.
φεύγω, *-ξομαι*, *to flee, to escape*, x. 5, 12.
φημί, impf. *ἔφην* (for other tenses, see *εἶπον*), *to say*, i. 23, ix. 38.
φιλέω, *-ῶ*, *-ήσω*, *to love*.
Φίλιππος, *-ου*, *ὁ*, *Philip*.
φιλο-πρωτεύω, *to love the first place*, 3 John 9.*
φίλος, *-η*, *-ον*, either act. *loving*, or pass. *dear*; in N. T. as subst., *a friend, a loved companion*.
φλυαρέω, *-ῶ*, *to prate, to talk idly* against any one (acc.), 3 John 10.*
φοβέω, *-ῶ*, *-ήσω*, *to make afraid*: in N. T. only passive, *to be afraid, to be terrified*.
φόβος, *-ου*, *ὁ*, *fear, terror*.
φοίνιξ, *-ικος*, *ὁ*, *a palm-tree*, ▪ *palm branch*, xii. 13.
φορέω, *-ῶ*, *-έσω*, *to wear*, xix. 5.
φραγέλλιον, *-ίου*, *τό*, *a scourge*, ▪ *a whip*, ii. 15.*
φρέαρ, *φρέατος*, *τό*, *a well*, iv. 11, 12.
φυλακή, *-ῆς*, *ἡ*, *a prison*, iii. 24.
φυλάσσω, *-ξω*, (1) *to keep in safety*; (2) *to observe*, as a precept.
φωνέω, *-ῶ*, *-ήσω*, (1) *to sound, to utter a sound* or *cry*; espec. of cocks, *to crow*, xiii. 38; (2) *to call to, to invite* (acc.); (3) *to name, to call*, acc. (nom. of title), xiii. 13.
φωνή, *-ῆς*, *ἡ*, *a voice, a cry*.
φῶς, *φωτός*, *τό*, contr. from *φάος* (*φα-*, *to show*, whence *φαίνω*, *φημί*), lit., *light*; fig., *light*, i. 4, 5.
φωτίζω, *to enlighten, to shed light upon*, i. 9.

X.

χαίρω, *χαρήσομαι*, 2 aor., *ἐχάρην*, *to rejoice, to be joyful, to be glad*; imp., *χαῖρε*, *hail!*
χαμαί, adv., *on* or *to the ground*, ix. 6, xviii. 6.*
χαρά, *-ᾶς*, *ἡ*, *joy, gladness*.
χάρις, *-ιτος*, acc. *χάριν*, *ἡ*, *grace*; *χάριν*, adverbially used, with gen., *for the sake of, on account of*, 1 John iii. 12.
χάρτης, *-ου*, *ὁ* (Lat. **charta**), *paper*, 2 John 12.*
χείμαρρος, *-ου*, *ὁ*, *a storm-brook, a wintry torrent*, xviii. 1.*
χειμών, *-ῶνος*, *ὁ*, *winter, the rainy season*, x. 22.
χείρ, *-ός*, *ἡ*, *a hand*.
χείρων, *-ον*, compar of *κακός* (which see), *worse*, v. 14.
χιλί-αρχος, *-ου*, *ὁ*, *a commander of a thousand men*, ▪ *military tribune*, xviii. 12.

χιτών, *-ῶνος, ὁ, a vest, an inner garment*, xix. 23.

χολάω, *-ῶ, to be angry, to be incensed at* (dat.), vii. 23.*

χορτάζω, *to feed, to satisfy*, vi. 26.

χόρτος, *-ου, ὁ, grass, herbage*, vi. 10.

χρεία, *-ας, ἡ, use, necessity, need*; ἔχω χρείαν, *to need.*

χρίσμα, *-τος, τό, an anointing, an unction*, 1 John ii. 20, 27.*

Χριστός, *-οῦ, ὁ* (prop. verbal adj. from χρίω), *the Anointed, the Messiah*, THE CHRIST.

χρόνος, *-ου, ὁ, time.*

χωλός, *-ή, -όν, lame*, v. 3.

χώρᾱ, *-ᾱς, ἡ, the country*, dist. from town; plur., *fields*, iv. 35.

χωρέω, *-ῶ*, lit. *to make room; to receive, contain*, ii. 6, xxi. 25; *to have free course*, viii. 37 (see R. V. and marg.).

χωρίον, *-ου, τό, a place, a field*, iv. 5.

χωρίς, adv., *separately, by itself*, only xx. 7; as prep. gov. gen., *apart from, without*, i. 3, xv. 5.

Ψ.

ψεύδομαι, 1 aor. ἐψευσάμην, dep., *to lie, to speak falsely*, 1 John i. 6.

ψευδο-προφήτης, *-ου, ὁ, a false prophet*, 1 John iv. 1.

ψεῦδος, *-ους, τό, falsehood, a lie*, viii. 44.

ψεύδω. See ψεύδομαι.

ψεύστης, *-ου, ὁ, a deceiver, liar.*

ψηλαφάω, *-ῶ, to touch, to feel, to handle*, 1 John i. 1.

ψυχή, *-ῆς, ἡ, soul.*

ψῦχος, *-ους, τό, cold*, xviii. 18.

ψωμίον, *-ίου, a bit, a morsel*, xiii. 26–30.*

Ω.

ὧδε, adv., of place, *hither, here.*

ὥρᾱ, *-ᾱς, ἡ, an hour.*

ὡς, an adv. of comparison, *as, like as, about*; as particle of time, *when, as soon as.*

Ὡσαννά, interj., *Hosanna!* (Heb., Ps. cxviii. 25) *Save now!* a word of joyful acclamation, xii. 13.

ὥσ-περ, adv., *just as, as*, v. 21, 26.

ὥσ-τε, conj., *so that*, iii. 16.

ὠτάριον, *-ίου, τό, an ear*, xviii. 10.

ὠτίον, *-ίου, τό, an ear*, xviii. 26.

ὠφελέω, *-ῶ, -ήσω, to profit, to benefit*, vi. 63, xii. 19.

LISTS OF WORDS.*

LIST I.

Verbs occurring more than fifty times.

1. ἀγαπάω, *love.*
2. ἄγω, *bring, lead, go.*
3. αἴρω, *take up, bear.*
4. αἰτέω, *ask.*
5. ἀκολουθέω, *follow.*
6. ἀκούω, *hear.*
7. ἀναβαίνω, *go up, come up, ascend.*
8. ἀν-ίστημι, *raise up, arise, rise up.*
9. ἀνοίγω, *open.*
10. ἀπ-έρχομαι, *go, depart.*
11. ἀπο-θνήσκω, *die, perish.*
12. ἀπο-κρίνομαι, *answer.*
13. ἀπο-κτείνω, *kill, put to death.*
14. ἀπ-όλλυμι, *destroy, perish.*
15. ἀπο-λύω, *put away, send away, release.*
16. ἀπο-στέλλω, *send forth.*
17. ἄρχομαι, *begin.*
18. ἀφ-ίημι, *suffer, leave, forgive.*
19. βάλλω, *cast, put.*
20. βαπτίζω, *baptize, immerse.*
21. βλέπω, *look at, see.*
22. γεννάω, *beget, to be born, begotten.*
23. γίνομαι, *become, be.*
24. γινώσκω, *know.*
25. γράφω, *write.*
26. δεῖ, *it needs, one must, ought.*
27. δέχομαι, *receive.*
28. διδάσκω, *teach.*
29. δίδωμι, *give.*
30. δοκέω, *think, seem good.*
31. δοξάζω, *glorify.*
32. δύναμαι, *be able.*
33. ἐγείρω, *arise, raise up.*
34. εἶδον, *see.*
35. εἰμί, *be.*
36. εἶπον, *say.*
37. εἰσ-έρχομαι, *enter, come in.*
38. ἐκ-βάλλω, *cast out.*
39. ἐξ-έρχομαι, *come out, go out.*
40. ἐπ-ερωτάω, *ask.*
41. ἐρέω, *will say.*
42. ἔρχομαι, *come.*
43. ἐρωτάω, *ask, beseech.*
44. ἐσθίω, *eat.*
45. εὐ-αγγελίζω, *preach the gospel.*
46. εὑρίσκω, *find.*
47. ἔχω, *have.*
48. ζάω, *live.*
49. ζητέω, *seek.*
50. θέλω, *will, desire, wish.*
51. θεωρέω, *behold, see.*
52. ἵστημι, *stand, establish.*
53. κάθ-ημαι, *sit.*
54. καλέω, *call.*
55. κατα-βαίνω, *descend, come down.*

* For Lists of Words in English see page 521.

56. κηρύσσω, *preach, proclaim, publish.*
57. κράζω, *cry, out.*
58. κρίνω, *judge, esteem.*
59. λαλέω, *speak.*
60. λαμβάνω, *take, receive.*
61. λέγω, *say, speak.*
62. μαρτυρέω, *witness, bear witness.*
63. μέλλω, *about to be.*
64. μένω, *abide, remain.*
65. ὄψομαι, *will see, appear.*
66. ὁράω, *see.*
67. παρα-δίδωμι, *deliver, betray, commit.*
68. παρα-καλέω, *beseech, exhort, comfort.*
69. παρα-λαμβάνω, *take, receive.*
70. πείθω, *persuade, trust.*
71. πέμπω, *send.*
72. περι-πατέω, *walk.*
73. πίνω, *drink.*
74. πίπτω, *fall, fall down.*
75. πιστεύω, *believe.*
76. πληρόω, *fill, be fulfilled.*
77. ποιέω, *do, make.*
78. πορεύομαι, *go, depart.*
79. προσ-έρχομαι, *come unto, draw near.*
80. προσ-εύχομαι, *pray.*
81. προσ-κυνέω, *worship.*
82. προσ-φέρω, *bring, offer.*
83. σπείρω, *sow.*
84. συν-άγω, *gather together.*
85. σώζω, *save.*
86. τηρέω, *keep, observe.*
87. τίθημι, *put, lay, make.*
88. ὑπάγω, *go, go away.*
89. ὑπάρχω, *be, have.*
90. φάγομαι, *will eat.*
91. φανερόω, *manifest.*
92. φέρω, *bring, bear.*
93. φημί, *say.*
94. φοβέομαι, *fear, be afraid.*
95. χαίρω, *rejoice.*

LIST II.

Verbs occurring ten to fifty times.

96. ἀγαλλιάω, *rejoice, exult.*
97. ἁγιάζω, *sanctify, purify.*
98. ἀγνοέω, *not understand, not know.*
99. ἀγοράζω, *buy, purchase.*
100. ἀδικέω, *do wrong, hurt.*
101. ἀθετέω, *reject.*
102. ἁμαρτάνω, *sin.*
103. ἀνα-βλέπω, *look up, receive sight.*
104. ἀν-αγγέλλω, *tell, declare.*
105. ἀνα-γινώσκω, *read.*
106. ἀν-άγω, *lead up, bring;* pass. *set sail.*
107. ἀναιρέω, *slay, kill, put to death.*
108. ἀνά-κειμαι, *sit at meat, be a guest.*
109. ἀνα-κρίνω, *examine.*
110. ἀνα-λαμβάνω, *receive up, take up.*
111. ἀνα-παύω, *give rest;* mid. *take rest.*

112. ἀνα-πίπτω, *sit down.*
113. ἀνα-στρέφω, *overthrow, return, behave one's self.*
114. ἀνα-χωρέω, *depart.*
115. ἀν-έχομαι, *bear with, endure.*
116. ἀνθ-ίστημι, *resist, withstand.*
117. ἀπ-αγγέλλω, *tell, declare.*
118. ἀπ-άγω, *lead, lead away.*
119. ἀπ-αρνέομαι, *deny.*
120. ἀ-πειθέω, *disobey, be disobedient.*
121. ἀπ-έχω, *have, receive, abstain.*
122. ἀπο-δίδωμι, *recompense, render.*
123. ἀπο-καλύπτω, *reveal.*
124. ἀπο-λαμβάνω, *receive.*
125. ἅπτω, *touch.*
126. ἀρέσκω, *please.*
127. ἀρνέομαι, *deny, refuse.*
128. ἁρπάζω, *snatch, take by force.*
129. ἀσθενέω, *be sick.*
130. ἀσπάζομαι, *salute.*
131. ἀτενίζω, *look steadfastly, fasten on.*
132. αὐξάνω, *grow, increase.*
133. ἀφ-ίστημι, *depart, fall away.*
134. βασανίζω, *torment.*
135. βασιλεύω, *reign.*
136. βαστάζω, *bear, carry.*
137. βλασφημέω, *blaspheme, rail.*
138. βούλομαι, *wish, will, desire.*
139. γαμέω, *marry.*
140. γέμω, *be full.*
141. γεύομαι, *taste.*
142. γνωρίζω, *make known.*
143. γρηγορέω, *watch.*
144. δαιμονίζομαι, *be possessed with a devil.*
145. δείκνυμι, *show.*
146. δέομαι, *pray, beseech.*
147. δέρω, *beat.*
148. δέω, *bind.*
149. διακονέω, *minister, serve.*
150. δια-κρίνω, *discern, doubt.*
151. δια-λέγομαι, *reason, dispute.*
152. δια-λογίζομαι, *reason.*
153. δια-μαρτύρομαι, *testify.*
154. δια-μερίζω, *divide, part.*
155. δια-τάσσω, *command.*
156. δια-φέρω, *be of more value, differ from, carry.*
157. δι-έρχομαι, *pass through, go over.*
158. δικαιόω, *justify.*
159. διψάω, *thirst.*
160. διώκω, *persecute, follow after.*
161. δοκιμάζω, *prove, approve.*
162. δουλεύω, *serve.*
163. ἐάω, *suffer, leave.*
164. ἐγγίζω, *draw near, be at hand.*
165. εἰσ-άγω, *bring in.*
166. εἰσ-πορεύομαι, *go in.*
167. ἐκ-κόπτω, *hew down, cut off.*
168. ἐκ-λέγομαι, *choose.*
169. ἐκ-πίπτω, *fall.*
170. ἐκ-πλήσσω, *astonish.*
171. ἐκ-πορεύομαι, *go out, proceed.*
172. ἐκ-τείνω, *stretch forth.*
173. ἐκ-χέω, *pour out, spill.*
174. ἐκ-χύνομαι, *be shed, be poured.*
175. ἐλέγχω, *reprove, convict.*
176. ἐλεέω, *have mercy, have compassion.*
177. ἐλπίζω, *hope.*
178. ἐμ-βαίνω, *enter* (a ship).
179. ἐμ-βλέπω, *behold, look upon.*
180. ἐμ-παίζω, *mock.*
181. ἐν-δείκνυμι, *show.*
182. ἐν-εργέω, *work.*
183. ἐν-τέλλομαι, *charge, command.*
184. ἐξ-άγω, *lead out, bring out.*
185. ἐξ-απο-στέλλω, *send away, send forth.*
186. ἔξεστι, *be lawful.*

187. ἐξ-ίστημι, *be amazed, be beside one's self.*
188. ἐξ-ομολογέω, *confess.*
189. ἐξ-ουθενέω, *set at naught, despise.*
190. ἐπ-αγγέλλομαι, *promise.*
191. ἐπ-αίρω, *lift up.*
192. ἐπ-αισχύνομαι, *be ashamed.*
193. ἐπι-βάλλω, *put on, lay on.*
194. ἐπι-γινώσκω, *know, perceive.*
195. ἐπι-δίδωμι, *give, deliver.*
196. ἐπι-ζητέω, *seek after.*
197. ἐπι-θυμέω, *desire, lust, covet.*
198. ἐπι-καλέω, *call upon, appeal to.*
199. ἐπι-λαμβάνω, *take hold of.*
200. ἐπι-μένω, *continue.*
201. ἐπι-πίπτω, *fall upon, press upon.*
202. ἐπί-σταμαι, *understand, know.*
203. ἐπι-στρέφω, *turn, return, convert.*
204. ἐπι-τίθημι, *lay upon, put upon.*
205. ἐπι-τιμάω, *rebuke, charge.*
206. ἐπι-τρέπω, *suffer, permit.*
207. ἐργάζομαι, *work.*
208. ἑτοιμάζω, *make ready, prepare.*
209. εὐ-δοκέω, *be well-pleased, have pleasure.*
210. εὐ-λογέω, *bless.*
211. εὐ-φραίνω, *be merry, rejoice.*
212. εὐ-χαριστέω, *give thanks.*
213. ἐφ-ίστημι, *stand by, come upon.*
214. ζηλόω, *desire earnestly, be jealous.*
215. ζωο-ποιέω, *quicken, made alive.*
216. ἡγέομαι, *be chief, think, count.*
217. ἥκω, *come.*
218. θανατόω, *put to death, mortify.*
219. θάπτω, *bury.*
220. θαυμάζω, *marvel, wonder.*
221. θεάομαι, *see, behold.*
222. θεραπεύω, *heal, cure.*
223. θερίζω, *reap.*
224. θνήσκω, *die.*
225. θύω, *kill, sacrifice.*
226. ἰάομαι, *heal.*
227. ἰσχύω, *be able, prevail, be strong.*
228. καθαρίζω, *make clean, cleanse.*
229. καθ-εύδω, *be asleep, sleep.*
230. καθίζω, *sit down.*
231. καθ-ίστημι, *set, appoint.*
232. καίω, *burn.*
233. κατ-αγγέλλω, *proclaim.*
234. κατ-άγω, *bring down.*
235. κατ-αισχύνω, *put to shame, dishonor.*
236. κατα-καίω, *burn up.*
237. κατά-κειμαι, *lie down, sit at meat.*
238. κατα-κρίνω, *condemn.*
239. κατα-λαμβάνω, *take, perceive, apprehend.*
240. κατα-λείπω, *leave.*
241. κατα-λύω, *destroy, throw down.*
242. κατα-νοέω, *consider, behold.*
243. κατ-αντάω, *come to, attain.*
244. κατ-αργέω, *make of none effect, abolish.*
245. κατ-αρτίζω, *mend, restore, perfect.*
246. κατα-σκευάζω, *prepare, build.*
247. κατ-εργάζομαι, *work, do.*
248. κατ-έρχομαι, *come down.*
249. κατ-έχω, *take, hold fast, possess.*
250. κατ-ηγορέω, *accuse.*
251. κατ-οικέω, *dwell.*
252. καυχάομαι, *glory.*
253. κεῖμαι, *lie, be laid.*
254. κελεύω, *command.*
255. κερδαίνω, *gain.*
256. κλαίω, *weep.*
257. κλάω, *break* (bread).
258. κλείω, *shut.*

259. κλέπτω, *steal.*
260. κληρονομέω, *inherit.*
261. κοιμάομαι, *sleep, fall asleep.*
262. κοινόω, *defile, make common.*
263. κολλάομαι, *cleave to, join one's self.*
264. κομίζω, *receive.*
265. κοπιάω, *toil, labor.*
266. κρατέω, *lay hold on, take.*
267. κρύπτω, *hide.*
268. κτίζω, *create.*
269. κωλύω, *forbid.*
270. λατρεύω, *serve.*
271. λογίζομαι, *reckon, account.*
272. λυπέω, *be sorry, grieve.*
273. λύω, *loose.*
274. μανθάνω, *learn.*
275. μερίζω, *divide.*
276. μεριμνάω, *be anxious.*
277. μετα-βαίνω, *depart, pass out.*
278. μετα-νοέω, *repent.*
279. μιμνήσκω, *remind, remember.*
280. μισέω, *hate.*
281. μνημονεύω, *remember.*
282. μοιχεύω, *commit adultery.*
283. νηστεύω, *fast.*
284. νικάω, *overcome.*
285. νίπτω, *wash.*
286. νοέω, *perceive, understand.*
287. νομίζω, *think, suppose.*
288. ξενίζω, *lodge, entertain.*
289. ξηραίνω, *wither, dry up.*
290. οἰκο-δομέω, *build, edify.*
291. ὄμνυμι, *swear.*
292. ὁμοιόω, *be like, liken.*
293. ὁμο-λογέω, *confess, profess.*
294. ὀφείλω, *owe.*
295. παιδεύω, *chastise, chasten, instruct.*
296. παρ-αγγέλλω, *charge, command.*
297. παρα-γίνομαι, *come.*
298. παρ-αιτέομαι, *make excuse, refuse.*
299. παρα-τίθημι, *set before, commit.*
300. πάρ-ειμι, *be present, have come.*
301. παρ-έρχομαι, *pass away, pass by.*
302. παρ-έχω, *give, bring, show.*
303. παρ-ίστημι, *stand by, present.*
304. πάσχω, *suffer.*
305. παύομαι, *leave off, cease.*
306. πεινάω, *be hungry.*
307. πειράζω, *tempt, prove, try.*
308. περι-βάλλω, *cast around, clothe, array.*
309. περισσεύω, *exceed, abound.*
310. περι-τέμνω, *circumcise.*
311. πιάζω, *take.*
312. πλανάω, *lead astray, err, be deceived.*
313. πληθύνω, *multiply.*
314. πλήθω, *fill, be fulfilled.*
315. πλουτέω, *be rich, become rich.*
316. ποιμαίνω, *feed, be shepherd, rule.*
317. ποτίζω, *give to drink, water.*
318. πράσσω, *do, practise, commit.*
319. προ-άγω, *go before, bring forth.*
320. προσ-δέχομαι, *look for, receive.*
321. προσ-δοκάω, *look for, wait for.*
322. προσ-έχω, *take heed, give heed, beware.*
323. προσ-καλέομαι, *call to one's self.*
324. προσ-λαμβάνομαι, *take, receive.*
325. προσ-τίθημι, *add, increase.*
326. προφητεύω, *prophesy.*
327. πυνθάνομαι, *inquire.*
328. πωλέω, *sell.*
329. ῥύομαι, *deliver.*
330. σαλεύω, *shake.*
331. σαλπίζω, *sound a trumpet.*
332. σιωπάω, *hold one's peace.*
333. σκανδαλίζω, *cause to stumble, offend.*

334. **σπλαγχνίζομαι**, *be moved with compassion.*
335. **σπουδάζω**, *give diligence.*
336. **σταυρόω**, *crucify.*
337. **στηρίζω**, *establish, stablish.*
338. **στρέφω**, *turn.*
339. **συλ-λαμβάνω**, *seize, conceive.*
340. **συμ-φέρω**, *be profitable, expedient.*
341. **συν-έρχομαι**, *come together, go with.*
342. **συν-έχω**, *press, be held fast.*
343. **συν-ίημι**, *understand.*
344. **συν-ίστημι**, *commend.*
345. **σφραγίζω**, *set a seal, seal.*
346. **σχίζω**, *rend, divide.*
347. **ταπεινόω**, *humble.*
348. **ταράσσω**, *trouble.*
349. **τελειόω**, *fulfil, accomplish, perfect.*
350. **τελευτάω**, *die.*
351. **τελέω**, *finish, accomplish, fulfil.*
352. **τίκτω**, *bring forth, bear.*
353. **τιμάω**, *honor.*
354. **τολμάω**, *dare.*
355. **τρέχω**, *run.*
356. **τυγχάνω**, *obtain, happen.*
357. **τύπτω**, *strike, smite, beat.*
358. **ὑγιαίνω**, *be whole, be sound.*
359. **ὑπακούω**, *obey.*
360. **ὑπο-μένω**, *endure, abide.*
361. **ὑπο-στρέφω**, *return, turn back.*
362. **ὑπο-τάσσω**, *put in subjection, subject.*
363. **ὑστερέω**, *lack, fall short.*
364. **ὑψόω**, *exalt, lift up.*
365. **φαίνω**, *shine, appear.*
366. **φεύγω**, *flee.*
367. **φιλέω**, *love, kiss.*
368. **φονεύω**, *kill.*
369. **φρονέω**, *mind, think.*
370. **φυλάσσω**, *observe, keep, guard.*
371. **φυτεύω**, *plant.*
372. **φωνέω**, *call, cry.*
373. **φωτίζω**, *give light, enlighten.*
374. **χαρίζομαι**, *give freely, forgive.*
375. **χορτάζω**, *fill, feed.*
376. **χράομαι**, *use.*
377. **χωρίζω**, *put asunder, separate, depart.*
378. **ψεύδομαι**, *lie.*
379. **ὠφελέω**, *profit.*

LIST III.

Verbs occurring five to ten times.

380. **ἀγαθο-ποιέω**, *do good.*
381. **ἀγανακτέω**, *be indignant.*
382. **ἁγνίζω**, *purify.*
383. **ἀγωνίζομαι**, *strive, fight.*
384. **ᾄδω**, *sing.*
385. **αἰνέω**, *praise.*
386. **αἰσχύνομαι**, *be ashamed.*
387. **ἀλείφω**, *anoint.*
388. **ἀλλάσσω**, *change.*
389. **ἀμελέω**, *neglect, disregard.*
390. **ἀναγκάζω**, *constrain, compel.*
391. **ἀνα-κλίνω**, *sit down, recline.*

392. ἀνα-κράζω, *cry out.*
393. ἀνα-μιμνήσκω, *put in remembrance;* pass. *call to remembrance.*
394. ἀνα-πληρόω, *fulfil, supply.*
395. ἀνα-τέλλω, *rise, spring up.*
396. ἀνα-φέρω, *bring, offer up.*
397. ἀντ-απο-δίδωμι, *recompense.*
398. ἀντί-κειμαι, *oppose, be an adversary.*
399. ἀντι-λέγω, *contradict, speak against.*
400. ἀντι-τάσσομαι, *oppose, resist.*
401. ἀξιόω, *think worthy*
402. ἀπ-αντάω, *meet.*
403. ἄπ-ειμι, *be absent.*
404. ἀπ-εκ-δέχομαι, *wait for.*
405. ἀπιστέω, *disbelieve.*
406. ἀπο-δέχομαι, *receive, welcome.*
407. ἀπο-δημέω, *go into another country.*
408. ἀπο-δοκιμάζω, *reject.*
409. ἀπο-καθ-ίστημι, *restore.*
410. ἀπο-κόπτω, *cut off.*
411. ἀπο-κρύπτω, *hide.*
412. ἀπο-λείπω, *leave, remain.*
413. ἀπο-λογέομαι, *answer, make a defence.*
414. ἀπορέομαι, *be perplexed, be in doubt.*
415. ἀπο-στερέω, *defraud.*
416. ἀπο-στρέφω, *turn away.*
417. ἀπο-τάσσω, *take leave of.*
418. ἀπο-τίθημι, *put away.*
419. ἀπο-φέρω, *carry away.*
420. ἀπωθέω, *thrust away, cast off.*
421. ἀρκέω, *be sufficient, be content.*
422. ἀτιμάζω, *dishonor.*
423. ἀφ-αιρέω, *take away.*
424. ἀφανίζω, *disfigure, consume, vanish.*
425. ἀφ-ορίζω, *separate.*
426. βαρέομαι, *be heavy, weighed down.*
427. βεβαιόω, *confirm, stablish.*
428. βοάω, *cry out.*
429. βοηθέω, *help.*
430. βόσκω, *feed.*
431. βουλεύομαι, *take counsel, be minded.*
432. βρέχω, *send rain, rain.*
433. γαμίζω, *give in marriage.*
434. γεμίζω, *fill.*
435. γογγύζω, *murmur.*
436. δαπανάω, *spend.*
437. δηλόω, *declare, signify.*
438. δια-δίδωμι, *divide, distribute.*
439. δια-μένω, *remain, continue.*
440. διανοίγω, *open.*
441. δια-περάω, *cross over.*
442. δια-πορεύομαι, *go through.*
443. διαπορέω, *be perplexed.*
444. διαρρήγνυμι, *rend.*
445. δια-σκορπίζω, *scatter.*
446. δια-στέλλομαι, *charge.*
447. δια-στρέφω, *pervert, turn aside.*
448. διασώζω, *save, escape.*
449. δια-τίθημι, *appoint, make.*
450. δια-τρίβω, *tarry.*
451. δια-φθείρω, *destroy, decay.*
452. διεγείρω, *awake, arise.*
453. διερμηνεύω, *interpret.*
454. δι-ηγέομαι, *declare.*
455. δουλόω, *be in bondage.*
456. ἐγ-καλέω, *accuse at court.*
457. ἐγ-κατα-λείπω, *forsake, leave.*
458. ἐγ-κεντρίζω, *graft.*
459. ἐγ-κόπτω, *hinder.*
460. εἰσ-ακούω, *hear* (prayer).
461. εἰσ-φέρω, *bring in.*
462. ἐκ-γαμίζω, *give in marriage.*
463. ἐκ-δέχομαι, *wait for.*

464. ἐκ-δικέω, *avenge.*
465. ἐκ-δύω, *strip, take off.*
466. ἐκ-ζητέω, *seek after, require.*
467. ἐκ-κακέω, *faint, be weary.*
468. ἐκ-λύω, *faint.*
469. ἐκ-μάσσω, *wipe.*
470. ἐκ-τρέπομαι, *turn aside.*
471. ἐκ-φέρω, *bring forth, carry out.*
472. ἐκ-φεύγω, *escape.*
473. ἐλαύνω, *drive, row.*
474. ἐλευθερόω, *make free.*
475. ἑλκύω, *draw.*
476. ἐμ-βριμάομαι, *charge strictly, be moved with indignation.*
477. ἐμ-πίμπλημι, *fill.*
478. ἐμ-πίπτω, *fall into.*
479. ἐμ-πτύω, *spit upon.*
480. ἐμ-φανίζω, *make manifest, inform, appear.*
481. ἐν-δυναμόω, *be strong, strengthen.*
482. ἐν-δύω, *put on, clothe.*
483. ἐν-ίστημι, *be present.*
484. ἐν-κακέω, *faint, be weary.*
485. ἐν-οικέω, *dwell in.*
486. ἐν-τρέπω, *put to shame;* mid. *to reverence.*
487. ἐν-τυγχάνω, *make suit, make intercession.*
488. ἐξ-αιρέω, *pluck out, deliver.*
489. ἐξ-αλείφω, *blot out, wipe away.*
490. ἐξ-απατάω, *beguile.*
491. ἐξ-ηγέομαι, *declare, rehearse.*
492. ἐπ-αινέω, *commend, praise.*
493. ἐπ-έρχομαι, *come upon.*
494. ἐπ-έχω, *mark, give heed to.*
495. ἐπι-βαίνω, *go upon, come to.*
496. ἐπι-γράφω, *write upon.*
497. ἐπι-δείκνυμι, *show.*
498. ἐπί-κειμαι, *lie upon, lay upon.*
499. ἐπι-λανθάνομαι, *forget.*
500. ἐπι-οῦσα, *following, coming after.*
501. ἐπι-ποθέω, *long after.*
502. ἐπι-σκέπτομαι, *visit.*
503. ἐπι-σκιάζω, *overshadow.*
504. ἐπι-συν-άγω, *gather together.*
505. ἐπι-τάσσω, *command, enjoin.*
506. ἐπι-τελέω, *complete, perfect, accomplish.*
507. ἐπι-χορηγέω, *supply.*
508. ἐπ-οικοδομέω, *build upon, build up.*
509. ἐραυνάω, *search.*
510. ἐρημόω, *make desolate.*
511. εὔχομαι, *pray.*
512. ζημιόω, *forfeit, suffer loss.*
513. ἡσυχάζω, *rest, be silent.*
514. θαρρέω, *be of good courage.*
515. θαρσέω, *be of good cheer.*
516. θεμελιόω, *lay foundation, found.*
517. θερμαίνομαι, *warm one's self.*
518. θηλάζω, *give suck.*
519. θησαυρίζω, *treasure up, lay up.*
520. θλίβω, *throng, afflict.*
521. καθ-αιρέω, *take down, destroy.*
522. καθέζομαι, *sit.*
523. κακόω, *entreat evil, afflict.*
524. καλύπτω, *cover.*
525. καρπο-φορέω, *bear fruit.*
526. κατα-λαλέω, *speak against.*
527. κατ-αλλάσσω, *reconcile.*
528. κατα-πατέω, *tread upon, trample on.*
529. κατα-πίνω, *swallow, devour.*
530. κατ-αράομαι, *curse.*
531. κατα-φάγω, *devour.*
532. κατα-φιλέω, *kiss.*
533. κατα-φρονέω, *despise.*
534. κατ-εσθίω, *devour.*
535. κατηχέω, *instruct, teach, inform.*

536. **κενόω**, *make void, empty* (one's self).
537. **κινέω**, *move, wag.*
538. **κλίνω**, *lay down, bow down, decline.*
539. **κοινωνέω**, *communicate, be partaker.*
540. **κολαφίζω**, *buffet.*
541. **κόπτω**, *cut down, mourn, bewail.*
542. **κοσμέω**, *garnish, adorn.*
543. **κραυγάζω**, *cry out.*
544. **κρεμάννυμι**, *hang.*
545. **κρούω**, *knock.*
546. **κτάομαι**, *get, win, obtain.*
547. **κυκλόω**, *compass, come round about.*
548. **κυριεύω**, *have lordship, have dominion.*
549. **λάμπω**, *shine.*
550. **λανθάνω**, *be hid.*
551. **λείπω**, *be wanting, be lacking.*
552. **λιθάζω**, *stone.*
553. **λιθο-βολέω**, *stone.*
554. **λούω**, *wash.*
555. **μαίνομαι**, *be mad.*
556. **μακρο-θυμέω**, *have patience, suffer long.*
557. **μαστιγόω**, *scourge.*
558. **μεγαλύνω**, *enlarge, magnify.*
559. **μεθ-ερμηνεύω**, *interpret.*
560. **μεθ-ίστημι**, *remove.*
561. **μεθύω**, *be drunken.*
562. **μέλει**, *it is a care.*
563. **μετα-δίδωμι**, *impart, give.*
564. **μετα-λαμβάνω**, *take, partake.*
565. **μετα-μέλομαι**, *repent one's self, regret.*
566. **μετα-πέμπομαι**, *send for.*
567. **μετα-σχηματίζω**, *fashion one's self, transfer.*
568. **μετα-τίθημι**, *change, translate.*
569. **μετ-έχω**, *partake.*
570. **μετρέω**, *measure.*
571. **μιαίνω**, *defile.*
572. **μοιχάομαι**, *commit adultery.*
573. **νήφω**, *be sober.*
574. **νουθετέω**, *admonish.*
575. **ὁδ-ηγέω**, *guide.*
576. **οἰκέω**, *dwell.*
577. **ὀνειδίζω**, *reproach, upbraid.*
578. **ὀνομάζω**, *name.*
579. **ὀργίζομαι**, *be angry, wroth.*
580. **ὁρίζω**, *determine, ordain.*
581. **ὁρμάω**, *rush.*
582. **παίω**, *smite.*
583. **παρ-άγω**, *pass by.*
584. **παρα-δέχομαι**, *receive.*
585. **παρα-κύπτω**, *stoop, look into.*
586. **παρα-πορεύομαι**, *pass by.*
587. **παρα-τηρέω**, *watch.*
588. **παρ-ρησιάζομαι**, *speak boldly.*
589. **πατάσσω**, *smite.*
590. **πατέω**, *tread.*
591. **πενθέω**, *mourn.*
592. **περι-άγω**, *go about, lead about.*
593. **περι-βλέπω**, *look round about.*
594. **περι-ζώννυμι**, *gird one's self.*
595. **περί-κειμαι**, *hang about, be encompassed.*
596. **περι-τίθημι**, *put on, put about.*
597. **περι-φέρω**, *carry about.*
598. **πιπράσκω**, *sell.*
599. **πλεονάζω**, *abound, increase.*
600. **πλεονεκτέω**, *take advantage.*
601. **πλέω**, *sail.*
602. **πληρο-φορέω**, *fulfil, be fully assured.*
603. **πνέω**, *blow.*
604. **πολεμέω**, *make war.*
605. **πορνεύω**, *commit fornication.*
606. **πρέπει**, *it becomes.*
607. **προ-βαίνω**, *go on.*

608. προ-γινώσκω, *foreknow.*
609. προ-έρχομαι, *go before, go forward.*
610. προ-ἵστημι, *rule, maintain.*
611. πρό-κειμαι, *set before.*
612. προ-κόπτω, *increase, proceed further.*
613. προ-ορίζω, *foreordain.*
614. προ-πέμπω, *bring on the way.*
615. προσ-καρτερέω, *continue steadfastly, wait on.*
616. προσ-κόπτω, *stumble.*
617. προσ-μένω, *continue with, tarry.*
618. προσ-πίπτω, *fall down before.*
619. προσ-τάσσω, *command.*
620. προσ-φωνέω, *call unto, speak unto.*
621. πταίω, *stumble.*
622. πυρόομαι, *burn, be on fire.*
623. πωρόω, *harden.*
624. ῥήγνυμι, *rend, burst.*
625. ῥίπτω, *cast down, cast out, scatter.*
626. σβέννυμι, *quench.*
627. σέβομαι, *worship.*
628. σείω, *quake, make tremble.*
629. σημαίνω, *signify.*
630. σιγάω, *hold one's peace, keep silence.*
631. σκηνόω, *dwell.*
632. σκληρύνω, *harden.*
633. σκοπέω, *look, mark.*
634. σκορπίζω, *scatter.*
635. σκοτίζομαι, *be darkened.*
636. σπεύδω, *make haste.*
637. στενάζω, *sigh, groan.*
638. στήκω, *stand, stand fast.*
639. στοιχέω, *walk.*
640. στρατεύομαι, *war.*
641. στρωννύω, *spread, furnish.*
642. συγ-καλέω, *call together.*
643. συγ-χαίρω, *rejoice with.*
644. συγ-χύνω, *confound.*
645. συζητέω, *question, dispute.*
646. συλ-λαλέω, *talk, speak with.*
647. συλ-λέγω, *gather.*
648. συμ-βαίνω, *happen.*
649. συμ-βάλλω, *ponder, confer, encounter.*
650. συμ-βιβάζω, *knit together, prove, conclude.*
651. συμ-βουλεύω, *take counsel together.*
652. συμ-πνίγω, *choke.*
653. συμ-φωνέω, *agree with.*
654. συν-ανά-κειμαι, *sit at meat, recline.*
655. συν-αντάω, *meet.*
656. συν-εργέω, *work together.*
657. συν-εσθίω, *eat with.*
658. συν-ευ-δοκέω, *consent to.*
659. συν-τελέω, *end, finish.*
660. συν-τρίβω, *break in pieces, bruise.*
661. σύρω, *drag, draw.*
662. συ-σταυρόω, *crucify with.*
663. σφάζω, *slay.*
664. σωφρονέω, *be of right, sober mind.*
665. τάσσω, *appoint, ordain.*
666. τρέφω, *feed, nourish.*
667. τρώγω, *eat.*
668. ὑβρίζω, *entreat shamefully.*
669. ὑπαντάω, *meet.*
670. ὑπερ-βάλλω, *surpass.*
671. ὑπο-δείκνυμι, *warn, show.*
672. ὑπο-μιμνήσκω, *put in remembrance.*
673. φείδομαι, *spare.*
674. φθάνω, *come, attain, precede.*
675. φθείρω, *destroy, corrupt.*
676. φιμόω, *put to silence, muzzle.*
677. φορέω, *wear.*

678. φυσιόω, *puff up.*
679. χαλάω, *let down.*
680. χρῄζω, *have need.*
681. χρηματίζω, *warn* (by God).
682. χρίω, *anoint.*
683. χρονίζω, *tarry.*
684. χωρέω, *receive, contain.*
685. ψάλλω, *sing.*
686. ψευδο-μαρτυρέω, *bear false witness.*

LIST IV.

Nouns, Adjectives, and Adverbs, occurring more than fifty times.

1. ἀγαθός, *good.*
2. ἀγάπη, ἡ, *love.*
3. ἀγαπητός, *beloved.*
4. ἄγγελος, ὁ, *angel, messenger.*
5. ἅγιος, *holy.*
6. ἀδελφός, ὁ, *brother.*
7. αἷμα, τό, *blood.*
8. αἰών, ὁ, *world, age.*
9. αἰώνιος, *eternal.*
10. ἀλήθεια, ἡ, *truth.*
11. ἀλλά, *but.*
12. ἀλλήλων, *one another.*
13. ἄλλος, *another, other.*
14. ἁμαρτία, ἡ, *sin.*
15. ἀμήν, *verily, amen.*
16. ἀνήρ, ὁ, *man, husband.*
17. ἄνθρωπος, ὁ, *man, one of the human race.*
18. ἀπόστολος, ὁ, *apostle, messenger.*
19. ἄρτος, ὁ, *bread, loaf.*
20. ἀρχή, ἡ, *beginning, rule, ruler.*
21. ἀρχιερεύς, ὁ, *chief priest, high priest.*
22. αὐτός, *he, self, the same.*
23. αὐτοῦ, *of himself, herself, itself.*
24. βασιλεία, ἡ, *kingdom.*
25. βασιλεύς, ὁ, *king.*
26. γῆ, ἡ, *land, earth, ground.*
27. γλῶσσα, ἡ, *tongue.*
28. γραμματεύς, ὁ, *scribe.*
29. γραφή, ἡ, *writing, Scriptures.*
30. γυνή, ἡ, *woman, wife.*
31. δαιμόνιον, τό, *devil, demon.*
32. δεξιός, *right* (hand).
33. διδάσκαλος, ὁ, *master, teacher.*
34. δίκαιος, *just, righteous.*
35. δικαιοσύνη, ἡ, *righteousness.*
36. δόξα, ἡ, *glory.*
37. δοῦλος, ὁ, *servant.*
38. δύναμις, ἡ, *power, mighty work.*
39. δύο, *two.*
40. δώδεκα, *twelve.*
41. ἑαυτοῦ, *of one's self.*
42. ἐγώ, *I.*
43. ἔθνος, τό, *nation;* plural, *Gentiles*
44. εἰρήνη, ἡ, *peace.*
45. εἷς, μία, ἕν, *one.*
46. ἕκαστος, *each one.*
47. ἐκεῖ, *there, thither.*
48. ἐκεῖνος, *that, that one.*
49. ἐκκλησία, ἡ, *church.*
50. ἐλπίς, ἡ, *hope.*
51. ἐμός, *mine.*
52. ἔμπροσθεν, *before.*

53. **ἐντολή**, ἡ, *commandment.*
54. **ἐνώπιον**, *in sight of, in presence of.*
55. **ἐξουσία**, ἡ, *authority, power.*
56. **ἔξω**, *without, out.*
57. **ἐπ-αγγελία**, ἡ, *promise.*
58. **ἑπτά**, *seven.*
59. **ἔργον**, τό, *work.*
60. **ἔσχατος**, *last.*
61. **ἕτερος**, *other, another.*
62. **ἔτι**, *yet, any more.*
63. **ἔτος**, τό, *year.*
64. **εὐ-αγγέλιον**, τό, *gospel, good tidings.*
65. **εὐθέως**, *straightway.*
66. **ἕως**, *till, until.*
67. **ζωή**, ἡ, *life.*
68. **ἤδη**, *now, already.*
69. **ἡμέρα**, ἡ, *day.*
70. **θάλασσα**, ἡ, *sea.*
71. **θάνατος**, ὁ, *death.*
72. **θέλημα**, τό, *will.*
73. **θεός**, ὁ, *God.*
74. **θρόνος**, ὁ, *throne.*
75. **ἴδιος**, *one's own.*
76. **ἰδού**, *behold!*
77. **ἱερόν**, τό, *temple.*
78. **ἱμάτιον**, τό, *garment.*
79. **ἵνα**, *that, to the end that.*
80. **καθ-ώς**, *according as, even as.*
81. **καί**, *and, also, even.*
82. **καιρός**, ὁ, *time.*
83. **καλός**, *good.*
84. **καρδία**, ἡ, *heart.*
85. **καρπός**, ὁ, *fruit.*
86. **κατά**, *down, against, according to.*
87. **κεφαλή**, ἡ, *head.*
88. **κόσμος**, ὁ, *world.*
89. **Κύριος**, ὁ, *LORD.*
90. **λαός**, ὁ, *people.*
91. **λίθος**, ὁ, *stone.*
92. **λόγος**, ὁ, *word.*
93. **μαθητής**, ὁ, *disciple.*
94. **μᾶλλον**, *more, rather.*
95. **μέγας, μεγάλη, μέγα**, *great.*
96. **μέν**, *truly, indeed.*
97. **μέσος**, *midst, among.*
98. **μετά**, *with, after.*
99. **μή**, *not, lest.*
100. **μηδέ**, *nor yet, neither.*
101. **μηδείς**, *no one.*
102. **μηδέν**, *nothing.*
103. **μήτηρ**, ἡ, *mother.*
104. **μόνον**, *only.*
105. **νεκρός**, *dead.*
106. **νόμος**, ὁ, *law.*
107. **νῦν**, *now.*
108. **νύξ**, ἡ, *night*
109. **ὁ, ἡ, τό**, *the.*
110. **ὁδός**, ἡ, *way.*
111. **οἰκία**, ἡ, *house.*
112. **οἶκος**, ὁ, *house.*
113. **ὅλος**, *all, whole.*
114. **ὄνομα**, τό, *name.*
115. **ὅπου**, *where, whither.*
116. **ὅπως**, *so that.*
117. **ὄρος**, τό, *mountain.*
118. **ὅς, ἥ, ὅ**, *who, which.*
119. **ὅσος**, *how much, how great, whatsoever.*
120. **ὅστις, ἥτις, ὅτι**, *who — which — whatsoever.*
121. **ὅταν**, *when, whensoever.*
122. **ὅτε**, *when.*
123. **ὅτι**, *that, because.*
124. **οὐ, οὐκ, οὐχ**, *no, not.*
125. **οὐδέ**, *neither, nor.*
126. **οὐδείς**, *no one, nothing.*
127. **οὐκ-έτι**, *no more, no longer.*
128. **οὖν**, *therefore, then.*
129. **οὐρανός**, ὁ, *heaven.*
130. **οὔ-τε**, *neither, nor.*
131. **οὗτος, αὕτη, τοῦτο**, *this.*

132. οὕτω, οὕτως, *thus, so.*
133. οὐχί, *not.*
134. ὀφθαλμός, ὁ, *eye.*
135. ὄχλος, ὁ, *multitude.*
136. παιδίον, τό, *young child.*
137. πάλιν, *again.*
138. παρά, *from, with, against.*
139. πᾶς, πᾶσα, πᾶν, *all, every, the whole.*
140. πατήρ, ὁ, *father.*
141. περί, *about, concerning.*
142. πίστις, ἡ, *faith.*
143. πιστός, *faithful.*
144. πλείων, *more, greater.*
145. πλοῖον, τό, *boat.*
146. πνεῦμα, τό, *spirit, Spirit, wind.*
147. πόλις, ἡ, *city.*
148. πολύς, πολλή, πολύ, *many, great, much.*
149. πονηρός, *evil.*
150. πούς, ὁ, *foot.*
151. πρεσβύτερος, ὁ, *elder.*
152. πρός, *to, unto, with.*
153. πρόσωπον, τό, *face, presence.*
154. προ-φήτης, ὁ, *prophet.*
155. πρῶτος, *first.*
156. πρῶτον, *first.*
157. πῦρ, τό, *fire.*
158. πῶς, *how?*
159. ῥῆμα, τό, *word.*
160. σάββατον, τό, *Sabbath day.*
161. σάρξ, ἡ, *flesh.*
162. σημεῖον, τό, *sign.*
163. σοφία, ἡ, *wisdom.*
164. στόμα, τό, *mouth.*
165. σύ, *thou.*
166. σύν, *with.*
167. συναγωγή, ἡ, *synagogue.*
168. σῶμα, τό, *body.*
169. τέ, *and, both.*
170. τέκνον, τό, *child.*
171. τιμή, ἡ, *honor.*
172. τὶς, τὶ, *any one, some one.*
173. τίς, τί, *who?*
174. τοιοῦτος, *such.*
175. τόπος, ὁ, *place.*
176. τότε, *then.*
177. τρεῖς, τρία, *three.*
178. τρίτος, *third.*
179. τυφλός, *blind.*
180. ὕδωρ, τό, *water.*
181. υἱός, ὁ, *son.*
182. ὑμεῖς, *you.*
183. ὑπέρ, *above, for, over.*
184. ὑπό, *by, under.*
185. φόβος, ὁ, *fear.*
186. φωνή, ἡ, *voice.*
187. φῶς, τό, *light.*
188. χαρά, ἡ, *joy.*
189. χάρις, ἡ, *grace, favor.*
190. χείρ, ἡ, *hand.*
191. χρόνος, ὁ, *time.*
192. ψυχή, ἡ, *soul.*
193. ὧδε, *here, hither.*
194. ὥρα, ἡ, *hour.*
195. ὡς, *as, about, when.*
196. ὥστε, *so that, wherefore.*

LIST V.

Nouns, Adjectives, and Adverbs, occurring ten to fifty times.

197. **ἁγιασμός**, ὁ, *sanctification.*
198. **ἀγορά**, ἡ, *market-place.*
199. **ἀγρός**, ὁ, *field, country.*
200. **ἀδελφή**, ἡ, *sister.*
201. **Ἅιδης**, ὁ, *Hades, the lower world.*
202. **ἀδικία**, ἡ, *iniquity, unrighteousness.*
203. **ἄ-δικος**, *unjust, unrighteous.*
204. **ἀδύνατος**, *impossible.*
205. **αἰτία**, ἡ, *cause, accusation.*
206. **ἀκαθαρσία**, ἡ, *uncleanness.*
207. **ἀκάθαρτος**, *unclean.*
208. **ἄκανθα**, ἡ, *thorn.*
209. **ἀκοή**, ἡ, *report, hearing.*
210. **ἀκροβυστία**, ἡ, *uncircumcision.*
211. **ἀλέκτωρ**, ὁ, *cock.*
212. **ἀληθής**, *true.*
213. **ἀληθινός**, *true.*
214. **ἀληθῶς**, *truly.*
215. **ἀλλότριος**, *stranger, another.*
216. **ἁμαρτωλός**, ὁ, *sinner.*
217. **ἀμπελών**, ὁ, *vineyard.*
218. **ἀμφότεροι**, *both.*
219. **ἀνάγκη**, ἡ, *necessity, need.*
220. **ἀνά-στασις**, ἡ, *resurrection, rising up.*
221. **ἀνα-στροφή**, ἡ, *manner of life, behavior.*
222. **ἀνατολή**, ἡ, *east.*
223. **ἄνεμος**, ὁ, *wind.*
224. **ἀνομία**, ἡ, *iniquity.*
225. **ἄξιος**, *worthy.*
226. **ἅπαξ**, *once.*
227. **ἅπας**, *all.*
228. **ἀπιστία**, ἡ, *unbelief.*
229. **ἄπιστος**, *faithless, unbelieving.*
230. **ἀπο-κάλυψις**, ἡ, *revelation.*
231. **ἀπώλεια**, ἡ, *destruction, perdition, waste.*
232. **ἀργύριον**, τό, *money, piece of silver.*
233. **ἀριθμός**, ὁ, *number.*
234. **ἀρνίον**, τό, *lamb.*
235. **ἀρχαῖος**, *old.*
236. **ἄρχων**, ὁ, *ruler, prince.*
237. **ἀσθένεια**, ἡ, *infirmity, weakness.*
238. **ἀσθενής**, *sick.*
239. **ἀσκός**, ὁ, *wine-skin, bottle.*
240. **ἀστήρ**, ὁ, *star.*
241. **αὐλή**, ἡ, *court, fold.*
242. **αὔριον**, *to-morrow, the morrow.*
243. **ἄφεσις**, ἡ, *remission, forgiveness.*
244. **ἄφρων**, *foolish.*
245. **βάπτισμα**, τό, *baptism.*
246. **βαπτιστής**, ὁ, *the baptist.*
247. **βῆμα**, τό, *judgment-seat, throne.*
248. **βιβλίον**, τό, *book.*
249. **βίβλος**, ὁ, *book.*
250. **βίος**, ὁ, *life, living.*
251. **βλασφημία**, ἡ, *blasphemy, railing.*
252. **βουλή**, ἡ, *counsel.*
253. **βροντή**, ἡ, *thunder.*
254. **βρῶμα**, τό, *food, meat.*
255. **βρῶσις**, ἡ, *eating, meat, rust.*
256. **γάμος**, ὁ, *marriage feast, marriage.*
257. **γέεννα**, ἡ, *hell, Gehenna.*
258. **γενεά**, ἡ, *generation.*
259. **γένος**, τό, *kind, race.*

260. **γεωργός**, ὁ, *husbandman.*
261. **γνῶσις**, ἡ, *knowledge.*
262. **γνωστός**, *known, one's acquaintance.*
263. **γονεύς, γονεῖς**, ὁ, *parents* (only in plural).
264. **γόνυ**, τό, *knee.*
265. **γράμμα**, τό, *letter, writing, bond.*
266. **γυμνός**, *naked.*
267. **δάκρυ**, τό, *tear.*
268. **δέησις**, ἡ, *supplication.*
269. **δεῖπνον**, τό, *supper, feast.*
270. **δέκα**, *ten.*
271. **δένδρον**, τό, *tree.*
272. **δέσμιος**, ὁ, *prisoner.*
273. **δεσμός**, ὁ, *bond.*
274. **δεῦτε**, *come* (adverb).
275. **δεύτερος**, *second.*
276. **δηνάριον**, τό, *denarius.*
277. **διάβολος**, ὁ, *devil, accuser.*
278. **διαθήκη**, ἡ, *covenant, testament.*
279. **διακονία**, ἡ, *ministry, ministration.*
280. **διάκονος**, ὁ, *minister, servant, deacon.*
281. **διαλογισμός**, ὁ, *thought, reasoning.*
282. **διάνοια**, ἡ, *mind, understanding.*
283. **διδασκαλία**, ἡ, *teaching, doctrine.*
284. **διδαχή**, ἡ, *teaching.*
285. **δίκτυον**, τό, *fishing-net.*
286. **δόλος**, ὁ, *deceit, guile.*
287. **δράκων**, ὁ, *dragon.*
288. **δυνατός**, *mighty, possible.*
289. **δωρεά**, ἡ, *gift.*
290. **δῶρον**, τό, *gift.*
291. **ἐγγύς**, *nigh, at hand.*
292. **ἔθος**, τό, *custom.*
293. **εἴδωλον**, τό, *idol.*
294. **εἴκοσι**, *twenty.*
295. **εἰκών**, ἡ, *image.*
296. **ἑκατόν**, *a hundred.*
297. **ἑκατοντάρχης**, ὁ, *centurion.*
298. **ἐκεῖθεν**, *thence.*
299. **ἐκλεκτός**, *chosen, elect.*
300. **ἕκτος**, *sixth.*
301. **ἐλαία**, ἡ, *Olives, olive tree.*
302. **ἔλαιον**, τό, *oil.*
303. **ἐλάχιστος**, *least, very little.*
304. **ἐλεημοσύνη**, ἡ, *alms.*
305. **ἔλεος**, τό, *mercy.*
306. **ἐλευθερία**, ἡ, *liberty.*
307. **ἐλεύθερος**, *free.*
308. **Ἕλληνες**, οἱ, *Greeks.*
309. **ἐμαυτοῦ**, *of myself.*
310. **ἕνεκα**, *because of, for sake of.*
311. **ἕνεκεν**, *because of, for sake of.*
312. **ἐνιαυτός**, ὁ, *year.*
313. **ἐντεῦθεν**, *hence.*
314. **ἕξ**, *six.*
315. **ἔξωθεν**, *outside, outwardly.*
316. **ἑορτή**, ἡ, *feast.*
317. **ἔπαινος**, ὁ, *praise.*
318. **ἐπάνω**, *over, upon.*
319. **ἐπ-αύριον**, *the morrow.*
320. **ἐπεί**, *because, seeing.*
321. **ἐπειδή**, *because, seeing.*
322. **ἔπειτα**, *then.*
323. **ἐπί-γνωσις**, ἡ, *knowledge.*
324. **ἐπι-θυμία**, ἡ, *desire, lust.*
325. **ἐπι-στολή**, ἡ, *letter, epistle.*
326. **ἐπουράνιος**, *heavenly.*
327. **ἐργάτης**, ὁ, *laborer.*
328. **ἔρημος**, ἡ, *wilderness.*
329. **ἔρημος**, adj., *desert.*
330. **ἔσωθεν**, *within, inwardly.*
331. **ἕτοιμος**, *ready, prepared.*
332. **εὐ-λογία**, ἡ, *blessing.*
333. **εὐ-σέβεια**, ἡ, *godliness.*

334. εὐ-χαριστία, ἡ, *thanksgiving.*
335. ἐχθρός, ὁ, *enemy.*
336. ζῆλος, ὁ, *zeal, jealousy.*
337. ζύμη, ἡ, *leaven.*
338. ζῶον, τό, *living creature, beast.*
339. ἡγεμών, ὁ, *governor.*
340. ἥλιος, ὁ, *sun.*
341. θεμέλιος, ὁ, *foundation.*
342. θερισμός, ὁ, *harvest.*
343. θηρίον, τό, *wild beast.*
344. θησαυρός, ὁ, *treasure.*
345. θλῖψις, ἡ, *tribulation, affliction.*
346. θρίξ, ἡ, *hair.*
347. θυγάτηρ, ἡ, *daughter.*
348. θυμός, ὁ, *wrath.*
349. θύρα, ἡ, *door.*
350. θυσία, ἡ, *sacrifice.*
351. θυσιαστήριον, τό, *altar.*
352. ἴδε, *behold!*
353. ἱερεύς, ὁ, *priest.*
354. ἱκανός, *worthy, many, much.*
355. ἵππος, ὁ, *horse.*
356. ἰσχυρός, *mighty, strong.*
357. ἰσχύς, ἡ, *strength, might.*
358. ἰχθύς, ὁ, *fish.*
359. καθ-άπερ, *even as.*
360. καινός, *new.*
361. κἀκεῖ, *and there.*
362. κἀκεῖθεν, *and thence.*
363. κἀκεῖνος, *and he.*
364. κακία, ἡ, *wickedness.*
365. κακός, *evil.*
366. κακῶς, *badly, ill.*
367. κάλαμος, ὁ, *reed, pen.*
368. καλῶς, *rightly, well.*
369. κἄν, *and if.*
370. καπνός, ὁ, *smoke.*
371. κατα-βολή, ἡ, *foundation.*
372. καύχημα, τό, *glorying.*
373. καύχησις, ἡ, *glorying.*
374. κενός, *empty, vain.*
375. κέρας, τό, *horn.*
376. κλάδος, ὁ, *branch.*
377. κλέπτης, ὁ, *thief.*
378. κληρονομία, ἡ, *inheritance.*
379. κληρονόμος, ὁ, *heir.*
380. κλῆρος, ὁ, *lot, inheritance.*
381. κλῆσις, ἡ, *calling.*
382. κλητός, *called.*
383. κοιλία, ἡ, *belly, womb.*
384. κοινός, *common, defiled.*
385. κοινωνία, ἡ, *fellowship, communion.*
386. κοινωνός, ὁ, *partaker, partner.*
387. κόπος, ὁ, *labor.*
388. κράββατος, ὁ, *bed.*
389. κράτος, τό, *strength, dominion.*
390. κρείσσων, *better.*
391. κρίμα, τό, *judgment, condemnation.*
392. κρίσις, ἡ, *judgment.*
393. κριτής, ὁ, *judge.*
394. κρυπτός, *hidden, secret.*
395. κτίσις, ἡ, *creation, creature.*
396. κώμη, ἡ, *village.*
397. κωφός, *dumb.*
398. λευκός, *white.*
399. λῃστής, ὁ, *robber.*
400. λίαν, *exceeding, greatly.*
401. λίμνη, ἡ, *lake.*
402. λιμός, ὁ, *famine.*
403. λοιπόν, *now, finally.*
404. λοιπός, *rest, other.*
405. λύπη, ἡ, *sorrow, grief.*
406. λυχνία, ἡ, *candlestick, lamp-stand.*
407. λύχνος, ὁ, *lamp.*
408. μακάριος, *blessed, happy.*
409. μακρόθεν, *afar off, from far.*
410. μακρο-θυμία, ἡ, *longsuffering, patience.*
411. μάλιστα, *especially, most of all.*

412. μαρτυρία, ἡ, *witness, testimony.*
413. μαρτύριον, τό, *testimony, witness.*
414. μάρτυς, ὁ, *a witness, martyr.*
415. μάχαιρα, ἡ, *sword.*
416. μείζων, *greater.*
417. μέλος, τό, *member* (of the body).
418. μέρος, τό, *part, portion.*
419. μετά-νοια, ἡ, *repentance.*
420. μέτρον, τό, *measure.*
421. μέχρι, μέχρις, *unto, until.*
422. μηκέτι, *no more, no longer.*
423. μήν, ὁ, *month.*
424. μή-ποτε, *lest haply.*
425. μήπως, *lest by any means.*
426. μήτε, *neither, nor.*
427. μικρός, *little, small.*
428. μισθός, ὁ, *reward, hire, wages.*
429. μνημεῖον, τό, *tomb.*
430. μόνος, *alone, only.*
431. μύρον, τό, *ointment.*
432. μυστήριον, τό, *mystery.*
433. μωρός, *fool, foolish.*
434. ναί, *yea, even so.*
435. ναός, ὁ, *sanctuary, temple.*
436. νέος, *new.*
437. νεφέλη, ἡ, *cloud.*
438. νεώτερος, *younger.*
439. νήπιος, *babe, child.*
440. νόσος, ὁ, *disease.*
441. νοῦς, ὁ, *mind, understanding.*
442. νυμφίος, ὁ, *bridegroom.*
443. νυνί, *now.*
444. ξένος, ὁ, *stranger.*
445. ξύλον, τό, *wood, tree, staff.*
446. ὅδε, ἥδε, τόδε, *this, that.*
447. ὀδούς, ὁ, *tooth.*
448. ὅθεν, *whence, wherefore.*
449. οἰκο-δεσπότης, ὁ, *householder, master of the house.*
450. οἰκο-δομή, ἡ, *building, edification.*
451. οἰκουμένη, ἡ, *world, inhabited earth.*
452. οἶνος, ὁ, *wine.*
453. οἷος, *such as.*
454. ὀλίγος, *few, little, small.*
455. ὁμο-θυμαδόν, *with one accord.*
456. ὅμοιος, *like.*
457. ὁμοίως, *in like manner, likewise.*
458. ὀπίσω, *after, behind.*
459. ὅραμα, τό, *vision.*
460. ὀργή, ἡ, *wrath, anger.*
461. ὅρια, τά, *borders.*
462. οὗ, *where.*
463. οὐαί, *woe.*
464. οὐδέ-ποτε, *never.*
465. οὔ-πω, *not yet.*
466. οὖς, τό, *ear.*
467. ὄφις, ὁ, *serpent.*
468. ὀψία, ἡ, *evening.*
469. πάθημα, τό, *suffering, passion.*
470. παιδίσκη, ἡ, *maid, handmaid.*
471. παῖς, ὁ, *boy, servant.*
472. παλαιός, *old.*
473. παντότε, *always.*
474. παρα-βολή, ἡ, *parable.*
475. παρά-δοσις, ἡ, *tradition.*
476. παρά-κλησις, ἡ, *consolation, comfort.*
477. παρα-λυτικός, *sick of the palsy.*
478. παράπτωμα, τό, *trespass.*
479. παρα-χρῆμα, *immediately.*
480. πα-ρ-ουσία, ἡ, *coming, presence.*
481. παρρησία, ἡ, *boldness, openly, plainly.*
482. πάσχα, τό, *passover.*
483. πειρασμ΄ς, ὁ, *temptation, trial.*
484. πέντε, *five.*
485. πέραν, *beyond, on the other side.*
486. περισσότερος, *more abundant.*

487. περισσοτέρως, *more abundantly.*
488. περι-τομή, ἡ, *circumcision.*
489. πετεινόν, τό, *bird.*
490. πέτρα, ἡ, *rock.*
491. πηγή, ἡ, *fountain, well.*
492. πληγή, ἡ, *stroke, stripe, plague.*
493. πλῆθος, τό, *multitude.*
494. πλήν, *howbeit, nevertheless, but.*
495. πλήρης, *full.*
496. πλήρωμα, τό, *fulness.*
497. πλησίον, ὁ, *neighbor.*
498. πλούσιος, *rich.*
499. πλοῦτος, ὁ, *riches.*
500. πνευματικός, *spiritual.*
501. ποθεν, *whence?*
502. ποικίλος, *divers.*
503. ποιμήν, ὁ, *shepherd, pastor.*
504. ποῖος, *what?*
505. πόλεμος, ὁ, *war.*
506. πολλάκις, *oft-times, many times.*
507. πορνεία, ἡ, *fornication.*
508. πόρνη, ἡ, *harlot.*
509. πόσος, *how great? how much? how many?*
510. ποταμός, ὁ, *flood, river.*
511. ποτέ, *aforetime, in time past.*
512. πότε, *when?*
513. ποτήριον, τό, *cup.*
514. ποῦ, *where? whither?*
515. πρᾶγμα, τό, *thing, matter.*
516. πρίν, *before.*
517. πρό, *before.*
518. πρόβατον, τό, *sheep.*
519. πρό-θεσις, ἡ, *purpose.*
520. προσ-ευχή, ἡ, *prayer.*
521. πρότερον, *before, former.*
522. προ-φητεία, ἡ, *prophecy.*
523. πρωΐ, *early, in the morning.*
524. πτωχός, *poor.*
525. πύλη, ἡ, *gate.*
526. πυλών, ὁ, *gate, porch.*
527. πῶλος, ὁ, *colt.*
528. πώς, *by any means.*
529. Ῥαββεί, *Rabbi, Master.*
530. ῥάβδος, ἡ, *staff, sceptre, rod.*
531. ῥίζα, ἡ, *root.*
532. σάλπιγξ, ἡ, *trumpet.*
533. σεαυτοῦ, *of thyself.*
534. σεισμός, ὁ, *earthquake.*
535. σήμερον, *to-day, this day.*
536. σῖτος, ὁ, *wheat.*
537. σκάνδαλον, τό, *stumbling-block*
538. σκεῦος, τό, *vessel, goods.*
539. σκηνή, ἡ, *tabernacle.*
540. σκοτία, ἡ, *darkness.*
541. σκότος, τό, *darkness.*
542. σός, *thy.*
543. σοφός, *wise.*
544. σπέρμα, τό, *seed.*
545. σπλάγχνα, τά, *bowels, affections, compassion.*
546. σπουδή, ἡ, *haste, diligence.*
547. σταυρός, ὁ, *cross.*
548. στέφανος, ὁ, *crown.*
549. στρατιώτης, ὁ, *soldier.*
550. συγ-γενής, ὁ, *kinsman.*
551. συκῆ, ἡ, *fig-tree.*
552. συν-έδριον, τό, *council.*
553. συν-είδησις, ἡ, *conscience.*
554. συν-εργός, ὁ, *fellow-worker.*
555. σφόδρα, *exceeding.*
556. σφραγίς, ἡ, *seal.*
557. σωτήρ, ὁ, *saviour.*
558. σωτηρία, ἡ, *salvation.*
559. τάλαντον, τό, *talent.*
560. ταχύ, *quickly.*
561. τέλειος, *perfect.*
562. τελώνης, ὁ, *publican.*
563. τέρας, τό, *wonder.*
564. τεσσαρά-κοντα, *forty.*
565. τέσσαρες, *four.*
566. τίμιος, *precious.*

567. **τοσοῦτος**, *so great, so much, so long.*
568. **τράπεζα, ἡ**, *table.*
569. **τριάκοντα**, *thirty.*
570. **τρίς**, *thrice.*
571. **τρόπος, ὁ**, *manner, way.*
572. **τροφή, ἡ**, *food.*
573. **τύπος, ὁ**, *figure, example, type.*
574. **ὑγιής**, *whole, sound.*
575. **ὑπακοή, ἡ**, *obedience.*
576. **ὑπηρέτης, ὁ**, *servant, officer, minister.*
577. **ὑπο-κριτής, ὁ**, *hypocrite.*
578. **ὑπο-μονή, ἡ**, *patience.*
579. **ὕστερον**, *lastly, afterward.*
580. **ὑψηλός**, *high.*
581. **ὕψιστος**, *highest.*
582. **φανερός**, *known, manifest.*
583. **φιάλη, ἡ**, *bowl.*
584. **φίλος, ὁ**, *friend.*
585. **φόνος, ὁ**, *murder.*
586. **φρόνιμος**, *wise.*
587. **φυλακή, ἡ**, *prison, watch.*
588. **φυλή, ἡ**, *tribe.*
589. **φύσις, ἡ**, *nature.*
590. **χάρισμα, τό**, *gift, free gift.*
591. **χείρων**, *worse.*
592. **χήρα, ἡ**, *widow.*
593. **χιλί-αρχος, ὁ**, *chief captain.*
594. **χιλίας, ἡ**, *thousand.*
595. **χίλιοι**, *thousand.*
596. **χιτών, ὁ**, *coat.*
597. **χοῖρος, ὁ**, *pig, swine.*
598. **χόρτος, ὁ**, *grass, blade.*
599. **χρεία, ἡ**, *need, necessity.*
600. **χρυσίον, τό**, *gold.*
601. **χρυσός, ὁ**, *gold.*
602. **χρυσοῦς**, *golden.*
603. **χωλός**, *lame, halt.*
604. **χώρα, ἡ**, *country, region, field.*
605. **χωρίς**, *without, beside.*
606. **ψευδο-προφήτης, ὁ**, *false prophet*
607. **ψεῦδος, τό**, *lie.*
608. **ψεύστης, ὁ**, *liar.*
609. **ὦ**, *O!*
610. **Ὡσαννά**, *Hosanna! Save now!*
611. **ὡσεί**, *as, about.*
612. **ὥσπερ**, *as.*

LIST VI.

Nouns, Adjectives, and Adverbs occurring five to ten times

613. **ἄβυσσος, ἡ**, *abyss.*
614. **ἀγαλλίασις, ἡ**, *gladness.*
615. **ἀγέλη, ἡ**, *flock, herd.*
616. **ἁγνός**, *pure, chaste.*
617. **ἀγών, ὁ**, *conflict, fight.*
618. **ἀδόκιμος**, *reprobate.*
619. **ἀεί**, *always.*
620. **ἀετός, ὁ**, *eagle.*
621. **ἄζυμος**, *unleavened.*
622. **ἀήρ, ἡ**, *air.*
623. **αἰγιαλός, ὁ**, *beach.*
624. **αἵρεσις, ἡ**, *sect, heresy.*
625. **αἰσχύνη, ἡ**, *shame.*
626. **ἄκαρπος**, *unfruitful.*
627. **ἀ-κατα-στασία**, *tumult, confusion.*
628. **ἀκριβῶς**, *carefully, accurately.*
629. **ἅλας, τό**, *salt.*
630. **ἁλιεύς, ὁ**, *fisherman.*
631. **ἅλυσις, ἡ**, *chain.*

632. ἅμα, *with, together with.*
633. ἁμάρτημα, τό, *sin.*
634. ἄμεμπτος, *blameless, faultless.*
635. ἄμμος, ἡ, *sand.*
636. ἄμπελος, ἡ, *vine.*
637. ἄμωμος, *without blemish.*
638. ἀναγκαῖος, *necessary.*
639. ἀνάθεμα, τό, *anathema, accursed.*
640. ἀνάπαυσις, ἡ, *rest.*
641. ἀν-έγκλητος, *blameless, unreprovable.*
642. ἀνεκτός, *tolerable.*
643. ἄνεσις, ἡ, *relief, rest, indulgence.*
644. ἀνθρώπινος, *human, belonging to man.*
645. ἀνθύπατος, ὁ, *proconsul.*
646. ἀνόητος, *foolish.*
647. ἄνομος, *transgressor, lawless, without law.*
648. ἀντίδικος, ὁ, *adversary.*
649. ἀντί-χριστος, ὁ, *antichrist.*
650. ἀν-υπό-κριτος, *without hypocrisy, unfeigned.*
651. ἀξίως, *worthily.*
652. ἀόρατος, *invisible.*
653. ἀπαρχή, ἡ, *firstfruits.*
654. ἀπάτη, ἡ, *deceit, deceitfulness.*
655. ἀπείθεια, ἡ, *disobedience.*
656. ἀπειθής, *disobedient.*
657. ἁπλότης, ἡ, *singleness, liberality.*
658. ἀποθήκη, ἡ, *garner, barn.*
659. ἀπολογία, ἡ, *defence, answer.*
660. ἀπολύτρωσις, ἡ, *redemption, deliverance.*
661. ἀργός, *idle.*
662. ἄργυρος, ὁ, *silver.*
663. ἀρετή, ἡ, *virtue.*
664. ἁρπαξ, *ravening, extortionate.*
665. ἄρρωστος, *sick.*
666. ἄρσην, *male.*
667. ἀρχι-συνάγωγος, ὁ, *ruler of a synagogue.*
668. ἀσέβεια, ἡ, *ungodliness.*
669. ἀσεβής, *ungodly.*
670. ἀσέλγεια, ἡ, *lasciviousness, wantonness.*
671. ἀσπασμός, ὁ, *salutation.*
672. ἀστραπή, ἡ, *lightning.*
673. ἀσύνετος, *without understanding, senseless.*
674. ἀσφαλής, *certain, sure, safe.*
675. ἀτιμία, ἡ, *dishonor.*
676. ἀφθαρσία, ἡ, *incorruption.*
677. ἄφθαρτος, *incorruptible.*
678. ἀφορμή, ἡ, *occasion.*
679. βάθος, τό, *deep, depth, deepness.*
680. βάρβαρος, ὁ, *barbarian.*
681. βάρος, τό, *burden, weight.*
682. βαρύς, *weighty, grievous.*
683. βασανισμός, ὁ, *torment.*
684. βασιλικός, *royal, nobleman.*
685. βάτος, ὁ, *bush.*
686. βδέλυγμα, τό, *abomination.*
687. βέβαιος, *sure, steadfast.*
688. βέβηλος, *profane.*
689. βλάσφημος, *blasphemous, railer*
690. βοῦς, *ox.*
691. βραχύς, *a little.*
692. βρέφος, τό, *babe.*
693. βρυγμός, ὁ, *gnashing.*
694. βύσσινος, *fine linen.*
695. γαζο-φυλάκιον, τό, *treasury.*
696. γάλα, τό, *milk.*
697. γαστήρ, ἡ, *womb.*
698. γένεσις, ἡ, *generation, birth.*
699. γέννημα, τό, *offspring, fruit.*
700. γνώμη, ἡ, *judgment, mind.*
701. γωνία, ἡ, *corner.*
702. δαίμων, ὁ, *devil, demon.*
703. δάκτυλος, ὁ, *finger.*
704. δεκα-τέσσαρες, *fourteen.*

705. δεκτός, *acceptable.*
706. δεσπότης, ὁ, *master, lord.*
707. δεῦρο, *come hither* (adverb).
708. διακόσιοι, *two hundred.*
709. διάλεκτος, ἡ, *language, dialect.*
710. δια-παντός, *always, continually.*
711. διαφθορά, ἡ, *corruption.*
712. δικαίωμα, τό, *ordinance, righteous act.*
713. δικαίως, *justly, righteously.*
714. δίς, *twice.*
715. διωγμός, ὁ, *persecution.*
716. δόγμα, τό, *decree.*
717. δοκιμή, ἡ, *probation, proof.*
718. δόκιμος, *approved.*
719. δοκός, ἡ, *beam.*
720. δουλεία, ἡ, *bondage.*
721. δρέπανον, τό, *sickle.*
722. δυσμαί, αἱ, *west.*
723. δῶμα, τό, *house-top.*
724. δωρεάν, *freely, without cause.*
725. ἑβδομήκοντα, *seventy.*
726. ἕβδομος, *seventh.*
727. εἶδος, τό, *form, appearance.*
728. εἰδωλό-θυτος, *sacrificed to idols.*
729. εἰδωλο-λάτρης, ὁ, *idolater.*
730. εἰκῇ, *in vain.*
731. εἴσοδος, ἡ, *entering, entrance.*
732. ἐκ-δίκησις, ἡ, *vengeance.*
733. ἐκλογή, ἡ, *election.*
734. ἔκ-στασις, ἡ, *amazement, trance.*
735. ἐκτός, *without, except.*
736. ἔμ-πορος, ὁ, *merchant.*
737. ἔμ-φοβος, *affrighted.*
738. ἐναντίος, *contrary, against.*
739. ἕνδεκα, *eleven.*
740. ἔνδυμα, τό, *raiment, clothing, garment.*
741. ἐν-έργεια, ἡ, *working.*
742. ἐνθάδε, *here, hither.*
743. ἔννατος, *ninth.*
744. ἐννέα, *nine.*
745. ἔνοχος, *in danger of, guilty.*
746. ἐν-τιμος, *precious, honorable.*
747. ἐξ-αίφνης, *suddenly.*
748. ἐξ-αυτῆς, *forthwith.*
749. ἑξήκοντα, *sixty.*
750. ἑξῆς, *next* (day).
751. ἐπί-γειος, *earthly, terrestrial.*
752. ἐπι-γραφή, ἡ, *superscription.*
753. ἐπι-εικής, *gentle.*
754. ἐπι-σκοπή, ἡ, *visitation, office of overseer.*
755. ἐπί-σκοπος, ὁ, *overseer, bishop.*
756. ἐπι-στάτης, ὁ, *master.*
757. ἐπι-ταγή, ἡ, *commandment.*
758. ἐπι-φάνεια, ἡ, *appearing, manifestation.*
759. ἐργασία, ἡ, *work, gain.*
760. ἐριθεία, ἡ, *faction.*
761. ἔρις, ἡ, *strife.*
762. ἐσθής, ἡ, *apparel.*
763. ἔσω, *within, inner.*
764. εὖ, *well.*
765. εὐ-άρεστος, *acceptable, well-pleasing.*
766. εὐ-δοκία, ἡ, *good-pleasure, desire.*
767. εὐθύς, adj., *straight.*
768. εὐθύς, adv., *straightway.*
769. εὐ-κοπώτερος, *easier.*
770. εὐ-λογητός, *blessed.*
771. εὐνοῦχος, ὁ, *eunuch.*
772. εὐ-πρόσ-δεκτος, *acceptable.*
773. εὐ-σχήμων, *honorable, seemly.*
774. εὐώνυμος, *left* (hand).
775. ἐφ-άπαξ, *once for all.*
776. ἔχθρα, ἡ, *enmity.*
777. ἔχιδνα, ἡ, *viper.*
778. ζηλωτής, *zealous.*
779. ζήτημα, τό, *question.*
780. ζήτησις, ἡ, *questioning.*

781. ζιζάνια, τά, *tares.*
782. ζυγός, ὁ, *yoke.*
783. ζώνη, ἡ, *girdle.*
784. ἡδέως, *gladly.*
785. ἡδονή, ἡ, *pleasure.*
786. ἡλικία, ἡ, *age, stature.*
787. ἡμέτερος, *our.*
788. ἥμισυς, *half.*
789. θαυμαστός, *marvelous.*
790. θεῖον, τό, *brimstone.*
791. θνητός, *mortal.*
792. θόρυβος, ὁ, *tumult.*
793. θυμίαμα, τό, *incense.*
794. ἰατρός, ὁ, *physician.*
795. ἰδιώτης, ὁ, *ignorant, unlearned.*
796. ἱματισμός, ὁ, *raiment, vesture.*
797. ἱνατί ; *wherefore? why?*
798. ἴσος, *equal, like.*
799. καθαρισμός, ὁ, *cleansing, purification.*
800. καθαρός, *pure, clean.*
801. καθ-εξῆς, *in order.*
802. καθ-ότι, *because that.*
803. καί-περ, *though.*
804. κακο-ποιός, ὁ, *evil-doer.*
805. κάμηλος, ὁ, ἡ, *camel.*
806. κανών, ὁ, *rule, province.*
807. κάρφος, τό, *mote.*
808. κατά-παυσις, ἡ, *rest.*
809. κατα-πέτασμα, τό, *veil.*
810. κατάρα, ἡ, *curse, cursing.*
811. κατ-έναντι, *over against, before.*
812. κατ-ενώπιον, *before.*
813. κατ-ήγορος, ὁ, *accuser.*
814. κάτω, *down, beneath, bottom.*
815. κέντρον, τό, *goad, sting.*
816. κῆπος, ὁ, *garden.*
817. κήρυγμα, τό, *preaching.*
818. κιβωτός, ἡ, *ark.*
819. κίνδυνος, ὁ, *peril.*
820. κλάσμα, τό, *broken piece.*
821. κλαυθμός, ὁ, *weeping.*
822. κλείς, ἡ, *key.*
823. κλίνη, ἡ, *bed.*
824. κόκκινος, *scarlet.*
825. κόκκος, ὁ, *grain.*
826. κόλπος, ὁ, *bosom.*
827. κολυμβήθρα, ἡ, *pool.*
828. κονιορτός, ὁ, *dust.*
829. κοράσιον, τό, *damsel.*
830. κόφινος, ὁ, *basket.*
831. κράσπεδον, τό, *border.*
832. κραυγή, ἡ, *cry, crying.*
833. κύκλῳ, *round about.*
834. κῦμα, τό, *wave.*
835. κύων, ὁ, ἡ, *dog.*
836. λαμπάς, ἡ, *lamp, torch.*
837. λαμπρός, *gorgeous, bright.*
838. λατρεία, ἡ, *service, worship.*
839. λειτουργία, ἡ, *service, ministry*
840. λειτουργός, ὁ, *minister.*
841. λεπρός, ὁ, *leper.*
842. λέων, ὁ, *lion.*
843. ληνός, ἡ, *winepress.*
844. λύκος, ὁ, *wolf.*
845. μάγος, ὁ, *wise man, sorcerer.*
846. μακράν, *afar off.*
847. μακρός, *long, far.*
848. μάννα, τό, *manna.*
849. μαργαρίτης, ὁ, *pearl.*
850. μάστιξ, ἡ, *plague, scourge*
851. μάταιος, *vain.*
852. μέλας, *black.*
853. μέντοι, *yet, howbeit.*
854. μέριμνα, ἡ, *care.*
855. μερίς, ἡ, *part.*
856. μεσίτης, ὁ, *mediator.*
857. μεστός, *full.*
858. μεταξύ, *between, meanwhile.*
859. μέτοχος, ὁ, *partaker, partner.*
860. μέτωπον, τό, *forehead.*
861. μιμητής, ὁ, *imitator.*

862. μνᾶ, ἡ, *mina, pound.*
863. μνεία, ἡ, *remembrance, mention.*
864. μνῆμα, τό, *tomb.*
865. μοιχαλίς, ἡ, *adulteress, adulterous.*
866. μόλις, *with difficulty, scarcely.*
867. μονο-γενής, *only begotten.*
868. μόσχος, ὁ, ἡ, *calf.*
869. μῦθος, ὁ, *fable.*
870. μύλος, ὁ, *millstone.*
871. μυριάς, ἡ, *myriad, innumerable number.*
872. μωρία, ἡ, *foolishness.*
873. νεανίας, ὁ, *young man.*
874. νεανίσκος, ὁ, *young man.*
875. νεότης, ἡ, *youth.*
876. νῆσος, ἡ, *island.*
877. νηστεία, ἡ, *fasting.*
878. νόημα, τό, *mind, thought, device.*
879. νομικός, ὁ, *lawyer.*
880. νότος, ὁ, *south.*
881. νύμφη, ἡ, *daughter-in-law, bride.*
882. ξηρός, *withered, dry.*
883. ὄγδοος, *eighth.*
884. ὁδηγός, ὁ, *guide.*
885. ὀθόνιον, τό, *linen cloth.*
886. οἰκονομία, ἡ, *stewardship, dispensation.*
887. οἰκο-νόμος, ὁ, *steward.*
888. οἰκτιρμός, ὁ, *mercy.*
889. ὀκτώ, *eight.*
890. ὀλιγό-πιστος, *of little faith.*
891. ὁμοίωμα, τό, *likeness.*
892. ὁμολογία, ἡ, *confession.*
893. ὄναρ, τό, *dream.*
894. ὀνειδισμός, ὁ, *reproach.*
895. ὄνος, ὁ, ἡ, *ass.*
896. ὄντως, *indeed, certainly.*
897. ὄξος, τό, *vinegar.*
898. ὀξύς, *sharp, swift.*
899. ὀπισθεν, *behind, after.*
900. ὅπλα, τά, *weapons, instruments.*
901. ὁποῖος, *of what sort* or *manner.*
902. ὅρκος, ὁ, *oath.*
903. ὅσιος, *holy.*
904. ὀσμή, ἡ, *odor, savor.*
905. ὀστέον, τό, *bone.*
906. ὀσφύς, ἡ, *loins.*
907. οὐδέπω, *not yet, never yet.*
908. οὐρά, ἡ, *tail.*
909. οὐράνιος, *heavenly.*
910. ὀφειλέτης, ὁ, *debtor.*
911. ὀψάριον, τό, *fish.*
912. παγίς, ἡ, *snare.*
913. παιδεία, ἡ, *chastening, instruction.*
914. πάλαι, *long ago, of old.*
915. παν-ουργία, ἡ, *craftiness.*
916. πανταχοῦ, *everywhere.*
917. παντο-κράτωρ, *Almighty.*
918. πάντως, *wholly, by all means.*
919. παρά-βασις, ἡ, *transgression.*
920. παρα-βάτης, ὁ, *transgressor.*
921. παρ-αγγελία, ἡ, *charge.*
922. παρά-κλητος, ὁ, *comforter, advocate.*
923. παρα-λελυμένος, *palsied.*
924. παρα-σκευή, ἡ, *preparation.*
925. παρεμβολή, ἡ, *castle, camp.*
926. παρθένος, ἡ, *virgin.*
927. παρ-οιμία, ἡ, *proverb, parable.*
928. πατρίς, ἡ, *one's own country.*
929. πενθερά, ἡ, *mother-in-law.*
930. πένθος, τό, *mourning.*
931. πεντακισχίλιοι, *five thousand.*
932. πεντήκοντα, *fifty.*
933. πεποίθησις, ἡ, *confidence.*
934. περί-λυπος, *exceeding sorrowful.*
935. περι-ποίησις, ἡ, *obtaining, gaining, possession.*
936. περίσσευμα, τό, *abundance.*
937. περισσός, *abundant.*

938. **περιστερά**, ἡ, *dove.*
939. **περίχωρος**, ἡ, *region round about.*
940. **πηλός**, ὁ, *clay.*
941. **πήρα**, ἡ, *wallet.*
942. **πίναξ**, ὁ, *charger, platter.*
943. **πλάνη**, ἡ, *error.*
944. **πλάνος**, ὁ, *deceiver.*
945. **πλατεῖα**, ἡ, *street.*
946. **πλεονεξία**, ἡ, *covetousness.*
947. **πλευρά**, ἡ, *side* (of human body).
948. **πλοιάριον**, τό, *little boat.*
949. **ποιητής**, ὁ, *doer, poet.*
950. **ποίμνη**, ἡ, *flock.*
951. **ποίμνιον**, τό, *flock, little flock.*
952. **πονηρία**, ἡ, *wickedness.*
953. **πόρνος**, ὁ, *fornicator.*
954. **πορφύρα**, ἡ, *purple.*
955. **ποταπός**, *what manner?*
956. **πραιτώριον**, τό, *palace, Prætorium.*
957. **πρᾶξις**, ἡ, *deed, doing.*
958. **πραότης**, ἡ, *meekness.*
959. **πραΰτης**, ἡ, *meekness.*
960. **προ-θυμία**, ἡ, *readiness of mind.*
961. **πρόσ-καιρος**, *for a while, temporal.*
962. **πρόσ-κομμα**, τό, *stumbling-block, offence.*
963. **προσ-φορά**, ἡ, *offering.*
964. **πρό-φασις**, ἡ, *pretence, excuse.*
965. **πρωτο-κλισία**, ἡ, *chief seat.*
966. **πρωτό-τοκος**, *first-born.*
967. **πτέρυξ**, ἡ, *wing.*
968. **πτῶμα**, τό, *carcase, dead body.*
969. **πυρετός**, ὁ, *fever.*
970. **πώ-ποτε**, *at any time.*
971. **ῥομφαία**, ἡ, *sword.*
972. **σαπρός**, *corrupt.*
973. **σαρκικός**, *carnal.*
974. **σελήνη**, ἡ, *moon.*
975. **σιδηροῦς**, *of iron.*
976. **σίναπι**, τό, *mustard-seed.*
977. **σινδών**, ἡ, *linen cloth.*
978. **σκιά**, ἡ, *shadow.*
979. **σκληρός**, *hard.*
980. **σκορπίος**, ὁ, *scorpion.*
981. **σπεῖρα**, ἡ, *band, cohort.*
982. **σπήλαιον**, τό, *den.*
983. **σπόρος**, ὁ, *seed.*
984. **σπυρίς**, ἡ, *basket.*
985. **στάδιον**, τό, *furlong.*
986. **στάσις**, ἡ, *insurrection, dissension.*
987. **στάχυς**, ὁ, *ear of corn.*
988. **στῆθος**, τό, *breast.*
989. **στοιχεῖα**, τά, *rudiments.*
990. **στολή**, ἡ, *robe.*
991. **στράτευμα**, τό, *army.*
992. **στρατηγός**, ὁ, *captain, magistrate.*
993. **συμ-βούλιον**, τό, *counsel.*
994. **σύν-δουλος**, ὁ, *fellow-servant.*
995. **σύνεσις**, ἡ, *understanding.*
996. **συν-τέλεια**, ἡ, *end, consummation.*
997. **σχίσμα**, τό, *rent, division, schism.*
998. **τάξις**, ἡ, *order.*
999. **ταπεινός**, *lowly, humble.*
1000. **ταπεινο-φροσύνη**, ἡ, *lowliness of mind, humility.*
1001. **τάφος**, ὁ, *sepulchre.*
1002. **ταχέως**, *quickly, shortly.*
1003. **τάχος**, τό, *quickness, speed.*
1004. **τεῖχος**, τό, *wall.*
1005. **τεκνίον**, τό, *little child.*
1006. **τέλος**, τό, *end, custom.*
1007. **τέταρτος**, *fourth.*
1008. **τετρακισχίλιοι**, *four thousand.*
1009. **τράχηλος**, ὁ, *neck.*
1010. **τρόμος**, ὁ, *trembling.*

1011. ὑετός, ὁ, *rain.*
1012. υἱο-θεσία, ἡ, *adoption.*
1013. ὑμέτερος, *your.*
1014. ὑπερ-βολή, ἡ, *exceeding greatness.*
1015. ὕπνος, ὁ, *sleep.*
1016. ὑπό-δειγμα, τό, *example, copy.*
1017. ὑπό-δημα, τό, *shoe.*
1018. ὑπο-κάτω, *under.*
1019. ὑπό-κρισις, ἡ, *hypocrisy.*
1020. ὑπο-πόδιον, τό, *footstool.*
1021. ὑπό-στασις, ἡ, *confidence, substance.*
1022. ὑστέρημα, τό, *want.*
1023. ὕψος, τό, *height.*
1024. φαῦλος, *ill, evil.*
1025. φθαρτός, *corruptible.*
1026. φθόνος, ὁ, *envy.*
1027. φθορά, ἡ, *corruption.*
1028. φιλαδελφία, ἡ, *love of the brethren.*
1029. φίλημα, τό, *kiss.*
1030. φλόξ, ἡ, *flame.*
1031. φονεύς, ὁ, *murderer.*
1032. φορτίον, τό, *burden.*
1033. φρέαρ, τό, *well, pit.*
1034. φύλλον, τό, *leaf.*
1035. φύραμα, τό, *lump.*
1036. φωτεινός, *bright, full of light.*
1037. χαλκός, ὁ, *brass, money.*
1038. χάραγμα, τό, *mark.*
1039. χάριν, *because of, on account of.*
1040. χεῖλος, τό, *lip.*
1041. χειμών, ὁ, *winter, foul weather.*
1042. χειρο-ποίητος, *made with hands.*
1043. χρῆμα, τό, *riches, money.*
1044. χρηστός, *kind, gracious.*
1045. χρηστότης, ἡ, *goodness, kindness.*
1046. χωρίον, τό, *place, field, land.*
1047. ψαλμός, ὁ, *psalm.*
1048. ψυχικός, *natural, sensual.*
1049. ᾠδή, ἡ, *song.*
1050. ὠτίον, τό, *ear.*

LIST VII. — Table of Correlative Pronouns,

	Demonstrative.	Relative.	Interrogative.	Indef. Relative.	Indefinite.
Simple.	ὅδε. *this* (here). οὗτος, *this, that.* ἐκεῖνος, *that* (yonder).	ὅς, *who, which.*	τίς; *who? which? what?*	ὅστις, *whoever, whichever.*	τὶς, *some one.* δεῖνα, *such a one.*
Comparative.	ἕτερος, *the other of two.* ἕκαστος, *each.*		πότερος; *which of two?*		ἄλλος, *another.*
Quantity.	τοσοῦτος, *so much, so many.*	ὅσος, *as much as, as many as.*	πόσος; *how much? how many?*		
Quality.	τοιόσδε, τοιοῦτος, *such.*	οἷος, *of what sort, such as.*	ποῖος; *of what kind?*	ὁποῖος, *of whatever sort.*	
Age or Size.	τηλικοῦτος, *so large.*	ἡλίκος, *of which age, size.*	πηλίκος; *how large?*		

LIST VIII. — Table of Prepositions.

Genitive only. *whence?*	ἀντί, *instead of, over against.*	ἀπό, *from, away from.*	ἐκ, ἐξ, *from, out of.*	πρό, *before.*		
Dative only. *where?*	ἐν, *in, among.*	σύν, *with, together with.*				
Accusative only. *whither?*	ἀνά, *up to, up along.*	εἰς, *into, unto, in order to.*				
Genitive and Accusative *whence?* and *whither?*	διά, G. *through, by means of.* Acc. *on account of.*	κατά, G. *down from, down.* Acc. *through, among, according to.*	μετά, G. *among, together with.* Acc. *after.*	περί G. *about, concerning.* Acc. *around, about.*	ὑπέρ, G. *on behalf of, for sake of.* Acc. *beyond, above.*	ὑπό, G. *by* (the agent). Acc. *under, in power of.*
Genitive, Dative, and Accusative. *whence? where? whither?*	ἐπί, G. *upon, over, in presence of.* D. *upon, in addition to, on account of.* Acc. *upon, up to, towards.*	παρά. G. *from beside.* D. *with, near.* Acc. *near, contrary to, above.*	πρός, G. *pertaining to.* D *near, close by.* Acc. *unto, towards, in reference to.*			

LIST IX. — Table of Correlative Adverbs.

	Demonstrative.	Relative.	Interrogative.	Indefinite Relative.	Indefinite.
Time.	τότε, *then.* νῦν, νυνί, *now.*	ὅτε, *when.* ἡνίκα, *when.*	πότε ; *when?*	ὁπότε, *when.*	ποτέ, *at some time.*
Place.	αὐτοῦ, *here.* ὧδε, *here.*	οὗ, *where.*	ποῦ ; *where?*	ὅπου, *where.*	πού, *somewhere.*
	ἐντεῦθεν, *hence.* ἐκεῖθεν, *thence.*	ὅθεν, *whence.*	πόθεν ; *whence?*		
	ἐκεῖ, *thither.* ἐκεῖσε, *thither.* ἐνθάδε, *hither.*				
Manner.	οὕτω(s), *thus, so.*	ὡς, *as*	πῶς ; *how?*	ὅπως, *how.*	πώ(s), *somehow.*

LIST X. — Table of Conjunctions.

Copulative.	καί, *and, also, even.*	τέ, *and, also.*	τέ . . . καί, *both . . . and.*	καί . . . τέ, *both . . . and.*	τέ . . . τέ, *both . . . and.*	καί . . . καί, *both . . . and.*
Disjunctive.	ἤ, *or.*	ἤ . . . ἤ, *either . . . or.*	ἤτοι . . . ἤ, *either . . . or.*	εἴτε . . . εἴτε, *whether . . . or.*		
Adversative.	δέ, *but, and.*	μέν . . . δέ, *on the one hand . . . on the other.*	ἀλλά, *but.*			
Inferential.	ἄρα, *accordingly.*	διό, *wherefore.*	οὖν, *therefore.*	τοιγαροῦν, *accordingly.*	τοίνυν, *then.*	ὥστε, *so that.*
Causal.	ὅτι, *that, because.*	γάρ, *for.*	διότι, *because.*	ἐπεί, *since.*		
Final.	ἵνα, *in order that.*	ὡς, *so that.*	ὅπως, *so that.*	μή, *lest, that not.*		
Conditional.	εἰ, *if.*	εἴγε, *if at least.*	εἴπερ, *if at all.*	ἐάν, *if* (possibly).		
Comparative.	ὡς, *as.*	ὥσπερ, *just as.*	καθώς, *like as.*			

ELEMENTS

OF

NEW TESTAMENT GREEK GRAMMAR.

PREFATORY NOTE.

In the "Elements of New Testament Greek Grammar" an attempt is made to present in a simple and concise form all the important facts and principles necessary to an understanding of the Orthography and Etymology of the language of the Greek Testament. The work is intended to be a sufficient guide for those who have not studied classical Greek, and at the same time to be of service to those who have made some progress in classical studies, but who desire to pay special attention to the study of New Testament Greek.

In Orthography the spelling of the critical texts has been followed; and all who are interested in this subject are referred for further information to Thayer's "Greek Lexicon," and especially to the valuable "Notes on Orthography" appended to the second volume of Westcott and Hort's "Greek Testament" (pp. 143-173).

In Etymology, Hadley-Allen's treatment of the substantive and verb (which is substantially the same as that of Goodwin) has been followed; and on account of the concise forms of expression employed in both of these widely used grammars, it has been deemed best in many cases to adopt their very forms of expression. The list of Irregular Verbs occurring in the New Testament has been drawn up with great care; and for the full list of compounds given under each verb the authors are mainly indebted to Thayer's "Greek Lexicon," a work which every student of the Greek Testament ought to procure.

The third and most important part, the Syntax of New Testament Greek, is in course of preparation, and will appear in a separate volume.

PART I.

ORTHOGRAPHY.

1. The Alphabet.

	Form.		Equivalent.	Name.		Numerical Value
1.	Α	α	a	Ἄλφα	Alpha	1
2.	Β	β	b	Βῆτα	Bēta	2
3.	Γ	γ	g	Γάμμα	Gamma	3
4.	Δ	δ	d	Δέλτα	Delta	4
5.	Ε	ε	ĕ	Ἒ ψῑλόν	Epsilón	5
6.	Ζ	ζ	z	Ζῆτα	Zēta	7
7.	Η	η	ē	Ἦτα	Eta	8
8.	Θ	θ, ϑ	th	Θῆτα	Thēta	9
9.	Ι	ι	i	Ἰῶτα	Iōta	10
10.	Κ	κ	c	Κάππα	Kappa	20
11	Λ	λ	l	Λάμβδα	Lambda	30
12.	Μ	μ	m	Μῦ	Mu	40
13.	Ν	ν	n	Νῦ	Nu	50
14.	Ξ	ξ	x	Ξῖ	Xi	60
15.	Ο	ο	ŏ	Ὂ μῑκρόν	Omicrón	70
16.	Π	π	p	Πῖ	Pi	80
17.	Ρ	ρ	r	Ῥῶ	Rhō	100
18.	Σ	σ, ς	s	Σίγμα	Sigma	200
19.	Τ	τ	t	Ταῦ	Tau	300
20.	Υ	υ	y	Υ̓͂ ψῑλόν	Upsilón	400
21.	Φ	φ	ph	Φῖ	Phi	500
22.	Χ	χ	ch	Χῖ	Chi	600
23.	Ψ	ψ	ps	Ψῖ	Psi	700
24.	Ω	ω	ō	Ὦ μέγα	Oměga	800

1. The Greek Alphabet has twenty-four letters. The word *alphabet* is formed from the names of the first two letters.

2. *Sigma* at the end of a word has the form ς, elsewhere the form σ. Thus, σός, *thy;* σκότος, *darkness;* κόσμος, *world.*

3. *a.* When letters are used as numerals, the mark (ʹ) is placed *over* them; *beneath*, it denotes thousands. Thus, αʹ 1, ͵α 1000; εʹ 5, ͵ε 5000.

b. Three obsolete letters (Ϝ or ϛ, Vau, equal to V, 6; ϙ, Koppa, the same as Q, 90; ϡ, San, S, 900) are also used as numerals. Thus, ιβʹ 12, ρμδʹ 144, χξϛʹ 666 (Rev. xiii. 18, *T. R.*).

4. All manuscripts of the Greek Testament before the tenth century are written with capital letters. The small letters then came into use.

5. Two or more letters are often united, except in recent editions of the Greek Testament, into one character, called a ligature (*tie*). The most common are ϑ for ου, and ϛ for στ.

2. The Vowels.

1. a. Long vowels.					b. Short vowels.				
ᾱ	as	*a*	in	f*a*ther.	α	as	*a*	in	p*a*pa.
η	as	*e*	in	pr*e*y.	ε	as	*e*	in	p*e*t.
ῑ	as	*i*	in	mach*i*ne.	ι	as	*i*	in	p*i*t.
ω	as	*o*	in	pr*o*ne.	ο	as	*o*	in	*o*bey.
ῡ	as	*u*	in	t*u*be.	υ	as	*u*	in	p*u*ll.

1. *a.* The vowels are α, ε, η, ι, ο, ω, υ; of these,

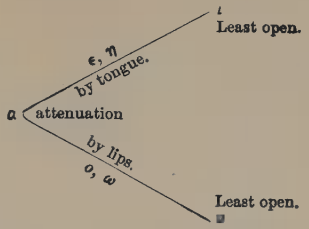
ε, ο, are always *short*,

η, ω, are always *long*,

α, ι, υ, are *doubtful, i. e.*, short in some words, long in others.

b. The short vowels have the same sounds as the long vowels, but are pronounced *shorter*.

2. Open and close vowels.



2. The vowels are *open* or *close*.

The open vowels are { α, ᾱ (the most open). ε, η, ο, ω (less open).

The close vowels are ι, ῑ, υ, ῡ.

3. Diphthongs.

1.

αι	as	*ai*	in	*ai*sle.		ου	as	*ou*	in	gr*ou*p.
ει	as	*ei*	in	h*ei*ght.		υι	as	*ui*	in	q*ui*t.
οι	as	*oi*	in	*oi*l.						
αυ	as	*ou*	in	h*ou*se.						
ευ, ηυ	as	*eu*	in	f*eu*d.						

2. ᾳ, ῃ, ῳ as α, η, ω respectively.

1. The diphthongs are

αι, ει, οι, αυ, ευ, ου,
ᾳ, ῃ, ῳ, ηυ, ωυ, and υι.

They are formed by the union of an *open* and a *close* vowel, except υι, which is formed of two *close* vowels.

2. ᾳ, ῃ, ῳ are called *improper* diphthongs, because their first vowel is long. Their second vowel, ι, is written below the first, and is called *iota subscript*. With capitals, however, it is written in the line; it is not pronounced, whether written below the letter, or in the line.

NOTE. In the earlier editions of the N. T. the *iota subscript* was too frequently introduced.

4. Breathings.

1. ἀ-εί a-ei, *always ;* ἐν, *in ;* ὁ-δός ho-dos, *way ;* ὅ, ἡ ho, hē, *the.*

2. αἰών ai-ōn, *age ;* αἷμα hai-ma, *blood ;* Ἅδης, Ha-dēs.

3. ὕδωρ hy-dōr, *water ;* υἱός hwi-os, *son ;* ὑπό hy-po, *by.*

4. Ῥώμη Rhō-mē, *Rome ;* ῥῆμα rhê-ma, *word ;* ἄῤῥητος ar-rhētos, *unspeakable.*

1. There are two breathings, the *soft, spiritus lenis* (᾽) and the *rough, spiritus asper* (῾). The first has no practical value, the second denotes a strong emission of the breath, like the English *h*.

2. One of the breathings is placed over every *initial* vowel. In diphthongs (except the *improper* ᾳ, ῃ, ῳ, in which ι never takes the breathing, even when it stands upon the line) the breathings are written over the second vowel.

3. An *initial* υ always has the rough breathing.

4. An *initial* ρ is generally written with the rough breathing When ρ is doubled, in the middle of a word, the first ρ often has the smooth breathing, and the second the rough.

5. Interchange of Vowels.

τρέφω, *I nourish ;* τροφή, *nourishment ;* τεθραμμένος, *having been nourished.*

πείθω, *I persuade,* Gal. i. 10 ; πέποιθα, *I trust,* Phil. ii. 24.

σπεύδω, *I hasten ;* σπουδή, *haste.*

The open short vowels (α, ε, ο) are often interchanged in the formation and inflection of words. So sometimes η and ω, but a *close* and *open* vowel are rarely interchanged. See § 2, 2. Such interchange extends to diphthongs, as ει and οι in root-syllables, and ευ and ου.

6. Lengthening of Vowels.

1. τιμάω, *I honor*; τιμήσω, *I shall honor*.

2. μελα(ν)ς, μέλᾱς, *black*; λυθε(ντ)ς, λυθείς, *dismissed*; διδο(ντ)ς, διδούς, *giving*.

1. A short vowel is sometimes lengthened in the inflection and formation of words. This may be called *formative* lengthening. The long vowel is regarded as the short vowel doubled.

By this,	α, ε, ι, ο, υ,	Become	η, η, ῑ, ω, ῡ.

2. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is *compensative* lengthening.

By this,	α, ε, ι, ο, υ,	Become	ᾱ, ει, ῑ, ου, ῡ.

7. Contraction of Vowels.

α	ε	ο	α	ε	ο
followed by			*followed by*		
α = ᾱ	= η, ᾱ	= ω	αι = αι	= η	= αι
ε = ᾱ	= ει	= ου	ει = ᾳ	= ει	= οι
η = ᾱ	= η	= ω	η = ᾳ	= η	= οι
ι = αι	= ει	= οι	οι = ῳ	= οι	= οι
ο = ω	= ου	= ου	ῳ = ῳ	= ῳ	= ῳ
ω = ω	= ω	= ω	ου = ω	= ου	= ου
υ = αυ	= ευ	= ου			

1. Two successive vowels, or a vowel and a diphthong, are often contracted into a single long vowel or a diphthong. This contraction takes place in three ways: (1) By *simple union*; (2) by *union with precession*; (3) by *absorption*.

2. In the table the most common contractions are given. Irregular contractions will be noticed as they occur.

NOTE. Contraction, where usual, is rarely neglected in G. T.

8. Diæresis.

πρωΐ, *early;* Δαυΐδ, *David;* Μωϋσῆς, *Moses.*

Diæresis (separation) is a double dot (¨), sometimes written over the second of two vowels, to show that they do not form a diphthong.

9. Crasis and Elision.

1. κἀγώ for καὶ ἐγώ, *and I;* κἄν, καὶ ἐάν, *and if;* κἀκεῖ, καὶ ἐκεῖ, *and there;* κἀκεῖθεν, καὶ ἐκεῖθεν, *and thence;* κἀκεῖνος, καὶ ἐκεῖνος, *and he;* κἀμέ, καὶ ἐμέ, *and me;* τοὐναντίον, τὸ ἐναντίον, *the contrary;* once τοὔνομα, for τὸ ὄνομα, *the name,* Matt. xxvii. 57.

2. *a.* τοῦτ' ἔστι, *that is,* Rom. ix. 8; x. 6, 7, 8; etc.

b. ἀπ' ἀρχῆς, *from the beginning,* John xv. 27; δι' αὐτοῦ, *by him,* John i. 3; ἀλλ' ἵνα, *but that,* John i. 8.

c. ἀνθ' ὧν, *because* (instead of which), Luke i. 20; 2 Thess. ii. 10; etc.; ἀφ' ἑαυτοῦ, *from himself,* John vii. 18.

1. *a. Crasis* (mingling) is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word. The two words are written as one, with a *corōnis* (') over the contracted syllable, unless the first vowel has the rough breathing, which is then retained. The first of the two words is generally an article, a relative pronoun, or καί.

b. Crasis generally follows the rules of contraction.

NOTE. In N. T. *crasis* occurs on the whole but seldom, and only in particular forms of frequent occurrence.

2. *a. Elision* is the cutting off of a *short* final vowel when the next word begins with a vowel. An apostrophe (') marks the omission.

NOTE. Elision is of much rarer occurrence in the N. T. than in classical Greek.

b. Only the prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά, regularly suffer elision; ἀντί only before ὧν.

NOTE. The MSS. and editions vary in many cases.

c. When the vowel of the second word has the *rough breathing*, a *smooth* mute (π, τ) changes into its cognate *rough* mute (φ, θ).

10. Movable Consonants.

1 ὃ γέγονεν, *that hath been made*, John i. 3; οὐ κατέλαβεν, *it apprehended not*, John i. 5; ἔδωκεν αὐτοῖς, *he gave to them*, John i. 12; αὕτη ἐστίν, *this is*, John i. 19.

2. οὕτως ἐστὶ πᾶς, *so is every one*, John iii. 8; οὐκ ἐξ αἱμάτων, *not of blood*, John i. 13.

NOTE. μέχρις οὗ, *until*, Mark xiii. 30; μέχρι Ἰωάνου, *until John*, Luke xvi. 16; ἄχρι ἧς ἡμέρας, *until the day*, Matt. xxiv. 38; ἄχρις οὗ T Tr, *until*, Rom. xi. 25; πιστεύσωσιν δι' αὐτοῦ, John i. 7.

1. Most words ending in σι, all verbs of the third person singular ending in ε, and ἐστί *is*, annex ν when the next word begins with a vowel. This is called ν *movable*, which may also be added at the end of a sentence.

2. When the next word begins with a vowel, οὕτω, μέχρι, and ἄχρι, as a rule add ς, οὐ becomes οὐκ, and ἐκ becomes ἐξ.

NOTE. In the best MSS., however, we have μέχρι and ἄχρι invariably, even before vowels; but ἄχρις οὗ preponderates. The N. T. text is by no means uniform. WH invariably read ἄχρι οὗ, except in Heb. iii. 13; Gal. iii. 19. We often find ν *movable* even before consonants.

11. Additional Vowel Changes.

1. εἵνεκεν, *because*, Luke iv. 18; *by reason of*, 2 Cor. iii. 10. So critical editions.

2. ἐνθές. χθές. *yesterday*, John iv. 52.

3. πατηρ, πατρος (not πατερος), *of the father*, John i. 18; ἀκοή for ἀκουή, *hearing* (report), John xii. 38

1. Instead of ἕνεκεν, we have twice the Ionic form εἵνεκεν.

2. A *prothetic* vowel appears at the beginning of some words which formerly began with two consonants.

3. A *short* vowel between two consonants, or even a *close* vowel between two vowels, is sometimes dropped (*syncope*).

12. The Consonants.

1. *a.* Observe that κ sounds like *c* in *coo*, γ like *g* in *go*, σ like *s* in *so*, τ like *t* in *to*.

b. ἄγγελος, ang-gelos, *angel, messenger*, John i. 52; ἐγγύς, eng-gus, *near;* φάραγξ, pha-ranx, *valley;* ἐγχρίω, eng-chri-ō, *I anoint.*

c. φθαρτός, phthar-tos, *corruptible.*

2. *a. Semivowels*, σ (sibilant), λ, μ, ν, ρ (liquids) μ, ν, γ-nasal (nasals).

		Smooth.	Middle.	Rough.
b. Mutes:	Labials . . .	π	β	φ
	Palatals . . .	κ	γ	χ
	Linguals . . .	τ	δ	θ
c. Double consonants . . .		ζ	ξ	ψ

1. *a.* The consonants are sounded, for the most part, as we sound the English letters used to represent them. See Alphabet, § 1.

b. Gamma (γ) before κ, γ, χ, and ξ, has the sound of *n* in *ink, anger;* φ, θ, χ, as in gra*ph*ic, *th*in, and the German Bu*ch*.

c. Every consonant is sounded.

2. Among consonants we distinguish (1) semivowels, (2) mutes, and (3) double consonants.

a. The semivowels are λ, μ, ν, ρ, σ, and γ-*nasal.*

b. The mutes are of three classes, (1) labial or π mutes, (2) palatal or κ mutes, (3) lingual or τ mutes.

c. The double consonants are ζ (δσ), ξ (κσ, γσ, χσ), and ψ (πσ, βσ, φσ).

13. The Euphony of Consonants.

1. γέγραπται for γεγραφ-ται, *it is written*, John viii. 17; δέδεκται for δεδεχ-ται, *he had received*, Acts viii. 14.

2. ἴστε for ἰδ-τε, *ye know*, Heb. xii. 17.

3. γεγραμμένος for γεγραφ-μενος, *written*, John ii. 17; πέπεισμαι for πεπειθ-μαι, *I am persuaded*, Rom. viii. 38.

4. ἔγραψεν for εγραφ-σεν, *he wrote*, John v. 46; φλόξ for φλογς, *flame*, Rev. i. 14; ἐλπίς for ελπιδς, *hope*.

5. *a*. ἐμβλέψας for ἐν-βλεψας, *having looked*, John i. 36.
   b. συγγενής for συν-γενης, *a kinsman*, John xviii. 26.
   c. συλλαλοῦντες for συν-λαλουντες, *talking with*, Matt. xvii. 3.
   d. μέλᾶς for μέλα(ν)ς, *black*; πᾶς for πα(ντ)ς, *all*.
   e. σύσσημον for σύν-σημον, *a token*, Mark xiv. 44; συστροφή for συν-στροφή, *concourse*, Acts xix. 40.

Many of the changes which the consonants undergo are of the nature of *assimilation*, *i. e.*, of making one consonant like the one next to it. This assimilation may be *total* or *partial*.

All these changes, for convenience, may be summed up under the following rules:

1. A labial (π, β, ϕ) or palatal mute (κ, γ, χ) before a lingual (τ, δ, θ) must be of the same order.

2. A lingual mute (τ, δ, θ) before another lingual is changed to σ.

3. Before μ, a labial mute (π, β, ϕ) becomes μ,
   a palatal mute (κ, γ, χ) becomes γ,
   a lingual mute (τ, δ, θ) becomes σ.

4. Before σ, a labial mute (π, β, ϕ) forms ψ ($=\pi\sigma$),
   a palatal mute (κ, γ, χ) forms ξ ($=\kappa\sigma$),
   a lingual mute (τ, δ, θ) is dropped.

5. *a*. ν before a labial (π, β, ϕ, μ, ψ) becomes μ;
   b. ν before a palatal (κ, γ, χ, ξ) becomes a nasal;
   c. ν before λ, ρ, is assimilated;

d. ν (also ντ, νδ, νθ) before σ is dropped, and the preceding vowel is lengthened.

e. In composition:

ἐν before ρ, σ, is not changed;

σύν (1) before σ with a vowel, becomes συσ-;

(2) before σ with a consonant or before ζ, becomes συ-.

NOTE 1. The rule with reference to σύν (2) is often disregarded in the N. T.

NOTE 2. The oldest MSS. often omit the assimilation of ν in the two prepositions σύν and ἐν before labials and palatals, sometimes also before λ and σ.

6. βάλλω, *I cast;* ἐβλήθη, *he is cast,* John xv. 6.

7. ἀφ' ἑαυτοῦ for ἀπὸ ἑαυτοῦ, *of* (from) *himself,* John v. 19.

8. τίθημι for θι-θη-μι, *I lay down,* John x. 15; θάπτω, *I bury,* ἐτάφη, *he was buried,* Luke xvi. 22; θρίξ, plural τρίχες, *hair.*

9. λύῃ for λυεσαι in the ending of 2d pers. sing, pass. and mid. The contraction -εσαι, -εαι, -ει is very rare in N. T. But we have ει for η in βούλει, Luke xxii. 42.

10. ἀνήρ, gen. ἀνέρος, ἀνδρός, *of a man.*

11. Μαθθαῖος, *Matthew,* Μαθθάτ, *Matthat.*

12. *Exceptions.* — ἐράπισαν, Matt. xxvi. 67; ἐραβδίσθην, 2 Cor. xi. 25; ἐρύσατο, 2 Tim. iii. 11. (So all critical editors.)

13. *Exceptions.* — ἐκ, *from;* οὐκ, *not.*

6. A vowel and a liquid are often transposed by *metathesis.*

7. A smooth mute (π, κ, τ) before a vowel with the rough breathing is changed into its corresponding aspirate. (See § **9**, 2, *c*).

8. When two consecutive syllables of the same word begin with an aspirate, the first often loses its aspiration. But prefixes and suffixes generally lose their aspiration in preference to the stem.

9. Any consonants which make a harsh sound may be dropped in the formation or inflection of words. This often occurs in the case of σ in the inflection of the verb, and of the third declension of nouns.

10. Sometimes a consonant is inserted in inflection (*epenthesis*) to assist the sound.

11. A rough mute (ϕ, χ, θ) is never doubled.

NOTE. But the critical editors (Lachmann, Tisch. Treg. WH.), following the older MSS., write $\theta\theta$ instead of $\tau\theta$, in several proper names.

12. Initial ρ is doubled when by inflection or composition a vowel is brought before it. After a diphthong, however, it remains single.

NOTE. But this rule has sometimes been neglected in the MSS. of the N. T.

13. The only consonants which can stand at the end of a Greek word are ν, ρ, σ, ξ, ψ, the last two being compounds of σ. Other consonants at the end of a word are *dropped.*

14. Syllables.

1. ἐ-γέ-νε-το; **2.** κα-τέ-λα-βεν; **3.** *a.* λό-γος; *b.* ἀ-πε-σταλ-μέ-νος; *c.* ἀν-θρώ-πων; μαρ-τυ-ρί-αν; *d.* ἐξ-ου-σί-αν.

4. πρός, λό-γος; ζω-ή, σκο-τί-α.

1. A Greek word has as many syllables as it has separate vowels or diphthongs.

2. The last syllable is called the *ultimate*, the one next to the last the *penult*, the one before the penult, the *antepenult.*

3. Rules in dividing a word into syllables:

a. A single consonant is connected with the following vowel;

b. Combinations of consonants which can begin a word are assigned to the following vowel;

c. Other combinations of consonants are divided;

d. *Compounds* formed *without elision* are divided into their original parts.

4. A vowel preceded by a consonant stands in an *impure* syllable; preceded by a vowel or diphthong it forms a *pure* syllable.

15. Quantity of Syllables.

1. αὐ-τοῦ, καί, ἦν, ζω-ή.
2. ἀρ-χῇ, ἄν-θρω-πος.
3. τέ-κνα, τυ-φλός.
4. *a.* φῶς, οὐ, ζω-ή.
   b. λό-γος, σκο-τί-α, πα-ρά.
   c. νῖκος, *victory*, πῦρ, *fire*, κἄν for καὶ ἐάν, John viii. 14.

1. A syllable is long by *nature* when it has a long vowel or a diphthong.

2. It is long by *position* when a short vowel is followed by two consonants or by a double consonant.

3. When a vowel, *short by nature*, is followed by a *mute* and a *liquid*, the syllable is *common*, *i. e.*, it may be used as *long* or *short*, at pleasure.

4. The quantity of most syllables can be seen at once.
   a. η and ω, and all diphthongs are long by nature.
   b. ε and ο, before a vowel or single consonant, are short by nature.
   c. The vowels α, ι, υ, may be known to be long:
   (1) When they have the circumflex accent;
   (2) When they arise from contraction.

16. The Accents.

1. ὁ λόγος ἦν πρὸς τὸν θεόν.
2. οὗτος ἦλθεν. Ἅιδης, ᾅδης.
3. κατέλαβεν, σκοτία, ζωή; ἐκεῖνος, ἀρχῇ; ἡ ζωὴ ἦν.
4. θεός, λόγος, ἐγένετο.
5. ἐν αὐτῷ; οὗτος ἦλθεν.
6. ἄνθρωπος, πάντα, κόσμος.

1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (῀).

2. These marks stand over the vowel of the accented syllable. In a diphthong the accent stands over the second vowel. But the improper diphthongs (ᾳ, ῃ, and ῳ) take it upon the first vowel, even when the ι is written in the line.

3. The *acute* can stand only on one of the last three syllables of a word, the *circumflex* on one of the last two, and the *grave* only on the last.

4. A word which has the *acute*
   on the *ultima* is called *oxytone* (*sharp-toned*),
   on the *penult* " *paroxytone* (παρά, *near*),
   on the *antepenult* " *proparoxytone* (πρό, *before*).

5. A word which has the *circumflex* (῀)
   on the *ultimate* is called *perispomenon* (*drawn around*),
   on the *penult* " *properispomenon* (πρό, *before*).

6. A word which has no accent on the *ultima* is called *barytone* (βαρύς, *heavy*).

17. General Rules of Accent.

1. *a.* ἐγένετο; *b.* τέκνα, λόγος; *c.* οὗτος ἦλθεν; *d.* θεόν, χωρίς; *e.* ἀνθρώπων, μαρτυρήσῃ; *f.* ἀρχῇ, θεοῦ, ζωή.

2. πρὸς τὸν θεόν.

3. οἱ ἴδιοι; θυμιᾶσαι, Luke i. 9.

1. A word with a *short*[1] *ultima*, if accented
   a. on the *antepenult*, has the *acute*;
   b. on a *short penult*, has the *acute*;
   c. on a *long penult*, has the *circumflex*;
   d. on the *ultima*, has the *acute*.
   A word with a *long ultima*, if accented
   e. on the *penult*, has the *acute*;
   f. on the *ultima*, has either the *acute* or the *circumflex*.

2. An *oxytone* changes its acute to the grave before other words.

[1] In these rules the words *long* and *short* denote the *natural* quantity of vowels.

3. Final *αι* and *οι* (except in the *optative*) have the effect of short vowels on the accent of the penult and antepenult.

NOTE 1. Rules for accent, so far as it is connected with inflection, will be given in the Grammar.

NOTE 2. The accent of words must be learned, mainly from the lexicons, and by observation in reading.

NOTE 3. In the majority of words the accent is thrown back as far as the rules permit, and a word is then said to have the *recessive* accent. This is especially the case with verbs.

18. Accent as affected by Contraction, Crasis, and Elision.

1. τιμάωσι, τιμῶσι, John v. 23.

2. ἑσταώς, ἑστώς; τιμάω, τιμῶ, John viii. 49; φιλέει, φιλεῖ, John v. 20.

3. κἀγώ for καὶ ἐγώ; κἄν for καὶ ἐάν.

4. ἀπ' ἐμοῦ; ἀλλ' ὁ.

1. For a contracted *penult* or *antepenult*, the accent is regular.

2. A contracted *ultima* receives the *acute*, if the ultima had it before contraction, otherwise it takes the *circumflex*.

3. In *crasis*, the accent of the first word is lost and that of the second remains.

4. In elision, oxytone *prepositions* and *conjunctions* lose their accent. (See § 9, 2.)

19. Proclitics.

1. *a.* ὁ λόγος, ἡ ζωή, οἱ ἴδιοι.

b. ἐν ἀρχῇ, εἰς μαρτυρίαν, ἐκ θεοῦ.

c. εἰ ταῦτα ποιεῖς, John vii. 4; ὡς μονογενοῦς, John i. 14; ὥρα ἦν ὡς δεκάτη, John i. 39.

d. οὐκ εἰμί, καὶ ἀπεκρίθη Οὔ, John i. 21.

2. εἴ τις θέλει.

A *proclitic* (*leaning forward*) is a word which has no accent, and is pronounced as if it were part of the following word.

1. The proclitics are:
   a. The forms of the article ὁ, ἡ, οἱ, αἱ.
   b. The prepositions εἰς (ἐς), *into*; ἐν, *in*; ἐξ (ἐκ), *from*.
   c. The conjunctions εἰ, *if*; ὡς, *as, that*.
   d. The adverb οὐ (οὐκ, οὐχ), *not*, which at the end of a sentence takes the acute accent.
2. A proclitic takes an accent, when followed by an *enclitic*.

20. Enclitics.

1. *a.* ὁ ὀπίσω μου, John i. 15; ἐκεῖνός μοι εἶπεν, i. 33; ὁ πέμψας με βαπτίζειν, i. 33; τοῦ οἴκου σου, ii. 17; ὅτι εἶπόν σοι, i. 50; εἶδόν σε, i. 50.

b. δύναταί τι ἀγαθὸν εἶναι; John i. 46; ταῦτά τινες ἦτε, 1 Cor. v. 11; τόν ποτε τυφλόν, ix. 13; εἴ πως ἤδη ποτέ, Rom. i. 10.

c. ἐγώ εἰμι, John iv. 26; vi. 20, 35, 41, 48, 51; καί φησιν ὁ εὐνοῦχος, Acts viii. 36.

d. καίτοι γε Ἰησοῦς, iv. 2; τά τε πρόβατα καὶ τοὺς βόας, ii. 15; μᾶλλον ἢ περ τὴν δόξαν τοῦ θεοῦ, xii. 43.

2. *a.* ἐγώ εἰμι.

b. τοῦ πέμψαντός με, iv. 34; κἀκεῖνός με ἀπέστειλεν, vii. 29.

c. εἴ γε ἐπιμένετε τῇ πίστει, Col. i. 23; εἴ τις θέλει, Matt. xvi. 24.

3. τί ἐμοὶ καὶ σοί, ii. 4; κἀγὼ ἐν σοί, xvii. 21; ἐγὼ οὐκ εἰμὶ ὁ χριστός, i. 20.

4. οὐκ εἰμί, *I am not*, i. 21; εἶμι, *I go*. τίς; τὶς.

An *enclitic* (*leaning on*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

1. The enclitics are:
   a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ.

b. The indefinite pronoun τὶς, τὶ, in all its forms. Also the indefinite adverbs, πού, ποτέ, πώ, πῶς.

c. The present indicative of εἰμί, *be*, and of φημί, *say*, except the second person singular, εἶ, φῄς.

d. The particles γέ, τέ, τοί, πέρ.

2. The word before an enclitic,

a. preserves its proper accent, and does not change an acute to grave;

b. if *proparoxytone* or *properispomenon*, adds an acute on the *ultima*;

c. if proclitic, takes an acute.

3. The enclitics in some cases retain their accent, especially in the case of *emphasis*, and after *elision*.

4. Some particles are distinguished by the accent.

NOTE. The laws with reference to the *enclitics* have been carried out consistently in the N. T.

21. Punctuation.

καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; εἶπεν αὐτοῖς (ὁ) Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει, ix. 40, 41.

The comma and the period are the same as in English. The Greek has a colon (·), a point above the line, which is equivalent to the English colon and semicolon. The mark of interrogation (;) is the same as the English semicolon.

NOTE. John ix. 40, 41, exhibits all the marks of punctuation, of breathings, and illustrations of all kinds of accent, with examples of proclitics and enclitics.

22. Transference of Greek Words into English.

1. Ἄννας, *Annas*; Θωμᾶς, *Thomas*.
2. Ἰσαάκ, *Isaac*; Νικόδημος, *Nicodemus*.

3. *a.* **Κανά, *Cana*;** Κηφᾶς, *Cephas*; Καῖσαρ, ***Cæsar.***

b. **Ῥαμά, *Rama*;** Ῥαχήλ, *Rachel.*

Exceptions. — Ῥόδη, ***Rhoda***; Ῥόδος, ***Rhodes.***

c. Καῖσαρ, ***Cæsar***; Αἴγυπτος, ***Egypt.***

d. **Φοίβη, *Phœbe*;** Φοίνιξ, ***Phœnix.***

e. Λαοδίκεια, *Laodicēa*; Θυάτειρα, *Thyatīra*; Σελεύκεια, *Seleucia.*

f. Ἰάσων, *Jason*; Ἰερειχώ, *Jericho.*

1. Most proper names, and a few other words, are literally transcribed into English.

2. For the most part the Greek letters are represented by the equivalents given under the alphabet (§ 1).

3. A few explanations must be made, and some exceptions noted:

a. κ is always *c*. Where *c* would be soft in English pronunciation it is *generally* so in Greek names.

b. The initial P, always aspirated in Greek (§ 4, 4), is *generally* without the aspirate in English.

c. The diphthong αι becomes *æ*; sometimes simply *e*.

d. The diphthong οι becomes *œ*.

e. The diphthong ει becomes *ē* or *ī*; sometimes, although incorrectly, *ĕ*.

f. The initial I before a vowel becomes J.

PART II.

ETYMOLOGY.

I. INTRODUCTION.

23. Definition of Etymology.

1. λόγος, θεός, θεόν, ἐν, ὁ, τόν, τῇ, ἔλαβον, κατέλαβεν, παρέλαβον.

2. φῶς, ζωή, κόσμος, ὄνομα, σάρξ; ἐγένετο, φαίνει, ἦλθεν; πάντα, ἀληθινόν; ὁ, ἡ, τό; οὗτος, αὐτοῦ, αὐτῷ.

3. *a.* σκοτί-α, σκοτί-ᾳ, φαίν-ει, ἐγέν-ετο.

b. θεό-ς, ἄνθρωπο-ς, ζω-ή, λόγο-ς, νόμο-ς; σαρκ-ός, χάριτ-ος, θελήματ-ος, ἀνδρ-ός (ανερ), πατρ-ός (πατερ).

c. θεός, θεόν; πάντα, πάντες; αὐτοῦ, αὐτῷ; πρῶτός; ἐγένετο, ἦν.

4. ἀλήθεια, i. 14; ἀληθής, iii. 33; ἀληθινός, i. 9; ἀληθῶς, i. 47; ἔλαβον, κατέλαβεν, παρέλαβον.

1. Etymology treats of the *classification*, *inflection*, and *formation* of words.

2. Words are classified into *parts of speech*. These are the same in Greek as in other languages. More important than the other parts of speech are the *Noun* and the *Verb*. Closely connected with the Noun are the *Adjective*, the *Article*, and the *Pronoun*.

3. *a.* *Inflection* is a change in the form of a word to express its different relations to other words. A word which is inflected has two parts: (1) the *fundamental* part called the *stem*, and (2) the *inflective* part called *endings*, which are added to the stem to form cases, tenses, persons, and numbers.

b. The last letter of the stem, as marking its character, is called the *stem-characteristic.* A stem ending in a *vowel* is called *pure,* in a *consonant, impure.* Impure stems if they end in a *mute* (labial, lingual, palatal) are called *mute* (labial, lingual, palatal) stems, if they end in a *liquid,* are called *liquid* stems.

c. Inflection includes *declension* (nouns, adjectives, and pronouns), *comparison* (adjectives and adverbs), and *conjugation* (verbs).

4. The *formation* of words includes their *derivation* and their *composition.*

24. Number and Gender.

1. ἄνθρωπος, ἀνθρώπων; πάντα ἄνθρωπον, πάντες; αὐτῷ, αὐτοῖς.

2. *a.* ὁ λόγος, ὁ κόσμος; ἡ ζωή, ἡ σκοτία; τὸ φῶς, τὸ ὄνομα.

b. ὁ παῖς, iv. 51; ἡ παῖς, Luke viii. 54; ἡ ἀλώπηξ, Luke xiii. 32.

c. τὸ φῶς; ἡ ἔρημος, i. 23; ἡ ὁδός, i. 23.

d. (1) ὁ ἄνθρωπος, ὁ πατήρ, ὁ ἀνήρ; ὁ ἄνεμος, vi. 18; ὁ ποταμός, ὁ Ἰορδάνης; ὁ μήν.

(2) ἡ μήτηρ, ii. 1; ἡ γυνή, iv. 9; ἡ συκῆ, i. 48; ἡ γῆ, iii. 22, 31; ἡ πόλις, i. 44; ἡ νῆσος, Acts xxviii. 1; ἡ ζωή, ἡ ἐξουσία, ἡ σκοτία, ἡ ἀλήθεια.

(3) τὸ σῦκον; τὸ παιδίον, τὸ Ἄγαρ.

The Greek distinguishes in its usage,

1. Three *numbers:* the *singular* (referring to one object), the *plural* (to more than one), and the *dual* (to two only).

NOTE. As the *Dual* is not found in the Greek Testament, we will not notice it in the declension of nouns, nor in the conjugation of verbs.

2. Three *genders: masculine, feminine,* and *neuter.*

a. To indicate the gender of nouns, forms of the article are used; ὁ, for *masculine*; ἡ, for *feminine*; τό, for *neuter.*

b. Nouns which may be either masculine or feminine are said to be of the *common* gender. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene.*

c. The gender may often be known from the form of the word, but must generally be learned by observation.

d. The following rules, however, are of general application:

(1) Masculine are names of *males,* and of *winds, rivers,* and *months.*

(2) Feminine are names of *females,* and of *trees, lands, towns,* and *islands;* also most nouns denoting *quality* or *condition.*

(3) Neuter are names of *fruits,* and most *diminutives,* even when designating males or females; also *verbal nouns,* with *indeclinable* nouns generally.

e. Other rules are given under the declensions.

25. Cases.

1. ὁ λόγος, τῶν ἀνθρώπων, ἐν τῇ σκοτίᾳ, πρὸς τὸν θεόν, διδάσκαλε, i. 39.

2. τὸ φῶς τῶν ἀνθρώπων, *the light of men;* ἔδωκεν αὐτοῖς, *he gave to them.*

3. *a.* δόξα, *a glory* (nom.); δόξα, *O glory* (voc.). ἄνθρωποι, *men* (nom.); ἄνθρωποι, *O men* (voc.).

b. Sing.: nom., acc., voc., σῦκον; plur. σῦκα. But γένη for γένεα in 1 Cor. xii. 10, 28; xiv. 10; τὰ τείχη for τείχεα in Heb. xi. 30.

c. ἀρχῇ, αὐτῷ, σκοτίᾳ, ὕδατι, πνεύματι.

d. τῶν ἀνθρώπων, αἱμάτων, τῶν Φαρισαίων, τῶν μαθητῶν.

1. There are five *cases:* the *nominative* (the case of the subject), the *genitive* (possessive, implying *motion from,* the *whence* case), the *dative* (implying *rest in,* or *connection with,* the *where*

case), the *accusative* (objective, implying *motion towards*, the *whither* case), and the *vocative* (employed in direct address).

2. A convenient English rendering of the genitive is by the preposition *of*, and of the dative by *to*. This rendering is used merely for the sake of distinction, and is not always the most correct or even the usual translation of these cases.

All the cases, except the nominative and vocative, are called *oblique* cases.

3. Several particulars, applicable to all nouns, adjectives, and pronouns, it is important to remember:

a. The *vocative*, in the singular, is often like the nominative; in the plural it is always so.

b. In *neuter* words, the nominative, accusative, and vocative are always alike; and in the plural end in ᾰ, except when contracted.

c. The dative singular always ends in ι, which is *subscript* when a long vowel precedes.

d. The genitive plural always ends in ων.

II. THE NOUN OR SUBSTANTIVE.

26. Stems of Nouns.

1. θεό-ς, θεό-ν; ἄνθρωπο-ς, ἄνθρωπο-ν. αἱμάτ-ων, θελήματ-ος.

2. σκοτία, μαρτυρία-ν; λόγο-ς, κόσμο-ν; ἀπόκρισι-ν, ἰχθύ-ων; φωτ-ός, σαρκ-ός, χάριτ-ος.

1. Changes in the form of nouns are made by adding different *case-endings* to a common *stem*.

2. The *stems* of Greek nouns end in

a. The open vowels ᾱ and ο,

b. The close vowels ι and υ,

c. Consonants.

27. Declension and Case-endings.

1. ἀληθείας, δόξα-ν; θεό-ς, λόγο-ς; φωτ-ός, ἀνδρ-ός, πνεύματ-ι πόλι-ν.

2. *a.* **Vowel Declension.**

Singular.

	Masc.	Fem.	Neut.
N.	ς or none		ν
G.		ς or ιο	
D.		ι	
A.		ν	
V.	none		ν

Plural.

N. V.	ι		α
G.		ων	
D		ισι	
A.	νς		α

b. **Consonant Declension.**

Singular.

	Masc.	Fem.	Neut.
N.	ς or none		none
G.		ος	
D.		ι	
A.	ν or α		none
V.		none	

Plural.

N. V.	ες		α
G.		ων	
D.		σι	
A.	νς or	ας	α

1. There are three declensions of nouns:

a. The A declension, as the stem ends in ᾱ, commonly called *First declension.*

b. The O declension, as the stem ends in ο, commonly called *Second declension.*

c. The *Consonant* declension, for stems ending in a *consonant* or close vowel (ι or υ), commonly called *Third declension.*

2. These three declensions may be arranged under two:

a. The *Vowel* declension, for stems ending in an open vowel (ᾱ and ο).

b. The *Consonant* declension, for stems ending in a *consonant* or close vowel (ι and υ).

3. On comparing the two sets of case-endings (of *vowel* and *consonant* declension) we see that they agree in many points.

4. Under the three declensions of nouns will be given the principles which are common to adjectives, participles, and substantives.

28. Accent of Nouns.

1. δόξα, δόξαν; ἀλήθεια, ἀληθείᾱς.

2. τιμή, τιμῆς, τιμῇ, τιμαῖς.

3. *a.* χωρῶν, δοξῶν, προφητῶν.
b. ἀλήθεια, ἀληθείᾱς.

1. The accent of a noun, as far as the general laws of accent allow (§ 17), remains on the same syllable as in the nominative singular.

2. An *accented ultima*, in general, takes the *acute*, but in genitive and dative of both numbers, a *long ultima*, if accented, takes the *circumflex*.

3. *a.* The genitive plural of first declension is always perispomenon, because ῶν is contracted from ᾱ́-ων.

b. The nouns in ᾰ always have *recessive* accent (§ 17, note 3).

c. Δέσποτα, vocative of δεσπότης, *master*, has irregular accent.

29. First Declension. — Feminines.

1, 2. ἡ σκοτίᾱ, ἡ οἰκίᾱ, ἡ ἐξουσίᾱ; ἡ ἀρχή, ἡ ζωή; ἡ δόξα, ἡ ἀλήθεια; ὁ μαθητής, ὁ Ἰωάνης, ὁ Ἠλείᾱς, ὁ νεανίᾱς.

		ἡ	ἡ	ἡ	ἡ
3. *a.* *Sing.*	N.	χώρᾱ	τῑμή	*b.* ἀλήθεια	δόξα
	G.	χώρᾱς	τῑμῆς	ἀληθείᾱς	δόξης
	D.	χώρᾳ	τῑμῇ	ἀληθείᾳ	δόξῃ
	A.	χώρᾱν	τῑμήν	ἀλήθειαν	δόξαν
	V.	χώρᾱ	τῑμή	ἀλήθεια	δόξα

Plur. N. V.	χῶραι	τῑμαί	ἀληθειαι	δόξαι
G.	χωρῶν	τῑμῶν	ἀληθειῶν	δοξῶν
D.	χώραις	τῑμαῖς	ἀληθείαις	δόξαις
A.	χώρᾱς	τῑμᾱ́ς	ἀληθείᾱς	δόξᾱς

4. ἡ σκοτίᾱ, ἡ μαρτυρίᾱ, ἡ ἡμέρᾱ, ἡ σκιᾱ́.

1. Stems of this declension end originally in ᾱ; this is often modified into η in the singular, and sometimes shortened into α in the nominative, accusative, and vocative singular.

2. Nouns of this declension are mostly *feminine*, and end in ᾱ, α, or η. The *masculines* end in ᾱς or ης.

3. Feminines are divided into two classes:

a. Those which have a *long* vowel (ᾱ or η) in the final syllable throughout the singular, and are then declined like χώρᾱ, *land*, and τῑμή, *honor*;

b. Those which have short α in the *nominative*, *accusative*, and *vocative* singular, and are then declined like ἀλήθεια, *truth*, and δόξα, *glory*.

4. Long ᾱ becomes η throughout the singular, unless preceded by ε, ι, or ρ.

30. Masculines.

	Singular.		*Plural.*	
N.	ὁ νεᾱνίᾱς	ὁ προφήτης	N. V. νεᾱνίαι	προφῆται
G.	νεᾱνίου	προφήτου	G. νεᾱνιῶν	προφητῶν
D.	νεᾱνίᾳ	προφήτῃ	D. νεᾱνίαις	προφήταις
A.	νεᾱνίᾱν	προφήτην	A. νεᾱνίᾱς	προφήτᾱς
V.	νεᾱνίᾱ	προφῆτα		

1. Masculines in ᾱς and ης are declined like νεανίας, *young man*, and προφήτης, *prophet*.

2. The vocative singular takes α short when the nominative ends in της; in other words in ης, the ending is η.

31. Terminations of the First Declension.

	Singular.				*Plural.*	
1.	Fem.		Masc.			Masc. and Fem.
N.	α	η	ᾱς	ης	N. V.	αι
G.	ᾱς or ης	ης	ου (for αο)		G.	ῶν (for άων)
D.	ᾳ or ῃ	ῃ	ᾳ	ῃ	D.	αις
A.	αν	ην	ᾱν	ην	A.	ᾱς (for ανς)
V.	α	η	ᾱ	ᾰ or η		

1. The terminations of the cases of the first declension consist of the final α (or η) of the stem (§ **29**, 2) united with the *case-endings* (§ **27**, 2, *a*).

a. The genitive singular of masculines originally ended in ᾱ-ιο, which became ᾱο, as the close vowel ι is often dropped between two vowels. The ending ου is wholly irregular.

b. The ι of the dative singular is always *iota subscript.*

c. The genitive plural ῶν is contracted from ᾰ́-ων.

d. The older ending in the dative plural was αισι.

e. In the accusative plural ᾱς stands for α-νς.

32. Contract Nouns of the First Declension.

1. *Sing*	N.	ἡ (μνάα)	μνᾶ	ἡ (συκέα)	συκῆ
	G.	(μνάας)	μνᾶς	(συκέας)	συκῆς
	D.	(μνάᾳ)	μνᾷ	(συκέᾳ)	συκῇ
	A.	(μνάαν)	μνᾶν	(συκέαν)	συκῆν
	V.	(μνάα)	μνᾶ	(συκέα)	συκῆ
Plur.	N. V.	(μνάαι)	μναῖ	(συκέαι)	συκαῖ
	G.	(μναῶν)	μνῶν	(συκεῶν)	συκῶν
	D.	(μνάαις)	μναῖς	(συκέαις)	συκαῖς
	A.	(μνάας)	μνᾶς	(συκέας)	συκᾶς

1. Most nouns in αα and εα are contracted, and are declined like (μνάα) μνᾶ, *mina*, and (συκέα) συκῆ, *fig-tree*.

a. The syllables contracted have the circumflex in all the cases.

b. Irregular contraction. In contracts of the first declension (also second), a short vowel followed by α, or by any long vowel sound, is absorbed. But in the singular, εᾱ, after any consonant but ρ, is contracted to η.

33. New Testament Usage.

1. σπείρης, Acts x. 1, etc.; πρῴρης, Acts xxvii. 30; μαχαίρης, ῃ, Heb. xi. 34, Acts xii. 2, etc.; Σαπφείρῃ, Acts v. 1.

2. Κανά, βηθφαγή, Γολγοθᾶ, Ῥαμᾶ.

3. Ἰωνᾶ, Matt. xii. 39; Κλωπᾶ, xix. 25; Κηφᾶ, 1 Cor. i. 12; Σατανᾶ, Mark i. 13. But Ἀνδρέου, John i. 45; Ἡσαίου, Matt. iii. 3.

4. -ας, -α, -ᾳ, -αν, -α; -ης, -η, -ῃ, -ην, -η.

5. πατριάρχης, τετράρχης, πολιτάρχης, ἐθνάρχης, ἀσιάρχης.

1. The rule that after ρ the genitive ends in ας (§ 29, 4) is sometimes disregarded.

2. Many Proper Names that might have been declined according to the first declension are indeclinable.

3. Masculine proper names in ας form the genitive in α, *excepting when preceded by a vowel.*

Note. But the MSS. and critical editions vary in the usage of particular words.

4. The terminations of the cases of many foreign names and words may therefore be arranged under two classes, α and η.

5. Greek words in αρχος, in the Greek Testament, generally are of the first declension, and end in αρχης.

34. Second Declension.

1. λόγο-ς, κόσμο-ς; Ἀπολλώς; ἔργα.

2. ὁ ἀδελφός, ὁ νόμος, ὁ ἐχθρός, ὁ ὀφθαλμός; τὸ δῶρον, τὸ ἔργον, τὸ πρόβατον; ἡ νῆσος, ἡ ὁδός.

3. *Sing.*	N.	ὁ ἄνθρωπος	ἡ ὁδός	**4.** τὸ δῶρον
	G.	ἀνθρώπου	ὁδοῦ	δώρου
	D.	ἀνθρώπῳ	ὁδῷ	δώρῳ
	A.	ἄνθρωπον	ὁδόν	δῶρον
	V.	ἄνθρωπε	ὁδέ	δῶρον
Plur.	N. V.	ἄνθρωποι	ὁδοί	δῶρα
	G.	ἀνθρώπων	ὁδῶν	δώρων
	D.	ἀνθρώποις	ὁδοῖς	δώροις
	A.	ἀνθρώπους	ὁδούς	δῶρα

1. Stems of this declension end in ο, which is sometimes lengthened to ω. It becomes ε in the vocative singular, and ᾰ in the nominative, accusative, and vocative plural of neuters.

2. Nouns of this declension are chiefly *masculine* and *neuter*, with a few *feminines*. The feminines may be known in part by the general rules (§ **24**, 2, *d*), but must be learned mainly by observation.

3. The masculines and feminines have ος in the nominative singular, and are declined like ὁ ἄνθρωπος, *man*, and ἡ ὁδός, *way*.

NOTE. The nominative in *os* is sometimes used for the vocative in ε.

4. The neuters end in ον, and are declined like τὸ δῶρον, *gift*.

35. Terminations of the Second Declension.

	Singular.			*Plural.*		
1.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.	ος		ον	ι		ᾰ
G.	ου (for οο)			ων (for οων)		
D.	ῳ (for οι)			οις		
A.	ον			ους (for ονς)		ᾰ
V.	ε		ον			

1. The terminations of the cases of the second declension consist of the final ο of the stem united with the *case-endings* (§ 27. 2, *a*).

a. The genitive singular ended in ο-ιο, thence comes ο-ο (§ 31, 1, *a*), and by contraction, ου.

b. In the dative singular the stem vowel ο appears as ω.

c. In the vocative singular of masculines and feminines ο of the stem becomes ε.

d. In the genitive plural ο of the stem is dropped before the case-ending ων; ο is also dropped before α of the neuter plural.

e. The older ending of the dative plural was οισι.

f. In the accusative plural ους is for ο-νς.

36. Contract Nouns of the Second Declension.

		ὁ	τὸ	
1. *Sing.*	N.	(νόος) νοῦς	*Sing.* N. A. V.	(ὀστέον) ὀστοῦν
	G.	(νόου) νοῦ	G.	(ὀστέου) ὀστοῦ
	D.	(νόῳ) νῷ	D.	(ὀστέῳ) ὀστῷ
	A.	(νόον) νοῦν		
	V.	(νόε) νοῦ		
Plur.	N. V.	(νόοι) νοῖ	*Plur.* N. A. V.	(ὀστέα) ὀστᾶ
	G.	(νόων) νῶν	G.	(ὀστέων) ὀστῶν
	D.	(νόοις) νοῖς	D.	(ὀστέοις) ὀστοῖς
	A.	(νόους) νοῦς		

1. Words which have stems in οο, εο, suffer contraction, and are declined like ὁ (νόος) νοῦς, *mind*, and τὸ (ὀστέον) ὀστοῦν, *bone*.

2. The contraction takes place according to the rules in § 7, and § 32, 1, *b*.

37. New Testament Usage.

1. ἡ λιμός, Luke xv. 14, Acts. xi. 28; ὁ λιμός, Luke iv. 25; ἡ βάτος, Luke xx. 37, Acts vii. 35; ὁ βάτος, Mark xii. 26; τὸ σκότος; τὸ ἔλεος; τὸ πλοῦτος, ὁ πλοῦτος.

2. ὁ δεσμός, οἱ δεσμοί, only Phil. i. 13, τὰ δεσμά, Luke viii. 29; σαββάτου, -ῳ, τὰ σάββατα, σαββάτων, σάββασιν.

3. κύριε, διδάσκαλε, Φαρισαῖε; υἱός, θεός.

4. *Sing.*: N. Ἀπολλώς, G. Ἀπολλώ, D. Ἀπολλῷ, A. Ἀπολλών or Ἀπολλώ (irreg.), V. Ἀπολλώ.

5. τοῦ νοός μου, Rom. vii. 23; τῷ μὲν νοΐ, Rom. vii. 25. So also πλοός (gen. of πλοῦς), Acts xxvii. 9; ὀστέων, Matt. xxiii. 27; ὀστέα, Luke xxiv. 39.

6. N. Ἰησοῦς, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

1. *Gender.* Several substantives in ος occur in the N. T., now as *masculine*, now as *feminine*; some words which are masculine in Attic Greek are used in the *neuter*, or both as masculine and neuter.

2. There are several cases of metaplasms, *i. e.* we have formations of nouns from nominatives which do not exist.

3. The vocative in ε of words in ος is very common in N. T. (§ **34**, 3, *note*). The form in ος, however, is not rare. In contrast with Attic usage, we have Θεέ in Matt. xxvii. 46, as also in the LXX.

4. The Attic declension in ω scarcely ever occurs in the N. T. To it, however, we may refer some nouns in ως, like the proper names, Ἀπολλώς, Κῶς.

5. *Contracts.* The regular forms of the genitive and dative of νοῦς (νοῦ, νῷ) do not occur in the N. T., and the heteroclitic (irregular in declension) forms of the third declension (τοῦ νοός, τῷ νοΐ) are the only ones in use. Of ὀστοῦν (John xix. 36), in the plural only the uncontracted forms ὀστέα, ὀστέων occur (§ **36**, 1).

6. Ἰησοῦς, *Jesus*, is the only Proper Noun of the second declension ending in ους.

38. Third Declension.

1. φωτ-ός, σαρκ-ός, θελήματ-ος, χάριτ-ος.

2. ὁ αἰών, ὁ ἱερεύς, ὁ ἀνήρ, ὁ πατήρ; ἡ σάρξ, ἡ χάρις, ἡ δύναμις; τὸ ὄνομα, τὸ θέλημα, τὸ φῶς.

1. Stems of this declension end in a *consonant* or a *close vowel* (ι, υ). The stem may generally be found by dropping the ending ος (or ως) of the genitive singular.

2. Nouns of this declension are masculine, feminine, or neuter and the gender must be learned mainly by observation.

39. Formation of Cases.

1.

	Masc.		Neut.	
	Sing.	*Plur.*	*Sing.*	*Plur.*
N. V.	αἰών	αἰῶν-ες	σῶμα	σώματ-α
G.	αἰῶν-ος	αἰών-ων	σώματ-ος	σωμάτ-ων
D.	αἰῶν-ι	αἰῶσι	σώματ-ι	σώμασι
A.	αἰῶν-α	αἰῶν-ας	σῶμα	σώματ-α

a. σῶμα (σωματ-), στόμα (στοματ-), ὄνομα (ονοματ-).

Note. τέρας (τερατ-), φῶς (φωτ-), πέρας (περατ-), φρέαρ (φρεατ-).

b. σαρκ-ός (σαρκς) σάρξ; χάριτ-ος (χαριτς) χάρις; ποιμέν-ος, ποιμήν; πατρ-ός (πατερ-), πατήρ; ῥήτορ-ος (ρητορ-) ῥήτωρ; λέοντ-ος, λέων.

c. ἐλπίς, ἐλπίδ-α; πούς, πόδ-α; παῖς, παῖδ-α; ποιμήν, ποιμέν-α; πόλις, πόλι-ν; ἰχθύς, ἰχθύ-ν; δύναμις, δύναμι-ν.

d. ποιμήν, αἰών; δαῖμον, Nom. δαίμων; πάτερ, Nom. πατήρ.

1. The cases are formed by adding to the stem the *case-endings* of the *consonant* declension (§ **27**, 2, *b*), as in the declension of ὁ αἰών, *age*, and τὸ σῶμα, *body*.

a. In neuters, the nominative, accusative, and vocative singular are generally the same as the stem. Final τ is dropped (§ 13, 13).

NOTE. A few neuter stems in τ change τ to σ in the nominative, and a few to ρ. ὕδωρ (ὑδατ-), *water*, has irregularly ω for α in nominative, accusative, and vocative singular.

b. The nominative singular of masculines and feminines adds σ to the stem, and makes the needful euphonic changes (§ 13, 4). But stems in ν, ρ, σ, $\nu\tau$, reject the ending ς and lengthen a preceding ϵ to η, and o to ω.

c. The accusative singular of masculines and feminines adds α to consonant stems, and ν to vowel stems.

d. The vocative singular of masculines and feminines is generally the same as the nominative. But in many cases it is the same as the stem.

40. Paradigms of the Third Declension.

1. Stems ending in a Labial or Palatal Mute.

1.	*Sing.*	*Plur.*	*Sing.*	*Plur.*
N. V.	Ἄραψ	Ἄραβες	σάλπιγξ	σάλπιγγες
G.	Ἄραβος	Ἀράβων	σάλπιγγος	σαλπίγγων
D.	Ἄραβι	Ἄραψι	σάλπιγγι	σάλπιγξι
A.	Ἄραβα	Ἄραβας	σάλπιγγα	σάλπιγγας

So ὁ κήρυξ, ἡ σάρξ, ὁ φύλαξ, ἡ θρίξ (τριχ-ός), ἡ φλόξ.

There being many varieties of stems of the third declension, the paradigms may be taken up in the following order:

1. Stems ending in a labial (π, β, ϕ) or palatal mute (κ, γ, χ), as ὁ Ἄραψ, *the Arabian*, and ἡ σάλπιγξ, *the trumpet*.

2. Stems ending in a Lingual Mute.

2. *Sing.*	N.	ἐλπίς	χάρις	σῶμα
	G.	ἐλπίδος	χάριτος	σώματος
	D.	ἐλπίδι	χάριτι	σώματι
	A.	ἐλπίδα	χάριν (χάριτα)	σῶμα
	V.	ἐλπί	χάρι	σῶμα
Plur.	N. V.	ἐλπίδες	χάριτες	σώματα
	G.	ἐλπίδων	χαρίτων	σωμάτων
	D.	ἐλπίσι	χάρισι	σώμασι
	A.	ἐλπίδας	χάριτας	σώματα

So ἡ ἔρις, ἡ νύξ, ἡ λαμπάς, ὁ λέων, ὁ ἡ παῖς, τὸ ὄνομα.

2. Stems ending in a lingual mute (τ, δ, θ); as ἡ ἐλπίς, *hope*, ἡ χάρις, *grace*, τὸ σῶμα, *body*.

3. Stems ending in a Liquid.

3.	*Sing.*	*Plur.*	*Sing.*	*Plur.*
N.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες
G.	ποιμένος	ποιμένων	ἡγεμόνος	ἡγεμόνων
D.	ποιμένι	ποιμέσι	ἡγεμόνι	ἡγεμόσιν
A.	ποιμένα	ποιμένας	ἡγεμόνα	ἡγεμόνας
V.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες

So ὁ μήν, ὁ λιμήν, ὁ ἀγών, ὁ σωτήρ, ὁ ἅλς (ἁλός) only stem in λ

Note.

	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	πατήρ	πατέρες	ἀνήρ	ἄνδρες
G.	πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D.	πατρί	πατράσι	ἀνδρί	ἀνδράσι
A.	πατέρα	πατέρας	ἄνδρα	ἄνδρας
V.	πάτερ	πατέρες	ἄνερ	ἄνδρες

So μήτηρ, θυγάτηρ, γαστήρ.

3. Stems ending in a liquid (λ, ν, ρ); as, ὁ ποιμήν, *the shepherd*, and ὁ ἡγεμών, *the governor*.

NOTE. A few words in ερ are syncopated, *i. e.* they drop ε of the stem in the genitive and dative singular, and accent the case-ending. In the other cases they retain ε and accent it. They are declined like ὁ πατήρ, *father*. ὁ ἀνήρ, *man*, follows the analogy of πατήρ, but inserts δ between ν and ρ.

4. Stems ending in σ (εσ and ασ).

4.	*Sing.*		*Plur.*	*Sing.*		*Plur.*
N.A.V.	γένος	(γένε-α)	γένη	κρέας	(κρέα-α)	κρέα
G.	(γένε-ος)	γένους	(γενέ-ων) γενῶν	(κρέα-ος)	κρέως	(κρεά-ων) κρεῶν
D.	(γένε-ϊ)	γένει	γένεσι	(κρέα-ϊ)	κρέαι	κρέασι

So τὸ εἶδος, τὸ ὄρος, τὸ ἔτος.

NOTE. αἰδό(σ)ος, αἰδο-ος, αἰδοῦς.

4. Before all case-endings σ of the stem falls away, and contraction then takes place. The neuter stems in εσ have ος in the nominative, accusative, and vocative singular. Words ending in these stems are declined like τὸ γένος, *race*, and τὸ κρέας, *flesh*.

NOTE. There is one stem in *οσ-*, ἡ αἰδώς, *shame*, which has no plural, and it is found in N. T. only in the genitive singular.

5. Stems ending in ι and υ.

5.	*Sing.*	*Plur.*	*Sing.*	*Plur.*
N.	πόλι-ς	(πόλε-ες) πόλεις	ἰχθύς	ἰχθύ-ες
G.	πόλε-ως	πόλε-ων	ἰχθύ-ος	ἰχθύ-ων
D.	πόλει	πόλε-σι	ἰχθύ-ϊ	ἰχθύ-σι
A.	πόλιν	πόλεις	ἰχθύ-ν	ἰχθῦς (ἰχθύας)
V.	πόλι	πόλεις	ἰχθύ	ἰχθύ-ες

So ἡ δύναμις, ἡ στάσις, ὁ πῆχυς, τὸ σίναπι (only sing.), ὁ ὄφις.

NOTE. πολ(ε)ι-ος, πολε-ος, πόλε-ως; πολ(ε)ι-ες, πολε-ες, πόλεις; ἰχθύας, βότρυας.

5. Stems ending in a simple close vowel (ι or υ); as ἡ πόλις, *city*, and ὁ ἰχθύς, *fish*.

NOTE. The final ι or υ of the stem always appears in the nominative, accusative, and vocative singular. In other cases most ι stems and some υ stems insert an ε before the ι or υ, and then the latter drops out. In the dative singular and the nominative plural contraction then takes place. The accusative plural of stems in υ has ῦς (for υνς), in N. T. mainly υ-ας. After ε the genitive singular has ως instead of ος, but the accent is not affected by the long vowel ω in genitive singular and plural.

6. Stems ending in a Diphthong.

6.	*Sing.*	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
N.	βασιλεύ-ς	βασιλεῖς	βοῦς	βό-ες	ναῦς	νῆ-ες
G.	βασιλέ-ως	βασιλέ-ων	βο-ός	βο-ῶν	νε-ώς	νεῶν
D.	βασιλεῖ	βασιλεῦ-σι	βο-ΐ	βου-σί	νη-ΐ	ναυ-σί
A.	βασιλέ-ᾱ	βασιλεῖς	βοῦν	(βό-ας) βοῦς	ναῦν	ναῦς
V.	βασιλεῦ	βασιλεῖς	βοῦ	βό-ες	ναῦ	νῆ-ες

So ὁ γονεύς, ὁ ἱερεύς.

6. Stems ending in a diphthong (ευ, αυ, ου); as, ὁ βασιλεύς, *king*, ἡ ναῦς, *ship* (only Acts xxvii. 41), ὁ ἡ βοῦς, *ox, cow*.

41. Irregular Nouns of the Third Declension.

1. γόνυ, G. γόνατ-ος, A. plur. γόνατα; γυνή, G. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; plur. γυναῖκες, etc.; Ζεύς, G. Διός, A. Δία; κύων, G. κυνός, etc.; plur. N. κύνες, D. κυσί, A. κύνας; μάρτυς, μάρτυρος, etc.; plur. μάρτυρες, dat. μάρτυσι; ὄρνις, ὄρνιθος; οὖς, ὠτός, ὠτί, etc.; plur. ὦτα, ὤτων, ὠσί, etc.; ὕδωρ, ὕδατος, ὕδατι, etc.; ὕδατα, ὑδάτων, ὕδασι; γάλα, γάλακτος.

1. The nouns of the third declension are irregular chiefly in the nominative. The most important of these are τὸ γόνυ, *knee*, ἡ γυνή, *woman*, ὁ Ζεύς, *Jupiter*, ὁ (ἡ) κύων, *dog*, ὁ μάρτυς, *witness*, ὁ (ἡ) ὄρνις, *fowl*, τὸ οὖς, *ear*, τὸ ὕδωρ, *water*, τὸ γάλα, *milk*.

42. New Testament Usage.

1. ἥμισυ, ἡμίσους (for ἡμίσεος); A. plur. τοὺς ἀρχιερεῖς, τοὺς γραμματεῖς, τοὺς γονεῖς, τοὺς ἱερεῖς, τοὺς ἱππεῖς; G. plur. τῶν ὀρέων, Rev. vi. 15; καρπὸν χειλέων, Heb. xiii. 15.

2. τὴν κλεῖν, Rev. iii. 7; τὴν κλεῖδα, Luke xi. 52; τὰς κλεῖς, Rev. i. 18; τὰς κλεῖδας, Matt. xvi. 19.

3. N. Μωυσῆς, G. Μωυσέως, D. Μωυσεῖ or Μωυσῇ, Acts vii. 44; A. Μωυσῆν or Μωυσέα, Luke xvi. 29; Ἱεροσόλυμα, neut. plur. 2d declen. (i. 19); Ἱεροσόλυμα (fem. sing. only in Matt. ii. 3); Ἱερουσαλήμ indeclinable.

1. Rare forms occur in declension.

Singular. In Mark vi. 23, we have the genitive ἡμίσους, *half*, from the neuter, ἥμισυ.

Plural. In the accusative of contracts in ευς we always have εῖς instead of έας (§ 40, 6); the genitive of the neuter nouns τὸ ὄρος *mountain*, and τὸ χεῖλος, *lip*, remains uncontracted (§ 40, 4).

2. Anomalous nouns.

Of ἡ κλείς, *key*, we have two forms in the accusative singular and plural.

3. In the declension of Proper Names of this declension much irregularity exists. The word ὁ Μωυσῆς, *Moses*, is declined in two ways. The name of *Jerusalem* is found in a threefold form. Many Hebrew Proper Names which might have been inflected according to the third declension are used in the LXX, and in the N. T. as indeclinable.

III. ADJECTIVES.

43. Declension of Adjectives.

ἀγαθός, -ή, -όν; ἄδικος, -ος, -ον; ἀληθής, -ής, -ές; σώφρων, -ων, -ον; γλυκύς, -εῖα, -ύ; πᾶς, πᾶσα, πᾶν.

Adjectives are inflected as substantives. In respect to form, adjectives are divided into three classes:

1. Those of the *first* and *second* declensions;
2. Those of the *third* declension;
3. Those of the *first* and *third* declensions.

The first class comprises adjectives of the Vowel-Declension (§ **27**, 2, *a*), and classes two and three comprise adjectives of the Consonant-Declension (§ **27**, 2, *b*).

44. Adjectives of the First and Second Declensions.

1.	*Sing.*			2.	*Sing.*		
N.	σοφ-ός	-ή	-όν		δίκαι-ος	-α	-ον
G.	σοφ-οῦ	-ῆς	-οῦ		δικαί-ου	-ας	-ου
D.	σοφ-ῷ	-ῇ	-ῷ		δικαί-ῳ	-ᾳ	-ῳ
A.	σοφ-όν	-ήν	-όν		δίκαι-ον	-αν	-ον
V.	σοφ-έ	-ή	-όν		δίκαι-ε	-α	-ον
	Plur.				*Plur.*		
N.	σοφ-οί	-αί	-ά		δίκαι-οι	-αι	-α
G.	σοφ-ῶν	-ῶν	-ῶν		δικαί-ων	-ων	-ων
D.	σοφ-οῖς	-αῖς	-οῖς		δικαί-οις	-αις	-οις
A.	σοφ-ούς	-άς	-ά		δικαί-ους	-ας	-α
V.	σοφ-οί	-αί	-ά		δίκαι-οι	-αι	-α

3. ἀρχόμενος, γενόμενος, ἐρχόμενος, ἀπεσταλμένος.

4. ἄδικος, -ος, -ον; ἀδόκιμος, -ος, -ον; ἀδύνατος, -ος, -ον; ἀκάθαρτος, -ος, -ον.

1. This is the most numerous class. The masculine and neuter are of the second declension, and the feminine, usually

of the first. Thus the nominative singular ends in -ος, -η, -ον; as, σοφός, σοφή, σοφόν, *wise*.

2. Stems ending in a vowel or ρ have the feminine nom. in -ᾱ; as, δίκαιος, δικαίᾱ, δίκαιον, *just*.

3. All participles in -ος are declined like σοφός.

4. Some adjectives in -ος, especially compounds, have the same ending in the feminine as in the masculine. They have only two endings, -ος and -ον, and are declined like σοφός, omitting the feminine.

45. Contracts of the First and Second Declensions.

	Sing.			*Plur.*		
N.	χρυσ-οῦς	-ῆ	-οῦν	χρυσ-οῖ	-αῖ	-ᾶ
G.	χρυσ-οῦ	-ῆς	-οῦ	χρυσ-ῶν	-ῶν	-ῶν
D.	χρυσ-ῷ	-ῇ	-ῷ	χρυσ-οῖς	-αῖς	-οῖς
A.	χρυσ-οῦν	-ῆν	-οῦν	χρυσ-οῦς	-ᾶς	-ᾶ

So (ἀργύρεος) ἀργυροῦς; (ἁπλόος) ἁπλοῦς; but στερ-εός -εά -εόν.

1. Adjectives in -εος and -οος are contracted, but they occur very seldom in the N. T. They are declined like (χρύσεος) χρυσοῦς, (χρυσέα) χρυσῆ, (χρύσεον) χρυσοῦν, *golden*.

Note 1. The final syllable of these adjectives, when contracted, is circumflexed throughout.

Note 2. In Rev. i. 13, we have in the accusative singular χρυσᾶν for χρυσῆν.

46. Adjectives of the Third Declension.

1.	*Sing.*		2.	*Sing.*	
	Masc. & Fem.	Neut.		Masc. & Fem.	Neut.
N.	ἀληθής	-ές		σώφρων	-ον
G.	ἀληθ(έος)οῦς	-οῦς		σώφρονος	-ονος
D.	ἀληθ(ἑϊ)εῖ	-εῖ		σώφρονι	-ονι
A.	ἀληθ(έα)ῆ	-ές		σώφρονα	-ον
V.	ἀληθές	-ές		σῶφρον	-ον

	Plur.			*Plur.*	
N. V.	ἀληθ(έες)εῖς	-(έα)ῆ	σώφρονες		-ονα
G.	ἀληθ(έων)ῶν	-ῶν	σωφρόνων		-όνων
D.	ἀληθέσι	-έσι	σώφροσι		-οσι
A.	ἀληθ(έας)εῖς	-(έα)ῆ	σώφρονας		-ονα

1. These are of two endings, the feminine being the same as the masculine. Most of these end in -ης and -ες, or in -ων and -ον. They are declined like ἀληθής, ἀληθές, *true*, and σώφρων, σῶφρον, *sober-minded*.

47. Adjectives of the First and Third Declensions.

1.	*Sing.*			2.	*Sing.*	
N.	ὀξύς	-εῖα	-ύ	πᾶς	πᾶσα	πᾶν
G.	ὀξέος	-είας	-έος	παντός	πάσης	παντός
D.	ὀξεῖ	-είᾳ	-εῖ	παντί	πάσῃ	παντί
A.	ὀξύν	-εῖαν	-ύ	πάντα	πᾶσαν	πᾶν
V.	ὀξύ	-εῖα	-ύ	πᾶν	πᾶσα	πᾶν
	Plur.				*Plur.*	
N.	ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα
G.	ὀξέων	-ειῶν	-έων	πάντων	πασῶν	πάντων
D.	ὀξέσι	-είαις	-έσι	πᾶσι	πάσαις	πᾶσι
A.	ὀξεῖς	-είας	-έα	πάντας	πάσας	πάντα
V.	ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα

	Sing.			*Plur.*		
N.	μέλας	μέλαινα	μέλαν	μέλανες	μέλαιναι	μέλανα
G.	μέλανος	μελαίνης	μέλανος	μελάνων	μελαινῶν	μελάνων
		etc.			etc.	

1. Some adjectives of this class end in -υς, -εια, -υ, and are declined like ὀξύς, ὀξεῖα, ὀξύ, *sharp*.

2. Two end in -ᾱς, πᾶς, *all*, and μέλας, *black*. Participles in -ας are declined like πᾶς.

48. Declension of Participles.

1.	*Sing.*			*Plur.*		
N.	λύ-ων	λύ-ουσ-α	λῦ-ον	λύ-οντ-ες	-ουσ-αι	-οντ-α
G.	λύ-οντ-ος	λυ-ούσ-ης	λύ-οντ-ος	λυ-όντ-ων	-ουσ-ῶν	-όντ-ων
D.	λύ-οντ-ι	λυ-ούσ-ῃ	λύ-οντ-ι	λύ-ου-σι	-ούσ-αις	-ου-σι
A.	λύ-οντ-α	λύ-ουσ-αν	λῦ-ον	λύ-οντ-ας	-ούσ-ᾱς	-οντ-α
2.	*Sing.*			*Plur.*		
N.	διδ-ούς	-οῦσα	-όν	διδ-όντες	-οῦσαι	-όντα
G.	διδ-όντος	-ούσης	-όντος	διδ-όντων	-ουσῶν	-όντων
3.	*Sing.*			*Plur.*		
N.	λυθ-είς	-εῖσα	-έν	λυθ-έντες	-εῖσαι	-έντα
G.	λυθ-έντος	-είσης	-έντος	λυθ-έντων	-εισῶν	-έντων
		etc.			etc.	
4.	*Sing.*			*Plur.*		
N.	δεικν-ύς	-ῦσα	-ύν	δεικν-ύντες	-ῦσαι	-ύντα
G.	δεικν-ύντος	-ύσης	-ύντος	δεικν-ύντων	-υσῶν	-ύντων
		etc.			etc.	
5.	*Sing.*			*Plur.*		
N.	λελυκ-ώς	-υῖα	-ός	λελυκ-ότες	-υῖαι	-ότα
G.	λελυκ-ότος	-υίας	-ότος	λελυκ-ότων	-υιῶν	-ότων
		etc.			etc.	
6.	*Sing.*			*Plur.*		
N.	τιμ-ῶν	-ῶσα	-ῶν	τιμ-ῶντες	-ῶσαι	-ῶντα
G.	τιμ-ῶντος	-ώσης	-ῶντος	τιμ-ώντων	-ωσῶν	-ώντων
		etc.			etc.	
	Sing.			*Plur.*		
N.	φιλ-ῶν	-οῦσα	-οῦν	φιλ-οῦντες	-οῦσαι	-οῦντα
G.	φιλ-οῦντος	-ούσης	-οῦντος	φιλ-ούντων	-ουσῶν	-ούντων
		etc.			etc.	
7.	*Sing.*			*Plur.*		
N.	ἑστ-ώς	-ῶσα	-ός	ἑστ-ῶτες	-ῶσαι	-ῶτα
G.	ἑστ-ῶτος	-ώσης	-ῶτος	ἑστ-ώτων	-ωσῶν	-ώτων
		etc.			etc.	

1. Participles in *-ων, -ουσα, -ον*, are declined like *λύων, loosing.*

2. Participles in *-ους, -ουσα, -ον*, are declined like *διδούς, giving.*

3. Participles in *-εις, -εισα, -εν*, are declined like *λυθείς, loosed.*

4. Participles in *-υς, -υσα, -υν*, are declined like *δεικνύς, showing.*

5. Participles in *-ως, -υια, -ος*, are declined like *λελυκώς, having loosed.*

6. Participles in *-άων, -έων*, and *-όων*, are contracted into *ῶν*, as (*τιμάων*) *τιμῶν, honoring*, (*φιλέων*) *φιλῶν, loving*, (*δηλόων*) *δηλῶν, showing.* The *uncontracted* forms are declined like *ἑκών* (§ 48, 1); the *contract* form *δηλῶν* is declined exactly like *φιλῶν.*

7. The participle *ἑστώς* (from *ἵστημι*), *having stood*, is irregular.

49. Irregular Adjectives.

1.		*Sing.*			*Sing.*	
N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
		Plur.			*Plur.*	
N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
		etc.			etc.	

1. Some adjectives are irregular in the singular; as, *μέγας, great*, and *πολύς, much, many.*

50. New Testament Usage.

1. *στρατιᾶς οὐρανίου*, Luke ii. 13.

2. *εἰς ζωὴν αἰώνιον*, iv. 14.

3. *ἡ ἐλπὶς βεβαία*, 2 Cor. i. 6; *τὰ τέκνα τῆς ἐρήμου*, Gal. iv. 27; *αἱ ἕτοιμοι*, Matt. xxv. 10; *εἰς σωτηρίαν ἑτοίμην*, 1 Pet. i. 5; *ὁσίους χεῖρας*, 1 Tim. ii. 8; *ἵρις ὅμοιος*, Rev. iv. 3.

1. Adjectives of three terminations, particularly those in -ιος, are used as adjectives of only two terminations.

2. Αἰώνιος has usually but two terminations, the exceptions are 2 Thess. ii. 16, and Heb. ix. 12.

3. Contrary to general Attic usage, βέβαιος has three endings, while ἔρημος has but two; ἕτοιμος fluctuates between three endings and two; there is also one example of ὅσιος and of ὅμοιος, with two terminations.

51. Comparison of Adjectives.

1. πιστός *faithful*, πιστό-τερος -τέρα -τερον, πιστό-τατος -τάτη -τατον; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος -τέρα -τερον, ἀληθέσ-τατος -τάτη -τατον.

2. σοφός *wise*, σοφώ-τερος -τέρα -τερον, σοφώ-τατος -τάτη -τατον; ἄξιος *worthy*, ἀξιώ-τερος -τέρα -τερον, ἀξιώ-τατος -τάτη -τατον.

3. ταχύς, ταχίων, τάχιστος; μέγας, μείζων (for μεγιων), μέγιστος; αἰσχρός, αἰσχίων, αἴσχιστος.

a.	*Sing.*		*Plur.*	
	Masc. & Fem.	Neut.	Masc. & Fem.	Neut.
N.	μείζων	μεῖζον	N.V. μείζονες or μείζους	μείζονα or μείζω
A.	μείζονα or μείζω	μεῖζον	A. μείζονας or μείζους	μείζονα or μείζω

1. Most adjectives form the *comparative* degree by adding -τερος, -τερᾱ, -τερον to the *stem*, and the *superlative* by adding -τατος, -τατη, -τατον.

2. Adjectives in -ος, *with short penult*, lengthen ο to ω.

a. These forms are declined exactly like adjectives of the first and second declensions (§ **44**, 1, 2).

3. A much less frequent ending of the comparative is -ῑων, -ῑον (stem -ιον); of the superlative, -ιστος, -ιστη, -ιστον. These endings are added to the *root* of the word, not to the stem.

a. Comparatives in -ιων are declined like adjectives of the third declension (§ **46**). But the terminations -ονα, -ονες, -ονας, may drop ν, and be contracted into ω and ους.

52. Irregular Comparison.

1.			2.		
Posit.	Comp.	Super.	From	Comp.	Super.
ἀγαθός	βελτίων	(βέλτιστος)	ἄνω, *up*	ἀνώτερος	(ἀνώτατος)
ἀγαθός	κρείσσων	κράτιστος	ἔσω, *within*	ἐσώτερος	(ἐσώτατος)
κακός	χείρων	(χείριστος)	κάτω, *down*	κατώτερος	(κατώτατος)
κακός	ἧσσων	(ἥκιστος)	πρό, *before*	πρότερος	πρῶτος
μῑκρός	ἐλάσσων	ἐλάχιστος		ὕστερος	(ὕστατος)
πολύς	πλείων or πλέων	πλεῖστος			ἔσχατος
καλός	καλλίων	(κάλλιστος)			

3. καλόν ἐστιν αὐτῷ μᾶλλον, Mark ix. 42; μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν, Acts xx. 35; μάλιστα γνώστην (?), Acts xxvi. 3.

4. μειζότερος, 3 John 4; ἐλαχιστότερος, Eph. iii. 8.

1. Some adjectives are irregular in their comparison. The more important are ἀγαθός, *good*, κακός, *bad*, μῑκρός, *small*, καλός, *beautiful*, and πολύς, *much, many*.

2. There are a few adjectives that are defective in their comparison, being without the positive.

3. For the comparative and superlative may be used μᾶλλον, *more*, μάλιστα, *most*, with the positive. For participles this is the only mode of comparison.

4. Two examples of double comparison occur in the N. T.

53. Numerals.

1		Cardinal.	Ordinal.	Num. Adverbs.
1	α′	εἷς, μία, ἕν	πρῶτος, *first*	ἅπαξ, *once*
2	β′	δύο	δεύτερος	δίς
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις

		Cardinal.	Ordinal.	Num. Adverbs.
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος	ἐνάκις
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρισκαίδεκα	τρισκαιδέκατος	
		etc.	etc.	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριᾶκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
		etc.	etc.	etc.
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, -αι -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ′	τριᾱκόσιοι -αι -α	etc.	etc.
1000	,α	χίλιοι, -αι -α	χῑλιοστός	χῑλιάκις
2000	,β	δισχίλιοι, -αι -α	etc.	etc.
10000	,ι	μύριοι, -αι -α	μῡριοστός	μῡριάκις

1. The words which express number are divided into *cardinal* and *ordinal* numeral adjectives and *numeral* adverbs. The most important are given in the accompanying table, although not all of these are found in the N. T.

54. Cardinal Numbers.

1.	*one.*		*three.*	*four.*
N.	εἷς μία ἕν		τρεῖς τρία	τέσσαρες τέσσαρα
G.	ἑνός μιᾶς ἑνός		τριῶν	τεσσάρων
D.	ἑνί μιᾷ ἑνί		τρισί	τέσσαρσι
A.	ἕνα μίαν ἕν		τρεῖς τρία	τέσσαρας τέσσαρα

1. The cardinal numbers from 1 to 4 are declinable. The rest are indeclinable up to 200, which, with the other hundreds

and all the ordinals, are declined like the plural of adjectives of the first and second declensions (§ 44, 1).

NOTE 1. Like εἷς are declined its compounds οὐδείς, *no one* (absolutely), and μηδείς, *no one* (hypothetically).

NOTE 2. δύο is mainly used without inflection. The dative δυσί occurs nine times in N. T.

NOTE 3. *Both* is expressed by ἀμφότεροι, -αι, -α, always plural in N. T.

55. Compound Numbers.

1. θρόνοι εἴκοσι τέσσαρες, Rev. iv. 4; τεσσεράκοντα καὶ ἓξ ἔτεσιν, John ii. 20; ἑκατὸν πεντήκοντα τριῶν, John xxi. 11; δέκα καὶ ὀκτὼ ἔτη, Luke xiii. 16.

1. In *compound* numbers like 24, 46, the larger is placed first, and the smaller follows, with or without the conjunction καί *and*.

6. Distributives and Multiplicatives.

1. δύο δύο, Mark vi. 7; ἀνὰ δύο, Luke x. 1; κατὰ δύο, 1 Cor. xiv. 27; εἷς κατὰ εἷς, Mark xiv. 19.

2. ἁπλοῦς, *simple*; διπλοῦς, *double*; καρπὸν ἑκατονταπλασίονα, *fruit* a hundredfold, Luke viii. 8, πολλαπλασίονα, *manifold*, Luke xviii. 30; καὶ ἔφερεν εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν, Mark iv. 8; καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα, Matt. xiii. 23.

NOTE. τῇ δὲ μιᾷ τῶν σαββάτων, John xx. 1; τῇ μιᾷ σαββάτων, John xx. 19.

From the numeral stems are formed several other classes of numeral words:

1. *Distributives.* In the N. T. the repetition of a number is variously expressed, (1) sometimes by repeating the *cardinal* number, (2) sometimes by *adverbial constructions*.

2. *Multiplicatives.* These end in (*a*) -πλοῦς and (*b*) -πλασίων, or (*c*) are expressed by circumlocution with a preposition, after

the manner of distributives, and (*d*) even sometimes by the simple cardinal.

NOTE. In expressing the day of the week, εἷς is always used for the ordinal numeral, πρῶτος. This use is borrowed from the Hebrew, and is common in the LXX.

IV. PRONOUNS.

57. Personal Pronouns.

1.

			Singular.		
N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	αὐτόν	αὐτήν	αὐτό
			Plural.		
N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά

NOTE. αὐτὸς γὰρ ἐγίνωσκεν, ii. 25; ἃ αὐτὸς ποιεῖ, v. 20; αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, Luke v. 16; καὶ αὐτὸς ἦν διδάσκων, Luke v. 17.

Under Pronouns we consider the various kinds of pronouns, (1) personal, (2) intensive, (3) reflexive, (4) reciprocal, (5) possessive, (6) demonstrative, (7) relative, (8) interrogative, (9) indefinite, and (10) distributive, together with (11) the article.

1. The *personal* pronouns are ἐγώ, *I*, and σύ, *thou*. In the oblique cases, the intensive pronoun αὐτός, *himself*, serves as a personal pronoun of the third person, *him, her, it*.

NOTE. The nominative of αὐτός, when used in the personal sense, never stands for the unemphatic *he* (as Buttmann maintains), inasmuch as it is always in such a case, according to Winer, used either (1) for Jesus in contrast with his disciples, or (2) with a certain emphasis, or (3) in definite antithesis.

58. The Intensive Pronoun.

1. τὸν αὐτὸν λόγον εἰπών, Matt. xxvi. 44; ἐν τῇ χώρᾳ τῇ αὐτῇ, Luke ii. 8; ὅτι ἐν τῷ αὐτῷ κρίματι εἶ, Luke xxiii 40.

NOTE. ὅτι ταὐτὰ ἐπάθετε, 1 Thess. ii. 14.

1. The *intensive* pronoun αὐτός, *self*, preceded by the article means *the same*, and can then be regarded as a demonstrative pronoun.

NOTE. In some editions of the G. T. (non-critical), we find the neuter plural ταὐτά, a contraction for τὰ αὐτά, which must not be confounded with ταῦτα, *these*.

59. Reflexive Pronouns.

1.	*myself.*	*thyself.*	*himself, herself, itself.*
G.	ἐμαυτοῦ -ῆς	σεαυτοῦ -ῆς	ἑαυτοῦ -ῆς
D.	ἐμαυτῷ -ῇ	σεαυτῷ -ῇ	ἑαυτῷ -ῇ
A.	ἐμαυτόν -ήν	σεαυτόν -ήν	ἑαυτόν -ήν -ό

	ourselves.	*yourselves.*	*themselves.*
G.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν
D.	ἡμῖν αὐτοῖς -αῖς	ὑμῖν αὐτοῖς -αῖς	ἑαυτοῖς -αῖς
A.	ἡμᾶς αὐτούς -άς	ὑμᾶς αὐτούς -άς	ἑαυτούς -άς -ά

2. αὐτόν ii. 24; ἐν αὐτῷ, xiii. 32; βαστάζων αὐτῷ τὸν σταυρόν, xix. 17; πρὸς αὐτούς, xx. 10. (WH.)

3. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς, v. 42; οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς, vi. 53; ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, Rom. viii. 23.

1. The *reflexive* pronouns are formed from the stems of the personal pronouns compounded with αὐτός. They occur only in the oblique cases, and in the plural of the first and second persons the two words are written and declined separately.

2. In some editions of the G. T. the different forms of ἑαυτοῦ are often contracted into αὑτοῦ. But Bengel, Lachmann, Tischendorf, and Tregelles, have everywhere substituted αὐτοῦ, from

which it can be distinguished only by the aspirate. Westcott and Hort have introduced the aspirated form about twenty times.

3. The reflexive of the *third* person (ἑαυτοῦ) sometimes takes the place of the reflexive of the *first* and *second* persons.

60. Reciprocal Pronouns.

1. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, iv. 33; δόξαν παρ' ἀλλήλων λαμβάνοντες, v. 44; ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, xiii. 35.

1. Of the *reciprocal* pronoun, meaning *each other*, used only in the oblique cases of the plural, the forms ἀλλήλων (genitive), ἀλλήλοις (dative), and ἀλλήλους (accusative), are found in the N. T.

61. Possessive Pronouns.

1. ἐμός, ἐμή, ἐμόν; ἡμέτερος -α -ον; σός, σή, σόν; ὑμέτερος -α -ον.

2. τὴν δόξαν αὐτοῦ, i. 14; οἱ μαθηταὶ αὐτοῦ, ii. 2; ἡ μήτηρ αὐτοῦ, ii. 5; ἑαυτῶν τὰ ἱμάτια, Matt. xxi. 8; τὰς λαμπάδας ἑαυτῶν, Matt. xxv. 1; τὸ δὲ ἔργον ἑαυτοῦ, Gal. vi. 4.

The *possessive* pronouns are formed from the stems of the personal pronouns; εμε-, ἐμός, *my*; σε-, σό, *thy*.

1. These are declined like adjectives of the first and second declensions (§ **44**, 1, 2).

2. The possessive pronouns of the *first* person are ἐμός, *my*, and ἡμέτερος, *our*; of the *second* person, σός, *thy*, and ὑμέτερος, *your*. There is no possessive pronoun in the N. T. of the *third* person, the genitive case of αὐτός or of ἑαυτοῦ being used instead.

62. The Article.

1.

	Sing.			*Plur.*		
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

1. The article ὁ, ἡ, τό, *the*, is closely allied to the demonstrative pronouns, being still demonstrative in ὁ μὲν . . . ὁ δέ, *the one . . . the other*.

63. Demonstrative Pronouns.

1.

	Sing.			*Plur.*		
N.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

2. καὶ τῇδε ἦν ἀδελφή, Luke x. 39; τάδε λέγει, Acts xxi. 11.

3. οὐκ ἦν ἐκεῖνος τὸ φῶς, i. 8; τὴν ἡμέραν ἐκείνην, i. 39.

4. τὸν αὐτὸν λόγον, Matt. xxvi. 44; ὁ αὐτὸς κύριος, 1 Cor. xii. 5.

5. τοσοῦτος τοσαύτη τοσοῦτο; τοιοῦτος τοιαύτη τοιοῦτο; τηλικοῦτος τηλικαύτη τηλικοῦτο.

1. The most important *demonstrative* pronouns are:

ὅδε, ἥδε, τόδε, *this* (here).
οὗτος, αὕτη, τοῦτο, *this* (near).
ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that* (yonder).
ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same.*

2. ὅδε is formed from the article, and is declined like it (§ **62**), with -δε added to each form.

3. ἐκεῖνος is declined like αὐτός (§ **57**, 1).

4. ὁ αὐτός is the intensive pronoun αὐτός, *self*, with the article (§ **62**, 1).

5. The demonstrative pronouns of quantity, τοσοῦτος, *so great*, of quality, τοιοῦτος, *such*, and of degree, τηλικοῦτος, *so great*, are declined like οὗτος.

64. Relative Pronouns.

1.

	Sing.			*Plur.*		
N.	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ

2. οἷος -α -ον; ὅσος -η -ον; ἡλίκος -η -ον.

1. The *relative* pronoun is ὅς, ἥ, ὅ, *who, which.*

2. The derivative relative pronouns of quality, οἷος, *such as,* of quantity, ὅσος, *so great as,* of number, ὅσοι (plural of ὅσος), *so many as,* of degree, ἡλίκος, *of what a size,* are declined like adjectives of the first and second declensions (§ 44, 1, 2).

65. Interrogative Pronouns.

1.

	Sing.		*Plur.*	
	M. F.	N.	M. F.	N.
N.	τίς	τί	τίνες	τίνα
G.	τίνος		τίνων	
D.	τίνι		τίσι	
A.	τίνα	τί	τίνας	τίνα

2. πόσος -η -ον; ποῖος, ποία, ποῖον; ὁποῖος, ὁποία, ὁποῖον; πηλίκος -η -ον.

1. The *interrogative* pronoun is τίς, τί, *who? which?*

a. The acute accent of τίς, τί, interrogative, never changes to the grave.

2. Other interrogative pronouns, denoting quantity, πόσος, *how great?* quality, ποῖος, *of what kind?* ὁποῖος, *of what kind?* number, πόσοι, *how many?* degree, πηλίκος, *how great?* are all declined like adjectives of the first and second declensions (§ 44, 1, 2).

66. Indefinite Pronouns.

1.

	Sing.		*Plur.*	
	M. F.	N.	M. F.	N.
N.	τὶς	τὶ	τινές	τινά
G.	τινός		τινῶν	
D.	τινί		τισί	
A.	τινά	τὶ	τινάς	τινά

2.	*Sing.*			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	ὅστις	ἥτις	ὅ τι	οἵτινες	αἵτινες	ἅτινα
G.	ὑτινος	ἧστινος	οὑτινος	ὧντινων	ὧντινων	ὧντινων
D.	ᾧτινι	ἧτινι	ᾧτινι	οἷστισι	αἷστισι	οἷστισι
A.	ὅντινα	ἥντινα	ὅ τι	οὕστινας	ἅστινας	ἅτινα

a. ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ, ix. 18.

3. ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, Matt. xxvi. 18.

The *indefinite* pronouns are τὶς, τὶ, *any one, some one,* the indefinite relative, ὅστις, ἥτις, ὅ τι, *whoever, whichever,* and δεῖνα, *such a one.*

1. The indefinite τὶς, τὶ, is declined like the interrogative τίς, τί, (§ **65**, 1), but is *enclitic.*

2. ὅστις is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

a. The genitive masculine singular is sometimes written ὅτου, used in the N. T. only in the adverbial phrase, ἕως ὅτου, *until.*

3. δεῖνα is used with the article and occurs in the N. T. only once.

67. Distributive Pronouns.

1. ἄλλος, ἄλλη, ἄλλο.

2. ἕτερος -ᾱ -ον; ἕκαστος -η -ον.

3. μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι, Phil. ii. 4.

The *distributive* pronouns are ἄλλος, *another* (numerically), plural ἄλλοι, *others;* ἕτερος, *other* (different), plural ἕτεροι, *others;* ἕκαστος, *each.*

1. ἄλλος is inflected like αὐτός (§ **57**, 1).

2. ἕτερος and ἕκαστος are declined like adjectives of the first and second declensions (§ **44**, 1, 2).

3. ἕκαστος in the N. T. is used only in the *singular,* with two doubtful exceptions.

68. Correlation of Pronouns.

	Interrogative.	Indefinite.	Demonstrative.	Relative.
Simple.	τίς, *who?*	τις, *some one.* (ὅστις, *whoever*). δεῖνα, *such a one.*	ὅδε, *this* (here). οὗτος, *this* (near). ἐκεῖνος, *that* (yonder). ὁ αὐτός, *the same.*	ὅς, *who.* ὅστις, *which.*
Comparative.	πότερος, *which of two?*	(ἄλλος, *another.*)	ἕτερος, *the other.* (ἕκαστος, *each*).	
Quantity.	πόσος, *how much? how many?*		τοσοῦτος, *so much, so many.*	ὅσος, *as much as, as many as.*
Quality.	ποῖος, *of what kind?*		τοιόσδε, *such.* τοιοῦτος, *such.*	οἷος, *such as.* ὁποῖος, *of such kind.*
Degree.	πηλίκος, *how large? how great?*		τηλικοῦτος, *so large, so great.*	ἡλίκος, *how great, how little.*

The table given above shows the correspondence, in form and meaning, of the most important correlative pronouns that occur in the N. T.

V. THE VERB.

69. The Voices.

1. Act. λύω, *I loosen;* mid. λύομαι, *I loosen myself;* **pass.** λύομαι, *I am loosened,*

2. *Middle deponents:* ἀνάκειμαι, *to recline at table;* δέχομαι, *to receive,* 1 aor. ἐδέξαντο, iv. 45. *Passive deponents:* βούλομαι, *to wish,* 1 aor. ἐβουλήθη, Matt. i. 19; δύναμαι, *to be able,* 1 aor. ἠδυνήθησαν, Matt. xvii. 16.

1. The Greek verb has three voices, *active*, *middle*, and *passive.*

2. Many verbs are used only in one voice. Those verbs that have no active voice are called *deponent*, and they may be either *middle* or *passive* in form. If the *aorist* (sometimes *future*) is of the middle form, they are called *middle* deponents; if of the passive form, *passive* deponents.

70. The Moods.

1. *Ind.*: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, i. 5; οὗτος ἦλθεν εἰς μαρτυρίαν, i. 7.

Subj.: πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; vi. 5; ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, vi. 51; ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ, i. 7.

Opt.: καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος, Luke i. 29; τὸ τί ἂν θέλοι καλεῖσθαι αὐτό, Luke i. 62.

Imper.: ἐγώ εἰμι, μὴ φοβεῖσθε, vi. 20; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης, xii. 27.

2. *Inf.*: πρὸ τοῦ σε Φίλιππον φωνῆσαι, i. 48.

Part.: ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, i. 6; ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, i. 9.

There are five moods, the *indicative*, *subjunctive*, *optative*, *imperative*, and *infinitive*. To the moods must be added *participles* of all the principal tenses.

1. The first four moods are called *finite moods*. The *Indicative* asserts simply or absolutely, the *Subjunctive* asserts conditionally, the *Optative* is a more vague and less distinct form of expression than the Subjunctive (it is in fact the *Subjunctive of the historical tenses*), the *Imperative* commands.

NOTE. In their inflection, the *finite moods* in the N. T. distinguish two *numbers*, singular and plural, and three *persons*, first, second, and third.

2. The *Infinitive* and *Participle* partake of the nature of nouns, the infinitive being an indeclinable substantive, and the participle an adjective of three endings.

71. The Tenses.

	INDEFINITE ACTION.	CONTINUED ACTION.	COMPLETED ACTION.
Present time.		*Present,* γράφω, *I am writing.*	*Perfect,* γέγραφα, *I have written.*
Past time.	*Aorist,* ἔγραψα, *I wrote.*	*Imperfect,* ἔγραφον, *I was writing.*	*Pluperfect,* ἐγεγράφειν, *I had written.*
Future time.	*Future,* γράψω, *I shall write.*		*Future Perfect,* γεγράψεται, *It will have been written.*

1. Time is *present*, *past*, and *future*, but in Greek the tenses do not merely distinguish *time*, as in English. An action in relation to its own progress may be regarded as *indefinite* (*i. e.*

as simply brought to pass), as *continued* or *imperfect* (*i. e.* as going on), or as *completed* or *perfect* (*i. e.* finished). Of the *nine* possible tenses the Greek language has *seven* as indicated in the table.

72. General View of the Tenses.

ACTIVE.

	INDICATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Pres.	πιστεύω, *I am believing.*	πίστευε, *believe* (continuously).	πιστεύειν, *to be believing.*	πιστεύων, *believing.*
Imp.	ἐπίστευον, *I was believing.*			
Fut.	πιστεύσω, *I shall believe.*		πιστεύσειν, *to be about to believe.*	πιστεύσων, *about to believe.*
1 Aor.	ἐπίστευσα, *I believed.*	πίστευσον, *believe* (at once).	πιστεῦσαι, *to believe.*	πιστεύσας, *having believed.*
2 Aor.	ἔλιπον, *I left.*	λίπε, *leave thou* (at once).	λιπεῖν, *to leave.*	λιπών, *having left.*
Perf.	πεπίστευκα, *I have believed.*	πεπίστευκε *have believed* (permanent).	πεπιστευκέναι, *to have believed.*	πεπιστευκώς, *having now believed.*
2 Perf.	λέλοιπα, *I have left.*		λελοιπέναι, *to have left.*	λελοιπώς, *having now left.*
Plup.	(ἐ)πεπιστεύκειν, *I had believed.*			
2 Plup.	ἐλελοίπειν, *I had left.*			

1. The general meaning and use of each tense is shown in the table.

2. Of the seven tenses, the *imperfect* and *pluperfect* are found only in the indicative, and the *future perfect* belongs regularly to the passive voice.

3. The meaning of the various forms of the subjunctive and optative are not given because they cannot be fully understood until the constructions are explained in the Syntax.

4. The *future* and *future perfect* are wanting in the subjunctive and imperative.

5. Those tenses of the indicative (*present, future, perfect,* and *future perfect*) which express present and future time, are called *primary* or *principal tenses;* the tenses (*imperfect, aorist,* and *pluperfect*) which express past time are called *secondary* or *historical tenses.*

6. No Greek verb has all these tenses. Many verbs have tenses known as the *second* aorist (all voices), the *second* perfect and pluperfect (active), and the *second* future (passive); but very few verbs have both the *first* and *second* form of the same tense.

73. Inflection, the Root, and the Verb-Stem.

1. From the root τι- we have τίω, τίνω, τιμάω, τιμή, τίμιος, τιμιότης.

2. Pres. λύ-ω, *I loosen;* imp. ἔ-λυ-ον, *I was loosening;* fut. λύ-σω, *I shall loosen;* aor. ἔ-λυ-σα, *I loosened;* perf. λέ-λυ-κα, *I have loosened;* pluperf. ἐ-λε-λύ-κειν, *I had loosened;* fut. perf. λε-λύ-σομαι, *I shall have been loosened.*

3. φαίν-ει, i. 5; ἐ-φάν-η, Matt. i. 20; λαμβάν-ειν, iii. 27; ἔ-λαβ-ον, i. 12.

4. λύ-ω, τί-ω, πιστεύ-ω, βουλεύ-ω, δουλεύ-ω, ἀκού-ω, προφητεύ-ω, τιμά-ω, φιλέ-ω, ἀγαπά-ω, αἰτέ-ω, θεά-ομαι, ποιέ-ω; βλέπ-ω, κρύπτ-ω,

τρέφ-ω; ἄγ-ω, ἔχ-ω, λέγ-ω; πείθ-ω, ψεύδ-ομαι; ἀγγέλλ-ω, βάλλ-ω, κρίν-ω, φαίν-ω.

In the inflection of verbs we distinguish between (1) the *root*, (2) the *verb-stem*, (3) the *augment*, (4) the *reduplication*, (5) the *tense-stem*, (6) the *mood suffixes*, and (7) the *endings* which mark the persons and numbers.

1. A root is the fundamental (primitive) part of a word.

2. The *verb-stem* is often identical with the root, but generally consists of a root with a suffix added.

3. The stem which is the basis of the present and imperfect is often not the same as the stem which appears in some of the other tenses. In such cases the simpler and most primitive stem is called the *simple stem*.

4. Verbs are called *vowel-verbs* (*pure*), *mute-verbs* (including *labial*, *palatal*, and *lingual* verbs), or *liquid-verbs*, according as their stems end in a *vowel*, a *mute*, or a *liquid*.

74. The Augment.

1. ἐγένετο; ἐμαρτύρησεν; συν-ετέθειντο, ix. 22.

2. ἔλαβον, ἐσκήνωσεν, ἐβάπτιζεν; ἠγάπησεν, iii. 16, ἤκουσεν, iii. 32, ἤγαγεν, i. 42.

3. ἐρύσατο, 2 Tim. iii. 11, ἐρύσθην, 2 Tim. iv. 17.

4. ἤμελλεν, iv. 47, ἔμελλεν, vi. 71. ἠδύνατο, ix. 33, ἐδύνατο, xi. 37. ἐβούλετο, Acts xv. 37, ἐβουλήθην, 2 John 12.

5. δεδώκεισαν, xi. 57, πεποιήκεισαν, Mark xv. 7, πεπιστεύκεισαν, Acts xiv. 23.

6. ἀγαπάω, ἠγάπησεν, iii. 16. ἐγείρει, v. 21, ἤγειρεν, xii. 1. ὁμοιόω, ὡμοιώθην. αὐξάνειν, iii. 30, ηὔξανεν, Acts vi. 7.

7. κατάγνυμι, 1 aor. κα-έαξαν, xix. 32. 33. ἀνοίγω, 1 aor. ἀνέῳξα, ix. 14, also ἠνέῳξεν (WH), ix. 17, 32. ἐάω, 1 aor. εἴασα, Matt. xxiv. 43. ἔχω, impf. εἶχον.

8. εὐδόκησα and ηὐδόκησα, 1 Cor. x. 5. εὐχαρίστησα and ηὐχαρίστησα, Rom. i. 21. εὐκαίρουν (impf.), Mark vi. 31, and ηὐκαίρουν, Acts xvii. 21.

9. ἀναβαίνω, 2 aor. ἀνέβην; εἰσέρχομαι, 2 aor. εἰσῆλθον. ἐπροφήτευσα; καθίζω, 1 aor. ἐκάθισα; καθεύδω, impf. ἐκάθευδον. ἀνοίγω, 1 aor. ἤνοιξα, also ἀνέῳξα, ix. 14, also ἠνέῳξα, ix. 17, 32. ἀποκαθ-ίστημι, 2 aor. ἀπεκατέστην, Mark viii. 25; 1 aor. pass. ἀπεκατεστάθην, Mark iii. 5.

10. ἐπαισχύνομαι, 1 aor. ἐπησχύνθην, also ἐπαισχύνθην, 2 Tim. i. 16. ἀνορθόω, 1 aor. ἀνώρθωσα, 1 aor. pass. ἀνωρθώθην, also ἀνορθώθην, Luke xiii. 13 (in critical editions, but not WH).

1. The *augment* is the sign of *past time*. It belongs, therefore, to the *historical* tenses (imperf., aor., pluperf.), in the ind.

2. There are two kinds of augment, the *syllabic*, made by prefixing ε- to verbs beginning with a consonant, and the *temporal*, made by lengthening the first syllable of verbs beginning with a vowel or a diphthong.

3. The doubling of ρ after the augment, which is so common in classical Greek, has sometimes been neglected in the N. T.

4. With μέλλω *intend*, and δύναμαι *am able*, both kinds of augment are used. But βούλομαι *wish* (in critical texts) always uses the simple augment.

5. For the most part the syllabic augment is dropped in the pluperfect.

6. The temporal augment lengthens the initial vowels α and ε into η, and ι, ο, υ become ῑ, ω, ῡ, while the diphthongs lengthen their *first* vowel.

7. A few verbs beginning with a vowel take the syllabic augment. This with ε is contracted into ει.

8. Verbs beginning with εὐ have sometimes εὐ and at times ηὐ.

9. In compound verbs, the augment follows the preposition. In a few verbs the augment, however, is placed before, and some have both augments.

10. A few verbs omit the temporal augment.

75. Reduplication.

1. λύω, λέ-λυκα, γράφω, γέ-γραφα. θεάομαι, perf. τεθέαμαι, i. 32. φανερόω, pass. perf. πεφανέρωμαι, Rom. iii. 21. χαρίζομαι, mid. perf. κεχάρισμαι, 2 Cor. ii. 10.

2. στηρίζω, pass. perf. ἐστήριγμαι, Luke xvi. 26. ξηραίνω, pass. perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; ῥίπτω, pass. perf. 3 pers. sing. ἔρριπται, Luke xvii. 2, pass. perf. part. ἐρριμένος, Matt. ix. 36; but pass. perf. part. ῥεραντισμένοι, Heb. x. 22.

3. ἐλπίζω, perf. ἤλπικα, v. 45. αἴρω, perf. ἦρκα, Col. ii. 14, pass. perf. part. ἠρμένος, xx. 1.

4. ἀκούω, perf. ἀκήκοα, iv. 42; ἐλαύνω, perf. part. ἐληλακώς, vi. 19; ἀπ-όλλυμι, 2 perf. act. part. ἀπολωλώς, Matt. x. 6.

5. λαμβάνω, perf. εἴληφα, part. εἰληφώς, pass. perf. 3 pers. sing. εἴληπται, viii. 4 (margin); perf. εἴρηκα, *I have said*, vi. 65; pluperf. εἰρήκειν, xi. 13.

6. μιμνήσκω, perf. μέμνημαι.

The *reduplication* is the sign of *completed action*. It belongs therefore to the *perfect*, *pluperfect*, and *future perfect*, in all the moods (see § **72**), in which these tenses are found.

1. Verbs beginning with a consonant repeat that consonant with ε, but a rough mute becomes smooth in reduplication.

2. Verbs beginning with two consonants (except a mute and a liquid), a double consonant (ζ, ξ, ψ), or with ρ, in reduplication omit the consonant and simply add the syllabic augment ε.

3. In verbs beginning with a *vowel*, the reduplication has the same form as the temporal augment, *i. e.* it lengthens the vowel.

4. A few verbs beginning with α, ε, or ο, in reduplication prefix their first two letters to the common temporal augment. This is called the *Attic reduplication*.

5. In a few verbs the reduplication has the form of ει.

6. The irregular forms which a few verbs take are given in the *Catalogue of Verbs*.

76. The Tense-Systems.

1. *Present System.*

Pres.	
λύ-ω,	λύ-ομαι.
λείπ-ω,	λείπ-ομαι.
φαίν-ω,	φαίν-ομαι.

Imperf.	
ἔ-λυ-ον,	ἐ-λυ-όμην.
ἔ-λειπ-ον,	ἐ-λειπ-όμην.
ἔ-φαιν-ον,	ἐ-φαιν-όμην.

2. *Future System.*

Fut. Active.	Fut. Middle.
λύσ-ω,	λύσ-ομαι.
λείπ-σ-ω, / λείψ-ω,	λείπ-σ-ομαι. / λείψ-ομαι.
φαν-έ-ω, / φανῶ,	φαν-έ-ομαι. / φανοῦμαι.

3. 1 *Aor. System.*

1 Aor. Active.	1 Aor. Middle.
ἔ-λυσ-α,	ἐ-λυσ-άμην.
ἔ-φην-α,	ἐ-φην-άμην.

4. 2 *Aor. System.*

2 Aor. Active.	2 Aor. Middle.
ἔ-λιπ-ον,	ἐ-λιπ-όμην.

5. 1 *Perf. System.*

1 Perf. Active.	1 Plup. Active.
λέλυ-κ-α,	ἐ-λελύ-κ-ειν.
πέφαν-κ-α, / πέφαγκα,	ἐ-πεφάν-κ-ειν. / ἐ-πεφάγκειν.

6. 2 *Perf. System.*

2 Perf. Active.	2 Plup. Active.
λέλοιπ-α,	ἐ-λελοίπ-ειν.
πέφην-α,	ἐ-πεφήν-ειν.

7. *Perfect Middle System.*

Perf.	Pluperf.	Fut. Perf.
λέλυ-μαι,	ἐ-λελύ-μην,	λελύ-σ-ομαι.
λέλειπ-μαι, / λέλειμ-μαι,	ἐ-λελείπ-μην, / ἐ-λελείμ-μην,	λελείπ-σ-ομαι. / λελείψομαι.
πέφα(ν)σ-μαι,	ἐ-πεφά(ν)σ-μην.	

8. 1 *Passive System.*

1 Aor. Passive.	1 Fut. Passive.
ἐ-λύθ(ε)η-ν,	λυθή-σ-ομαι.
ἐ-λείπθ(ε)η-ν, / ἐ-λείφθην,	λειπθή-σ-ομαι. / λειφθήσομαι.
ἐ-φάνθ(ε)η-ν.	

9. 2 *Passive System.*

2 Aor. Passive.	2 Fut. Passive.
ἐ-φάν(ε)η-ν,	φανή-σ-ομαι

In the Greek verb we distinguish *nine* tense-systems: —

1. The *present* system, including the *present* and *imperfect* of all voices.

2. The *future* system, including the future *active* and *middle*.

3. The *first aorist* system, including the first aorist *active* and *middle*.

4. The *second aorist* system, including the second aorist *active* and *middle*.

5. The *first perfect* system, including the *first perfect* and *first pluperfect active*.

6. The *second perfect* system, including the *second perfect* and *second pluperfect active*.

7. The *perfect middle* system, including the *perfect*, *pluperfect*, and *future perfect middle*.

8. The *first passive* system, including the *first aorist* and *first future passive*.

9. The *second passive* system, including the *second aorist* and *second future passive*.

NOTES.

λύω,	λείπω,	φαίνω,
λύσω,	λείψω,	φανῶ,
ἔλυσα,	ἔλιπον,	ἔφηνα,
λέλυκα,	λέλοιπα,	πέφαγκα, } πέφηνα, }
λέλυμαι,	λέλειμμαι,	πέφασμαι,
ἐλύθην.	ἐλείφθην.	ἐφάνθην, } ἐφάνην. }

NOTE 1. Most verbs have only *six* of these *nine* systems; many have less than six, and no verb occurring in the N. T. is used in all nine systems.

NOTE 2. The *principal parts* of a verb are the first person singular indicative of every system used in it.

NOTE 3. Each tense-system has a separate stem, called a *tense-stem*.

77. The Tense-Stem.

1.	λύ-ω	λείπ-ω	φαίν-ω	2. λύ-ο-μεν	λύ-ω-μεν
	λύσ-ω	λείψ-ω	φαν-ῶ	λύ-ε-τε	λύ-η-τε
	ἔ-λυσ-α	ἔ-λιπ-ον	ἔ-φην-α		

1. The tense-stem is generally formed from the simple stem of the verb, when this differs from the present stem.

2. The final vowel of a tense-stem is said to be variable when it is ο or ω in some of the forms and ε or η in others. The sign of the variable vowel is $^{ο}|_{ε}$ in the indicative, and $^{ω}|_{η}$ in the subjunctive. Thus $λυ^{ο}|_{ε}$ is to be read "λυο or λυε."

78. General View of the Present Stem.

1. *Verbs in* ω.

1.	Stem unchanged.	λεγ-	λέγ-ω
2.	Lengthened stems.	φυγ-	φεύγ-ω
3.	Tau Class.	βαφ-	βάπ-τω
4.	Iota Class.	πραγ-	πράσσω
5.	Nasal Class.	λαβ-	λαμβάνω
6.	Verbs in -σκω.	εὑρ-	εὑρίσκω
7.	E Class	δοκ-	δοκέω
8.	Mixed Class.	Irregular verbs.	

Verbs in μι.

9.	First Class.	φα-	φη-μί
10.	Second Class.	δεικ-	δείκ-νυμι

1. The *Present stem* is the stem of the present and imperfect in all the voices. This stem is generally an enlarged form of the simple stem of the verb. With reference to the formation of the present stem from the simple stem, we distinguish *eight classes of verbs* in ω, and *two classes* in μι.

79. First Class. (*Stem unchanged.*)

1.	Simple stem,	λεγ-	γραφ-	φιλε-
	Present stem,	λεγ-°|ε-	γραφ-°|ε-	φιλε-°|ε-
	Present Ind.	λέγ-ω	γράφ-ω	φιλέ-ω

1. In the *first class*, the present is formed directly from the simple stem by adding the variable vowel °|ε. The first sing. pres. ind. act. lengthens the suffix vowel ο to ω.

80. Second Class. (*Lengthened stems.*)

1.	Simple stem,	φυγ-	λιπ-	πιθ-
	Present stem,	φευγ-ε|ο-	λειπ-ε|ο-	πειθ-ε|ο-
	Present Ind.	φεύγ-ω	λείπ-ω	πείθ-ω
2.	Simple stem,	πλῦ-	πνῦ-	ῥῦ-
	Length. stem,	πλευ-	πνευ-	ῥευ-
	Present stem,	πλε-ε|ο-	πνε-ε|ο-	ῥε-ε|ο-
	Present Ind.	πλέω	πνέω	ῥέω

Compare ῥεύσουσιν, vii. 38.

1. All verbs with *mute* simple stems form the present stem by lengthening α, ι, υ of the simple stem to η, ει (ī), ευ (ū), and adding the variable vowel °|ε.

2. A few verbs which originally lengthened ῦ to ευ, lose the vowel υ in the present stem.

81. Third Class. (*Tau Class.*)

1.	Simple stem,	ἁφ-	βαφ-
	Present stem,	ἁπ-τ°|ε-	βαπ-τ°|ε-
	Present Ind.	ἅπ-τω	βάπ-τω, xiii. 26.
	Simple stem,	ταφ-, Luke xvi. 22.	κρυβ-, viii. 59.
	Present stem,	θαπ-τ°|ε-	κρυπ-τ°|ε-
	Present Ind.	θάπ-τω	κρύπ-τω

1. Simple stems ending in a labial mute (π, β, ϕ) add $-\tau^{o}|_{\epsilon}-$ and thus form the present. The simple stem cannot be determined from the present, but only from the second aorist, or from some other word from the same simple root.

82. Fourth Class. (*Iota Class.*)

1. *a.* Simple stem,	$\phi\upsilon\lambda\alpha\kappa$-, xii. 25.		$\pi\rho\alpha\gamma$-,	Luke xxiii. 15. John v. 29.
Present stem,	$\phi\upsilon\lambda\alpha\kappa$-$\iota^{o}|_{\epsilon}$-		$\pi\rho\alpha\gamma$-$\iota^{o}|_{\epsilon}$-	
becomes,	$\phi\upsilon\lambda\alpha\sigma\sigma$-$^{o}|_{\epsilon}$-		$\pi\rho\alpha\sigma\sigma$-$^{o}|_{\epsilon}$-	
Present Ind.	$\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$		$\pi\rho\acute{\alpha}\sigma\sigma\omega$, iii. 20.	

b.	$\theta\alpha\upsilon\mu\bar{\alpha}\delta$-	$\sigma\omega\delta$-	*c.*	$\grave{\alpha}\gamma\gamma\epsilon\lambda$-	$\beta\alpha\lambda$-, vii. 44.
	$\theta\alpha\upsilon\mu\alpha\delta$-$\iota^{o}|_{\epsilon}$-	$\sigma\omega\delta$-$\iota^{o}|_{\epsilon}$-		$\grave{\alpha}\gamma\gamma\epsilon\lambda$-$\iota^{o}|_{\epsilon}$-	$\beta\alpha\lambda$-$\iota^{o}|_{\epsilon}$-
	$\theta\alpha\upsilon\mu\alpha\zeta$-$^{o}|_{\epsilon}$-	$\sigma\omega\zeta$-$^{o}|_{\epsilon}$-		$\grave{\alpha}\gamma\gamma\epsilon\lambda\lambda$-$^{o}|_{\epsilon}$-	$\beta\alpha\lambda\lambda$-$^{o}|_{\epsilon}$-
	$\theta\alpha\upsilon\mu\acute{\alpha}\zeta\omega$, vii. 21.	$\sigma\acute{\omega}\zeta\omega$, *fut.* in xii. 47.		$\grave{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, xx. 18.	$\beta\acute{\alpha}\lambda\lambda\omega$, xiii. 5.

d.	$\phi\alpha\nu$-	$\grave{\alpha}\rho$-	*e.*	$\kappa\alpha\upsilon$-, Heb. xii. 18.	$\kappa\lambda\alpha\upsilon$-, xi. 31.
	$\phi\alpha\nu$-$\iota^{o}|_{\epsilon}$-	$\grave{\alpha}\rho$-$\iota^{o}|_{\epsilon}$-		$\kappa\alpha\upsilon$-$\iota^{o}|_{\epsilon}$-	$\kappa\lambda\alpha\upsilon$-$\iota^{o}|_{\epsilon}$-
	$\phi\alpha\iota\nu$-$^{o}|_{\epsilon}$-	$\alpha\grave{\iota}\rho$-$^{o}|_{\epsilon}$-		$\kappa\alpha\iota$-$^{o}|_{\epsilon}$-	$\kappa\lambda\alpha\iota$-$^{o}|_{\epsilon}$-
	$\phi\alpha\acute{\iota}\nu\omega$, i. 5.	$\alpha\tilde{\iota}\rho\omega$, i. 29.		$\kappa\alpha\acute{\iota}\omega$, xv. 6.	$\kappa\lambda\alpha\acute{\iota}\omega$, xx. 13.

1. To form the present stem, $-\iota^{o}|_{\epsilon}-$ is added, but this always causes important euphonic changes.

a. Simple stems in κ, χ, τ, θ, and sometimes γ, unite with ι and become $\sigma\sigma$.

b. δ, and sometimes γ, unites with ι to form ζ.

c. Simple stems in λ with added ι become $\lambda\lambda$.

d. Simple stems in ν and ρ, when $-\iota^{o}|_{\epsilon}-$ is added, transpose ι to the preceding syllable where it unites with the vowel of the stem.

e. Two verbs with stems in $\alpha\upsilon$ drop the υ before the suffix $-\iota^{o}|_{\epsilon}-$.

83. Fifth Class. (*Nasal Class.*)

1.	*a.* φθα-	*b.* ἁμαρτ-	*c.* μάθ-, vi. 45.	λᾰβ-, i. 12.
	φθα-ν°|ε-	ἁμαρτ-αν°|ε-	μανθ-αν°|ε-	λαμβ-αν°|ε-
	φθάνω	ἁμαρτάνω, v. 14.	μανθάνω	λαμβάνω, iii. 27.

1. To some simple stems a suffix containing ν is added.

a. -ν°|ε-.

b. -αν°|ε-.

c. -αν°|ε- with an inserted nasal, if the last vowel of the simple stem is short.

84. Sixth Class. (*Verbs in* σκω.)

1.	ἀρε-	εὑρ-, ii. 14.	*a.* γηρα-, xxi. 18.	*b.* μνα-
	ἀρε-σκ°|ε-	εὑρ-ισκ°|ε-	γηρα-σκ°|ε-	μιμνη-σκ°|ε-
	ἀρέσκω,	εὑρίσκω,	γηράσκω	μιμνήσκω,
	Rom. xv. 1.	i 42.		Heb. ii. 6.

1. In this class, the suffix -σκ°|ε-, after a consonant, -ισκ°|ε-, is added to the stem, but the vowel before -σκω is usually made long.

a. This class is sometimes called *inceptive*, because a few verbs belonging to it have the sense of beginning or becoming.

b. Several presents have the reduplication, and often lengthen the vowel of the stem.

85. Seventh Class. (*E Class.*)

1.	δοκ-	γαμ-	*a.* φιλε-	ποιε-
	δοκ-ε°|ε-	γαμ-ε°|ε-	φιλε-°|ε-	ποιε-°|ε
	δοκέω, v. 39.	γαμέω	φιλέω	ποιέω

1. In a few verbs, to form the present, -ε°|ε- is added to the simple stem.

a. Most verbs in -εω belong to the *first* class with stem unchanged.

86. Eighth Class. (*Mixed Class.*)

1. αἱρέω, γίνομαι, ἔθω, εἶδον, εἶπον, ἔρχομαι, ἐσθίω, ἔχω, ὁράω, πάσχω, πίνω, πίπτω, τρέχω, φέρω.

1. This class includes the few irregular verbs, whose tense-stems are so peculiar in formation, that they cannot be brought under the preceding classes. The full forms of these verbs will be given in the *Catalogue of Verbs*.

87. Ninth Class. (*First Class in* μι.)

1. φα-	στα-	δο-	θε-
φη-μί, i. 23.	ἵ-στη-μι for	δί-δω-μι	τί-θη-μι for
	σι-στη-μι, viii. 3.	i. 17; iii. 34.	θι-θη-μι, ii. 10.

1. Some verbs ending in -ημι and -ωμι reduplicate the simple stem in the present and imperfect by prefixing its initial consonant with ι. These simple stems end in α, ε, and ο, which are lengthened before the suffix μι.

88. Tenth Class. (*Second Class in* μι.)

1.	δεικ-	σβε-
	δείκ-νυ-μι, v. 20.	σβε-ννυ-μι
		σβέννυμι, Mark ix. 48.

So ὄμνυμι, πήγνυμι, Heb. viii. 2, ῥήγνυμι, μίγνυμι.

1. Some stems add -νυ (after a vowel, -ννυ). By their formation they also belong to the *fifth class* (*nasal class*) of verbs in ω, and some of them use the present in ννω.

89. The Future Stem.

1. τιμά-ω, τιμή-σω, xii. 26; ποιέ-ω, ποιή-σω, iv. 34.
   But γελάω, γελάσω; καλέω, καλέσω.
2. γράφω, γράψω; πλέκω, πλέξω; πείθω, πείσω.
3. κρίνω, κρινέω, κρινῶ, xii. 48; βαλ-, βάλλω, βαλέω, βαλῶ.
4. κομίζω, κομι-έομαι, κομιοῦμαι, 1 Pet. v. 4.
   ἐλπίζω, ἐλπι-έω, ἐλπιῶ, Matt. xii. 21.

The *Future Stem* is the stem of the future *active* and *middle*, and is formed by adding -σ°|ε- to the simple stem.

1. In vowel stems a short vowel is generally lengthened.

2. In mute stems, a labial (π, β, φ) with σ forms ψ; a palatal (κ, γ, χ) with σ forms ξ; a lingual (τ, δ, θ) before σ is dropped.

3. Liquid stems (ending in λ, μ, ν, ρ) add ε in place of σ to form the future stem.

4. Verbs in -ιζω (stem ιδ-) usually drop the σ and insert ε, and contract. This form is called the *Attic Future*.

90. The First Aorist Stem.

1. τιμάω, 1 aor. act. ἐ-τίμη-σα, 1 aor. mid. ἐ-τιμη-σάμην; ποιέω, ἐ-ποίη-σα, ἐ-ποιη-σάμην; γράφω, ἔ-γραψα; πείθω, ἔ-πεισα.

2. μεν-, ἔ-μειν-α; σπερ- ἔ-σπειρ-α; ἄρ-, (ἐ-ᾱρ-α) ἦρ-α.

3. θε- (τί-θη-μι), ἔ-θη-κα; δο- (δί-δω-μι), ἔ-δω-κα; ἑ- (ἵ-ημι), ἀφ-ίημι, ἀφ-ῆ-κα.

The *First Aorist Stem* is the stem of the first aorist *active* and *middle*, and is formed by adding -σα- to the simple stem.

1. The rules for the future of *vowel* and *mute* verbs (§ 89) apply also to the first aorist. All verbs of the *second* class (§ 80) have the strong form of the simple stem in the first aorist, as well as in the future.

2. Liquid verbs reject σ in the first aorist, and lengthen the vowel of the stem in compensation for it.

3. Three first aorists have the suffix -κα-.

91. The Second Aorist Stem.

1. λιπ-, pres. λείπ-ω, 2 aor. act. ἔ-λιπ-ον, 2 aor. mid. ἐ-λιπ-όμην; λαβ-, λαμβάνω, ἔ-λαβ-ον.

2. στα-, ἵστημι, 2 aor. act. ἔ-στη-ν.

The *Second Aorist Stem* is the stem of the second aorist *active* and *middle*.

1. In the *eight* classes of verbs in ω, the second aorist is formed by adding -°|ε- to the simple stem.

2. In verbs in -μι the second aorist has for its stem the simple theme, but the final vowel of the stem is made long in the active before a single consonant.

92. The First Perfect Stem.

1. πιστεύω, πε-πίστευ-κα.

2. κράζω, κέ-κραγα, i. 15.

3. ποιέω, πε-ποίη-κα.

4. ἀπο-στέλλω, ἀπέ-σταλ-κα, Acts xvi. 36; κρίνω, κέ-κρι-κα; βάλλω, βέ-βλη-κα.

5. κρίνω, κε-κρί-κειν; πιστεύω, πε-πιστεύ-κειν.

The *First Perfect Stem* is the stem of the *first perfect*, and *first pluperfect* active.

1. The first perfect is formed by adding -κα- to the reduplicated simple stem.

2. A lingual mute (τ, δ, θ) is dropped before -κα-.

3. Vowel-verbs usually lengthen the vowel before -κα-.

4. Liquid stems of one syllable change ε to α, reject ν in some verbs, and in some cases suffer transposition.

5. The *first pluperfect* is the same as the *first perfect*, with -κη- (or -κει-) substituted for -κα-.

93. The Second Perfect Stem.

1. γράφω, γέ-γραφ-α.

2. πάσχω (πενθ-), πέ-πονθ-α; πείθω (πιθ-), πέ-ποιθ-α; κράζω (κραγ-), κέ-κρᾱγ-α, i. 15.

3. ἐ-πε-ποίθ-ειν, Luke xi. 22.

The *Second Perfect Stem* is the stem of the *second perfect* and *second pluperfect* active.

1. The second perfect is formed by adding -α- to the reduplicated simple stem.

2. An ε in the simple stem becomes ο, and lengthens other short vowels (ᾰ to η, but after ρ to ᾱ, ῐ to οι, ῠ to ευ).

3. The *second pluperfect* is the same as the *second perfect* with -η- or -ει- substituted for -α.

94. The Perfect Middle Stem.

1. γράφω, (γε-γραφ-μαι) γέγραμμαι; πιστεύ-ω, πε-πίστευ-μαι.

2. πείθω, (πε-πειθ-σμαι), πέπεισμαι; τιμάω, τε-τιμη-μένος; ποιέω, πε-ποιη-μένος.

3. ἀπο-στέλλω, ἀπέ-σταλ-μαι; κρίνω, κέ-κρι-μαι.

4. βάλλω, βέ-βλη-μαι, ἐ-βε-βλή-μην.

5. κεκράξομαι, Luke xix. 40.

The *Perfect Middle Stem* is the stem of the *perfect*, *pluperfect*, and *future-perfect* middle.

1. The stem of the perfect and pluperfect middle and passive consists of the simple stem with the required reduplication or augment prefixed. There is no suffix, but that of the personal ending.

2. Some vowel stems add σ, and a short final vowel is generally lengthened.

3. Some liquid stems change ε to ο, and a few in ν drop ν, and others change ν to σ or to μ before -μαι.

4. Transposition of letters also sometimes occurs.

5. The future perfect stem adds -σ°| - to the tense stem of the perfect middle. There is but one instance of the future perfect in N. T., and that is not accepted by the critical editors.

95. The First Passive Stem.

1. πιστεύω, ἐ-πιστεύ-θην ; τίθημι (θε-), ἐ-τέ-θην ; κρίνω, ἐ-κρί-θην.

2. βάλλω, ἐ-βλή-θην ; πείθω, ἐ-πείσ-θην.

3. βάλλω, βλη-θήσ-ομαι ; πείθω, πεισ-θήσ-ομαι ; κρίνω, κρι-θήσ-ομαι.

The *First Passive Stem* is the stem of the *first aorist* and *first future* passive.

1. The stem of the first aorist is formed by adding -θε- to the simple stem, which becomes -θη- before a single consonant.

2. The same changes, in general, occur in the simple stem, as in the formation of the perfect middle stem (§ **94**, 2, 3, 4).

3. The stem of the first future is formed by adding -σ°|ε- to the first aorist passive stem.

96. The Second Passive Stem.

1. γράφω, ἐ-γράφ-ην ; φαίνω, ἐ-φάν-ην.

2. στρέφω, ἐ-στράφ-ην.

3. φαίνω, φαν-ήσ-ομαι.

The *Second Passive Stem* is the stem of the *second aorist* and *second future* passive.

1. To form this stem -ε- is added to the theme, which becomes -η- before a single consonant.

2. In the second aorist, an ε of the stem becomes α.

3. The second future passive adds σ to the stem of the second aorist passive.

97. The Mood Suffixes.

1. *Indicative.* — Present system, $^{o}|_{\epsilon}$ or none; future, $^{o}|_{\epsilon}$; first aorist, α; second aorist, $^{o}|_{\epsilon}$ or none; first perfect, α, η, or $\epsilon\iota$; second perfect, α, η, or $\epsilon\iota$; perfect middle, none or $^{o}|_{\epsilon}$; first passive, none or $^{o}|_{\epsilon}$; second passive, none or $^{o}|_{\epsilon}$.

a. *Present Indicative.* — λύ-ομεν, λύ-ετε.

b. *Present Subjunctive.* — λύ-ωμεν, λύ-ητε.
First Aorist Subj. — λύσ-ωμεν, λύσ-ητε.

c. *Present Optative.* — λύ-οιμεν, λύ-οιτε.
First Aorist Opt. — λύσ-αιμεν, λύσ-αιτε.

d. στα-, ἵστημι, ἱσταίην; θε-, τίθημι, τιθείην; δο-, δίδωμι, διδοίην.

1. The *Mood Suffixes*, or the original connecting vowels between the tense-stems and the personal endings, are, properly considered, a part of the tense stem, and have been so presented in the foregoing sections, as the variable vowel in the *indicative*.

a. In these suffixes of the indicative, the *variable* vowel $-^{o}|_{\epsilon}-$ appears as ο before μ or ν, otherwise as ε.

b. The *subjunctive* puts the long variable vowel $-^{\omega}|_{\eta}-$ in the place of the final vowel of the tense-suffix, or adds it to the tense-stem.

c. In the *optative* the mood-suffix -ι-, or -ιη-, is added to the variable vowel of the tense-stem of the indicative (but $-^{o}|_{\epsilon}-$ always appears as ο).

d. The form -ιη- in the optative is used only before active endings, and in the *singular* of tenses which have the -μι inflection.

98. Personal Endings of the Indicative, Subjunctive, and Optative.

1.	*Active.*		*Passive and Middle.*	
	Prin. Tenses.	Hist. Tenses.	Prin. Tenses.	Hist. Tenses.
Sing. 1.	-μι	-ν	-μαι	-μην
2.	-ς	-ς	-σαι	-σο
3.	-σι	—	-ται	-το
Plur. 1.	-μεν	-μεν	-μεθα	-μεθα
2.	-τε	-τε	-σθε	-σθε
3.	-νσι	-ν, -σαν	-νται	-ντο

1. The endings of the finite moods are called *personal* endings, because they have different forms for the three persons.

2. There are two forms of endings, one for the *active* voice, and another for the *middle* and *passive*. The aorist passive, however, has the endings of the active voice.

3. We have two classes of endings under each form, one ending common to the *primary* or *principal* tenses, and another common to the *secondary* or *historical* tenses (*imperfect*, *aorist*, and *pluperfect*) (§ **72**, 5).

4. The subjunctive has the endings of the *principal* tenses; the optative of the historical tenses.

99. Use of the Endings.

1.	*Sing.*	*Plur.*		*Sing.*	*Plur.*
1.	ἵστημι	ἵσταμεν	1.	δίδωμι	δίδομεν
2.	ἵστης	ἵστατε	2.	δίδως	δίδοτε
3.	ἵστησι	ἱστᾶσι	3.	δίδωσι	διδόασι

2. *Sing.* 1. λύω, 2. λύεις, 3. λύει.

3. *Plur.* 1. λύομεν, 2. λύετε, 3. λύουσι for λυονσι.

4. *Plur.* 1. λελύκαμεν, 2. λελύκατε, 3. λελύκασι, ἱστᾶσι for ἱστανσι.

5.	*Imperf.*	1 *Aor.*	*Imperf.*	2 *Aor.*
Plur. 1.	ἐλύομεν	ἐλύσαμεν	ἵσταμεν	ἔστημεν
2.	ἐλύετε	ἐλύσατε	ἵστατε	ἔστητε
3.	ἔλυον	ἔλυσαν	ἵστασαν	ἔστησαν

6. *Pres. Middle.*

Sing. 1.	λύομαι	*Sing.* 1. ἵσταμαι
2.	λύῃ or λύει for λυε(σ)αι, λυ(εα)ι	2. ἵστασαι
3.	λύεται	3 ἵσταται

1. These personal endings are most distinctly preserved in verbs in μι.

2. Verbs in ω do not use the active endings μι and σι in the first and third person singular, indicative.

3. In the third person plural -νσι always drops ν and lengthens the preceding vowel.

4. The perfect indicative active of all verbs, and the present indicative active of verbs in μι, have ᾶσι for ανσι in the third person plural.

5. Verbs in ω, in the third person plural of the historical tenses, have -ν, verbs in μι have -σαν.

6. In verbs in ω the middle endings -σαι and -σο drop σ, and are contracted except in the optative (§ **13**, 9); but in verbs in μι, σ is usually retained, except in the subjunctive and optative.

100. Personal Endings of the Imperative.

1.	*Active.*		*Middle and Passive.*	
	Sing.	Plur.	Sing.	Plur.
2.	-θι	-τε	-σο	-σθε
3.	-τω	-τωσαν or -ντων	-σθω	-σθωσαν or -σθων

2.	*Present.*	1 *Aor. Act.*	3.	2 *Aor. Imper.*
S. 2.	λῦε	λῦσον	λῦε	στῆθι, Luke vi. 8.
3.	λυέτω	λυσάτω	for	from
P. 2.	λύετε	λύσατε	(λυεθι)	ἵστημι
3.	λυόντων	λυσάντων		

1 The personal endings of the Imperative have two forms, — one for the active, and another for the middle and passive.

2. The regular mood-suffix of the imperative is -ο|ε-, becoming ο before ν. In the aorist active and middle it is α.

3. In verbs of ω, the ending -θι is omitted; in verbs of μι, it is sometimes retained.

101. The Infinitive Endings.

1.		*Infin. Act.*	
Pres.	Fut.	1 Aor.	Perf.
λύειν	λύσειν	λῦσαι	λελυκέναι
for	for		
λυεεν	λυσεεν		

Inf. Mid. Pres., λύεσθαι.

2.		ἵστημι	δίδωμι
	Pres. Inf. Act.	ἱστάναι	διδόναι
	Pres. Inf. Pass.	ἵστασθαι	δίδοσθαι

1. In verbs of ω the ending of the infinitive in the active is -ειν (contracted with the preceding ε to ειν) or -ναι. In the middle and passive, the ending is -σθαι. (The aorist active, however, ends in -αι.)

2. Verbs in μι, in the active add -ναι, in the middle and passive, -σθαι, to the tense stem.

102. The Participle.

1.		*Pres. Act.*	
N.	λύ-ων	λύ-ουσα	λῦ-ον
G.	λύ-οντος	λυ-ούσης	λύ-οντος
		etc.	
		Perf. Act.	
N.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
		etc.	
		Pres. Mid.	
N.	λυόμενος	λυομένη	λυόμενον
2.		etc.	
N.	διδούς	διδοῦσα	διδόν
G.	διδόντος	διδούσης	διδόντος
		etc.	

3. γνωστός, xviii. 15; θνητός, Rom. vi. 12; βλητέος, Luke v. 38.

1. The participle forms its stem by adding to the tense-stem, in the active, **-ντ-** (perfect active **-κ-**), in the middle and passive, **-μενο-**.

2. Active participles of verbs in ω, with stems in **-οντ-**, make the nominative singular masculine in **-ων**; of verbs in μι, in **-ούς**.

3. The *verbal adjectives* in **-τός** and **-τέος** are like participles, but used almost like ordinary adjectives. The former, in **-τος**, is often equivalent to a perfect passive participle, and sometimes expresses *capability*, the latter, in **-τεος**, is equivalent to a future passive participle, and expresses duty.

4. For the declension of participles, see § **48**.

103. The Synopsis of the Present Tense.

1. 2.	*Act.*	*Mid. and Pass.*
Ind.	λύ-ω	λύ-ομαι
Subj.	λύ-ω	λύ-ωμαι
Opt.	λύ-οιμι	λυ-οίμην
Imp.	λῦ-ε	λύ-ου
Inf.	λύ-ειν	λύ-εσθαι
Part.	λύ-ων	λυ-όμενος

3.	*Act.*		
	(τιμα-)	(φιλε-)	(δηλο-)
Ind.	(τιμάω) τιμῶ	(φιλέω) φιλῶ	(δηλόω) δηλῶ
Subj.	(τιμάω) τιμῶ	φιλῶ	δηλῶ
Opt.	(τιμάοιμι) τιμῷμι or	φιλοῖμι or	δηλοῖμι or
	(τιμαοίην) τιμῴην	φιλοίην	δηλοίην
Imp.	(τίμαε) τίμα	φίλει	δήλου
Inf.	(τιμάειν) τιμᾶν	φιλεῖν	δηλοῦν
Part.	(τιμάων) τιμῶν	φιλῶν	δηλῶν

1. In accordance with the principles already presented we herewith give the *synopsis* of the *present* tense of verbs in ω, in the three voices, in the various moods and participles.

2. The personal endings have the form in which they appear when united by the variable vowel to the tense stem.

3. All the eight classes of verbs in ω have the same form, and the only seeming exception are contract verbs in -αω, -εω, -οω, in the present and imperfect, of all voices.

104. Inflection of the Present Active.

	Ind.	*Subj.*	*Opt.*	*Imp.*
S. 1.	λύ-ω	λύ-ω	λύ-οιμι	
2.	λύ-εις	λύ-ῃς	λύ-οις	λῦ-ε
3.	λύ-ει	λύ-ῃ	λύ-οι	λυ-έτω

P. 1.	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	
2.	λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε
3.	λύ-ουσι	λύ-ωσι	λύ-οιεν	λυ-έτωσαν or λυ-όντων

Part.

N.	λύ-ων	λύ-ουσα	λῦ-ον
G.	λύ-οντος	λυ-ούσης	λύ-οντος

etc. (§ 48.)

NOTE. λυ-έτω, λύ-ετε.

The inflection of the personal endings of the present tense, active, with the proper contractions and euphonic changes, is as given in the tables.

NOTE. As a general rule, the accent stands as far as possible from the end of the word (*recessive* accent, § 17, note 3): on the penult, when the ultima is long by nature; otherwise, on the antepenult.

105. Inflection of the Present, Middle and Passive.

Mid. and Pass.

	Ind.	Subj.	Opt.	Imp.
S. 1.	λύ-ομαι	λύ-ωμαι	λυ-οίμην	
2.	λύ-ῃ, λύ-ει	λύ-ῃ	λύ-οιο	λύ-ου
3.	λύ-εται	λύ-ηται	λύ-οιτο	λυ-έσθω
P. 1.	λυ-όμεθα	λυ-ώμεθα	λυ-οίμεθα	
2.	λύ-εσθε	λύ-ησθε	λύ-οισθε	λύ-εσθε
3.	λύ-ονται	λύ-ωνται	λύ-οιντο	λυ-έσθωσαν or λυ-έσθων

Part. λυ-όμενος, -ομένη, -όμενον, etc. (§ 44, 3).

The inflection of the personal endings of the present in the middle and passive, in the various moods, is given in the accompanying tables.

106. Inflection of the Imperfect.

	Imp. Act.		*Imp. Mid. and Pass.*	
	Sing.	Plur.	Sing.	Plur.
1.	ἔλυ-ον	ἐλύ-ομεν	1. ἐλυ-όμην	ἐλυ-όμεθα
2.	ἔλυ-ες	ἐλύ-ετε	2. ἐλύ-ου	ἐλύ-εσθε
3.	ἔλυ-ε	ἔλυ-ον	3. ἐλύ-ετο	ἐλύ-οντο

The *imperfect* is found only in the indicative, and takes the augment.

107. The Synopsis of the Future Tense, and its Inflection.

	Act.	*Mid.*	*Pass.*
Ind.	λύ-σω	λύ-σομαι	λυ-θήσομαι
Opt.	λύ-σοιμι	λυ-σοίμην	λυ-θησοίμην
Inf.	λύ-σειν	λύ-σεσθαι	λυ-θήσεσθαι
Part.	λύ-σων	λυ-σόμενος	λυ-θησόμενος

1. The future wants the subjunctive and imperative.

2. The inflection of λύσω is like that of λύω, of λύσομαι and λυθήσομαι like λύομαι, the optatives like λύοιμι and λυοίμην, and the participles like the present participles.

108. The Synopsis of the First Aorist, and its Inflection.

	Act.	*Mid.*	*Pass.*
Ind.	ἔλυ-σα	ἐλυ-σάμην	ἐλύ-θην
Subj.	λύ-σω	λύ-σωμαι	λυ-θῶ
Opt.	λύ-σαιμι	λυ-σαίμην	λυ-θείην
Imp.	λῦ-σον	λῦ-σαι	λύ-θητι
Inf.	λῦ-σαι	λύ-σασθαι	λυ-θῆναι
Part.	λύ-σας	λυ-σάμενος	λυ-θείς

	Ind. Act.	*Ind. Mid.*	*Ind. Pass.*	*Subj. Pass.*
S. 1.	ἔλυ-σα	ἐλυ-σάμην	ἐλύ-θην	(λυθεω) λυ-θῶ
2.	ἔλυ-σας	ἐλύ-σω	ἐλύ-θης	λυ-θῇς
3.	ἔλυ-σε	ἐλύ-σατο	ἐλύ-θη	λυ-θῇ
P. 1.	ἐλύ-σαμεν	ἐλυ-σάμεθα	ἐλύ-θημεν	λυ-θῶμεν
2.	ἐλύ-σατε	ἐλύ-σασθε	ἐλύ-θητε	λυ-θῆτε
3.	ἔλυ-σαν	ἐλύ-σαντο	ἐλύ-θησαν	λυ-θῶσι

	Opt. Act.	*Opt. Mid.*	*Opt. Pass.*
S. 1.	λύ-σαιμι	λυ-σαίμην	λυ-θείην
2.	λύ-σαις or -σειας	λύ-σαιο	λυ-θείης
3.	λύ-σαι or σειε	λύ-σαιτο	λυ-θείη
P. 1.	λύ-σαιμεν	λυ-σαίμεθα	λυ-θείημεν
2.	λύ-σαιτε	λύ-σαισθε	λυ-θείητε
3.	λύ-σαιεν or -σειαν	λύ-σαιντο	λυ-θείησαν

	Imper. Act.	*Imper. Mid.*	*Imper. Pass.*
S. 2.	λῦ-σον	λῦ-σαι	λύ-θητι
3.	λυ-σάτω	λυ-σάσθω	λυ-θήτω
P. 2.	λύ-σατε	λύ-σασθε	λύ-θητε
3.	λυ-σάτωσαν or -σάντων	λυ-σάσθωσαν or -σάσθων	λυ-θήτωσαν or -θέντων

1. In the first aorist the augment is found only in the indicative.

2. The subjunctive active and middle is conjugated like λύω and λύωμαι of the subjunctive present.

3. The participles are declined like adjectives.

4. The inflection of the other forms of the first aorist is given in the accompanying tables.

109. The Synopsis and Inflection of the Perfect.

	Act.	*Mid. & Pass.*	*Ind. Mid. & Pass.*
Ind.	λέλυ-κα	λέλυ-μαι	*S.* 1. λέλυ-μαι
Subj.	λελύ-κω	λελυ-μένος ὦ	2. λέλυ-σαι
Opt.	λελύ-κοιμι	λελυ-μένος εἴην	3. λέλυ-ται
Imp.	λέλυ-κε	λέλυ-σο	*P.* 1. λελύ-μεθα
Inf.	λελυ-κέναι	λελύ-σθαι	2. λέλυ-σθε
Part.	λελυ-κώς	λελυ-μένος	3. λέλυ-νται

	Subj. Mid. & Pass.	*Opt. Mid. & Pass.*	*Imp. Mid. & Pass.*
S. 1.	λελυ-μένος ὦ	—— εἴην	
2.	λελυ-μένος ᾖς	—— εἴης	λέλυ-σο
3.	λελυ-μένος ᾖ	—— εἴη	λελύ-σθω
P. 1.	λελυ-μένοι ὦμεν	—— εἴημεν or εἶμεν	
2.	λελυ-μένοι ἦτε	—— εἴητε or εἶτε	λέλυ-σθε
3.	λελυ-μένοι ὦσι	—— εἴησαν or εἶεν	λελύ-σθωσαν or λελύ-σθων

1. The perfect has the reduplication in all the moods.

2. The inflection of λέλυκ-α is the same as that of the 1 aor. ἔλυσ-α, save that in the perfect 3d pers. plur. the ending is -ᾱσι instead of -αν.

3. The other moods in the active are inflected like the forms in the present.

4. The participles are inflected as adjectives (§ **48**, 5; **44**, 3).

5. The subjunctive and optative in the *mid.* and *pass.* are expressed by the perfect participle with a form of εἰμί, *am* (§ **122**, 16).

110. The Inflection of the Pluperfect.

	Act.	*Mid. and Pass.*
S. 1.	ἐλελύ-κειν	ἐλελύ-μην
2.	ἐλελύ-κεις	ἐλέλυ-σο
3.	ἐλελύ-κει	ἐλέλυ-το
P. 1.	ἐλελύ-κειμεν	ἐλελύ-μεθα
2.	ἐλελύ-κειτε	ἐλέλυ-σθε
3.	ἐλελύ-κεσαν or -κεισαν	ἐλέλυ-ντο

1. The pluperfect has the reduplication and the augment, which latter, however, is mainly omitted in the N. T.

2. The pluperfect is found only in the indicative.

NOTE. As there is no example of the future-perfect in a critical text, we need not give the inflection. (See § **94**, 5.)

111. Synopsis and Inflection of the Second Aorist.

	Act.	*Mid.*
Ind.	ἔλιπ-ον	ἐλιπ-όμην
Subj.	λίπ-ω	λίπ-ωμαι
Opt.	λίπ-οιμι	λιπ-οίμην
Imp.	λίπ-ε	λιπ-οῦ
Inf.	λιπ-εῖν	λιπ-έσθαι
Part.	λιπ-ών	λιπ-όμενος

Some verbs have tenses known as the *second* aorist, the *second* perfect, and the *second* pluperfect. (For ἔλιπον see § **124**, 129.)

1. The inflection of the 2 aor. in the act. ind. is like the imperfect active; in the other moods it is like the present active.

2. The inflection of the 2 aor. middle in the indic. is like that of the imperfect middle; in the other moods it is like the present middle.

112. Synopsis and Inflection of 2 Perfect and 2 Pluperfect Active.

	2 *Perf.*		2 *Pluperf.*
Ind.	λέλοιπ-α	*S.* 1.	ἐλελοίπ-ειν
Subj.	λελοίπ-ω	2.	ἐλελοίπ-εις
Opt.	λελοίπ-οιμι	3.	ἐλελοίπ-ει
Imp.	λέλοιπ-ε	*P.* 1.	ἐλελοίπ-ειμεν
Inf.	λελοιπ-έναι	2.	ἐλελοίπ-ειτε
Part.	λελοιπ-ώς	3.	ἐλελοίπ-εσαν or -εισαν

1. The inflection of the 2 perfect is the same as the 1 perfect.

2. The 2 pluperfect is inflected like the 1 pluperfect, and occurs only in the indicative active.

113. Synopsis of 2 Aorist and 2 Future Passive.

	2 *Aor. Pass.*	2 *Fut. Pass.*
Ind.	ἐφάν-ην	φαν-ήσομαι
Subj.	φαν-ῶ (φαν-έω)	
Opt.	φαν-είην	φαν-ησοίμην
Imp.	φάν-ηθι	
Inf.	φαν-ῆναι	φαν-ήσεσθαι
Part.	φαν-είς	φαν-ησόμενος

1. To complete the paradigm of the verb in ω, we will add the synopsis of *φαίνω, show*, in these two tenses.

2. The forms are inflected like 1 aor. and 1 fut., passive.

114. Contract Verbs.

Active.

Pres. Ind.

		(τιμάω)	(φιλέω)	(δηλόω)
S.	1.	-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
	2.	-εις	-ᾷς	-εῖς	-οῖς
	3.	-ει	-ᾷ	-εῖ	-οῖ
P.	1.	-ομεν	-ῶμεν	-οῦμεν	-οῦμεν
	2.	-ετε	-ᾶτε	-εῖτε	-οῦτε
	3.	-ουσι	-ῶσι	-οῦσι	-οῦσι

Pres. Subj.

		(τιμάω)	(φιλέω)	(δηλόω)
S.	1.	-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
	2.	-ῃς	-ᾷς	-ῇς	-οῖς
	3.	-ῃ	-ᾷ	-ῇ	-οῖ
P.	1.	-ωμεν	-ῶμεν	-ῶμεν	-ῶμεν
	2.	-ητε	-ᾶτε	-ῆτε	-ῶτε
	3.	-ωσι	-ῶσι	-ῶσι	-ῶσι

Pres. Opt.

		(τιμάοιμι)	(φιλέοιμι)	(δηλόοιμι)	or (τιμαοίην)	(φιλεοίην)	(δηλοοίην)
S.	1.	-οιμι	τιμ-ῷμι	φιλ-οῖμι	δηλ-οῖμι	-οίην	τιμ-ῴην	φιλ-οίην	δηλ-οίην
	2.	-οις	-ῷς	-οῖς	-οῖς	-οίης	-ῴης	-οίης	-οίης
	3.	-οι	-ῷ	-οῖ	-οῖ	-οίη	-ῴη	-οίη	-οίη
P.	1.	-οιμεν	-ῷμεν	-οῖμεν	-οῖμεν	-οίημεν	-ῴημεν	-οίημεν	-οίημεν
	2.	-οιτε	-ῷτε	-οῖτε	-οῖτε	-οίητε	-ῴητε	-οίητε	-οίητε
	3.	-οιεν	-ῷεν	-οῖεν	-οῖεν	-οίησαν	-ῴησαν	-οίησαν	-οίησαν

Pres. Imp.

		(τίμαε)	(φίλεε)	(δήλοε)
S.	2.	-ε	τίμ-α	φίλ-ει	δήλ-ου
	3.	-έτω	-άτω	-είτω	-ούτω
P.	2.	-ετε	-ᾶτε	-εῖτε	-οῦτε
	3.	-έτωσαν	-άτωσαν	-είτωσαν	-ούτωσαν
		or -όντων	or -ώντων	or -ούντων	or -ούντων

Pres. Inf.

(τιμάειν)	(φιλέειν)	(δηλόειν)
τιμᾶν	φιλεῖν	δηλοῦν

Pres. Part.

(τιμάων)	(φιλέων)	(δηλόων)
τιμῶν	φιλῶν	δηλῶν

Imperfect Active.

			ἐτίμ(αον)	ἐφίλ(εον)	ἐδήλ(οον)
S.	1.	-ον	ἐτίμ-ων	ἐφίλ-ουν	ἐδήλ-ουν
	2.	-ες	-ας	-εις	-ους
	3.	-ε	-α	-ει	-ου
P.	1.	-ομεν	-ῶμεν	-οῦμεν	-οῦμεν
	2.	-ετε	-ᾶτε	-εῖτε	-οῦτε
	3.	-ον	-ων	-ουν	-ουν

Middle and Passive.

Pres. Ind.

	(τιμάομαι)	(φιλέομαι)	(δηλόομαι)
-ομαι	τιμ-ῶμαι	φιλ-οῦμαι	δηλ-οῦμαι
-ῇ or -ει	-ᾷ	-ῇ or εῖ	-οῖ
-εται	-ᾶται	-εῖται	-οῦται
-όμεθα	-ώμεθα	-ούμεθα	-ούμεθα
-εσθε	-ᾶσθε	-εῖσθε	-οῦσθε
-ονται	-ῶνται	-οῦνται	-οῦνται

Pres. Subj.

	(τιμάωμαι)	(φιλέωμαι)	(δηλόωμαι)
-ωμαι	τιμ-ῶμαι	φιλ-ῶμαι	δηλ-ῶμαι
-ῃ	-ᾷ	-ῇ	-οῖ
-ηται	-ᾶται	-ῆται	-ῶται
-ώμεθα	-ώμεθα	-ώμεθα	-ώμεθα
-ησθε	-ᾶσθε	-ῆσθε	-ῶσθε
-ωνται	-ῶνται	-ῶνται	-ῶνται

Pres. Opt.

	(τιμαοίμην)	(φιλεοίμην)	(δηλοοίμην)
-οίμην	τιμ-ῴμην	φιλ-οίμην	δηλ-οίμην
-οιο	-ῷο	-οῖο	-οῖο
-οιτο	-ῷτο	-οῖτο	-οῖτο
-οίμεθα	-ῴμεθα	-οίμεθα	-οίμεθα
-οισθε	-ῷσθε	-οῖσθε	-οῖσθε
-οιντο	-ῷντο	-οῖντο	-οῖντο

Pres. Imp.

	(τιμάου)	(φιλέου)	(δηλόου)
-ου	τιμ-ῶ	φιλ-οῦ	δηλ-οῦ
-έσθω	-άσθω	-είσθω	-ούσθω
-εσθε	-ᾶσθε	-εῖσθε	-οῦσθε
-έσθωσαν or -έσθων	-άσθωσαν or -άσθων	-είσθωσαν or -είσθων	-ούσθωσαν or -ούσθων

Pres. Infin.

(τιμάεσθαι) (φιλέεσθαι) (δηλόεσθαι)
τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

Pres. Part.

(τιμαόμενος) (φιλεόμενος) (δηλοόμενος)
τιμώμενος φιλούμενος δηλούμενος

Imperf. Mid. and Pass.

	(ἐτιμαόμην)	(ἐφιλεόμην)	(ἐδηλοόμην)
-όμην	ἐτιμ-ώμην	ἐφιλ-ούμην	ἐδηλ-ούμην
-ου	-ῶ	-οῦ	-οῦ
-ετο	-ᾶτο	-εῖτο	-οῦτο
-όμεθα	-ώμεθα	-ούμεθα	-ούμεθα
-εσθε	-ᾶσθε	-εῖσθε	-οῦσθε
-οντο	-ῶντο	-οῦντο	-οῦντο

1. Verbs in αω, εω, and οω are contracted in the present and imperfect, and are inflected like τιμάω, *honor*, φιλέω, *love*, and δηλόω, *manifest*. But four verbs in -αω (διψάω, ζάω, πεινάω, χράομαι) take *η* instead of *ᾱ* in the contract forms.

115. Synoptical Table of Verbs in ω.

Active Voice.

	Ind	Subj.	Opt.	Imp.	Inf.	Part.
Pres.	πιστεύ- τιμά- πείθ- ω ῥίπτ- φαίν-	-ω	-οιμι	-ε [1]	-ειν	-ων
Imperf.	ἐπίστευ- ἐτίμα- ἔπειθ- ον ἔρριπτ- [2] ἔφαιν-					
Fut.	πιστεύσ- τιμήσ- πείσ- ω ῥίψ- φαν- ῶ		-οιμι -οίην, -οῖμι		-ειν -εῖν	-ων -ῶν
1 *Aor.*	ἐπίστευσ- ἐτίμησ- ἔπεισ- α ἔρριψ- ἔφην-	πιστεύσ- τιμήσ- πείσ- ω ῥίψ- φήν-	-αιμι	-ον [1]	-αι [3]	-ᾶς
Perf.	πεπίστευκ- τετίμηκ- πέπεικ- α ἔρριφ- πέφαγκ-	ω [1]	-οιμι	-ε	-έναι [4]	-ώς
Pluperf.	ἐπεπιστεύκ- [5] ἐτετιμήκ- ἐπεπείκ- ειν ἐρρίφ- ἐπεφήν-					

[1] Note the change of accent.
[2] Note the double ρ.
[3] The 1 aor. act. inf. accents the penult.
[4] All infinitives in -ναι accent the penult.
[5] Augment generally omitted in pluperfect. in the N. T.

Middle Voice.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
Pres.	πιστεύ- τιμά- πείθ- ρίπτ- φαίν-	-ωμαι	-οίμην	-ου	-εσθαι	-όμενος
Impf.	ἐπιστευ- ἐτιμα- ἐπειθ- ἐρριπτ- ἐφαιν-	-όμην				
Fut.	πιστεύσ τιμήσ- πείσ- ρίψ- φαν-οῦμαι		-οίμην		-εσθαι -εἶσθαι	-όμενος -σόμενος
1 *Aor.*	ἐπιστευσ- ἐτιμησ- ἔπεισ- ἐρριψ- ἐφην-	πιστεύσ- τιμήσ- πείσ- ρίψ- φήν-	-αίμην	-αι	-ασθαι	-άμενος
Perf.	πεπίστευ- τετίμη- πέπεισ- ἔρριμ- πέφασ-	-μένος ὦ	-μένος εἴην	-σο πέπεισο ἔρριψο πέφανσο	πεπιστεῦσθαι τετιμῆσθαι πεπεῖσθαι ἐρρῖφθαι πεφάνθαι	-μένος
Plupf.	ἐπεπιστεύ-[1] ἐτετιμή- ἐπεπείσ- ἐρρίμ- ἐπεφάσ-	-μην				

[1] Augment generally omitted in pluperfect, in the N. T.

PASSIVE VOICE.[1]

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Fut.	πιστευ- τιμησ- πεισ- θήσομαι ῥιφ-		-θησοίμην		-θήσεσθαι	-θησόμενος
2 *Fut.*	φαν-ήσομαι		-ησοίμην		-ήσεσθαι	-ησόμενος
1 *Aor.*	ἐπιστεύ- ἐτιμή- ἐπείσ- θην ἐρρίφ- ἐφάν-	πιστευ- τιμη- πεισ- θῶ ῥιφ- φαν-	-θείην	-θητι[2]	-θῆναι[3]	-θείς

1. For comparison we here give the synopsis of five verbs in ω: (1) of πιστεύω, *believe* or *trust*, because it is a characteristic word of the N. T., and all its forms contain the unaltered stem; (2) of τιμάω, *honor*, a *pure* verb; (3) of πείθω, *persuade*, mid. *obey*, and (4) ῥίπτω, *throw*, *mute* verbs; and (5) of φαίνω, *show*, *appear*, a *liquid* verb.

2. It is not to be supposed that all these forms occur in actual use, but they are here given for the sake of comparison.

116. Impersonal Verbs.

1.

Ind. Pres.	δεῖ	πρέπει	δοκεῖ	μέλει
Subj. Pres.	δέῃ			
Inf. Pres.	δεῖν			
Part. Pres. (neuter)	δέον	πρέπον	δοκοῦν	
Imperf.	ἔδει	ἔπρεπε		ἔμελεν
First. Aor.			ἔδοξε	

[1] The present, imperfect, perfect, and pluperfect are the same as in the middle voice

[2] Note the change of accent.

[3] All infinitives in -ναι accent the penult.

2. τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, Heb. vii. 26.

1. *Impersonal verbs* are used only in the *third person singular*, and are generally rendered into English with the pronoun *it*. The chief impersonal verbs are δεῖ, *it is necessary*, χρή, *it is fitting*, James iii. 10, πρέπει, *it becomes*, δοκεῖ, *it seems*, μέλει, *it is a care*, ἔξεστι, *it is lawful*.

2. Some of these impersonal verbs are also found personally.

117. Defective Verbs in ω.

ἐρχόμενος, i. 15, ἦλθεν, i. 7; φέρετε, ἤνεγκαν, ii. 8.

There are a large number of verbs in the N. T. that are defective or anomalous, *i. e.* some of the tenses are not used, or their forms are taken from different roots. All such verbs will be given in the Catalogue of Verbs (§ 124).

118. Verbs in μι.

(στα-)	(θε-)	(δο-)	(δεικ-)
ἵστημι	τίθημι	δίδωμι	δείκνυμι
set	*put*	*give*	*show*

1. Verbs in -μι are of the ninth and tenth classes of verbs (§ **87**, **88**).

2. Verbs are either inflected according to the ω form, or according to the μι form.

3. It is called the μι form, because the present indicative active, 1 pers. sing. ends in μι.

4. The peculiar inflection of verbs in μι affects only the tenses formed from the present and 2 aor. stems, and in a few verbs, those formed from the 2 perfect stem. Otherwise they follow the inflection of verbs in ω.

5. Verbs of the tenth class (§ **88**) in -νυμι or -ννυμι seldom occur in the N. T. with the exception of δείκνυμι, *show*, and ἀπόλλυμι, *destroy*.

119. Synopsis of Present and Second Aorist Systems.

Active.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
Pres.	ἵστημι τίθημι δίδωμι δείκνυμι	ἱστῶ τιθῶ διδῶ δεικνύω	ἱσταίην τιθείην διδοίην δεικνύοιμι	ἵστη τίθει δίδου δείκνυ	ἱστάναι τιθέναι διδόναι δεικνύναι	ἱστάς τιθείς διδούς δεικνύς
Imperf.	ἵστην ἐτίθην ἐδίδουν ἐδείκνυν					
2 Aor.	ἔστην (ἔθην)[1] (ἔδων)[1] wanting.	στῶ θῶ δῶ —	σταίην θείην δοίην —	στῆθι θές δός —	στῆναι θεῖναι δοῦναι —	στάς θείς δούς —

Middle and Passive.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
Pres.	ἵσταμαι τίθεμαι δίδομαι δείκνυμαι	ἱστῶμαι τιθῶμαι διδῶμαι δεικνύωμαι	ἱσταίμην τιθείμην διδοίμην δεικνυοίμην	ἵστασο τίθεσο δίδοσο δείκνυσο	ἵστασθαι τίθεσθαι δίδοσθαι δείκνυσθαι	ἱστάμενος τιθέμενος διδόμενος δεικνύμενος
Imperf.	ἱστάμην ἐτιθέμην ἐδιδόμην ἐδεικνύμην					
1 Aor. Mid.	wanting. ἐθέμην ἐδόμην wanting.	— θῶμαι δῶμαι —	— θείμην δοίμην —	— θοῦ δοῦ —	— θέσθαι δόσθαι —	— θέμενος δόμενος —

[1] The 2 aor. sing. ind. of three verbs, τίθημι, δίδωμι, and ἵημι, is wanting, and is supplied by the 1 aor. in -κα (§ 90, 3).

For the sake of comparison, we herewith give a synopsis of four verbs in μι (representing the two classes) in the present and second aorist systems.

120. Inflection of Verbs in μι.

Active.

Present Indicative.

S. 1.	ἵστ-ημι	τίθ-ημι	δίδ-ωμι	δείκν-υμι
2.	-ης	-ης	-ως	-υς
3.	-ησι	-ησι	-ωσι	-υσι
P. 1.	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ᾶσι	-έᾱσι	-όᾱσι	-ύᾱσι

Present Subjunctive.

S. 1.	ἱστ-ῶ	τιθ-ῶ	διδ-ῶ	δεικνύ-ω
2.	-ῇς	-ῇς	-ῷς	-ῃς
3.	-ῇ	-ῇ	-ῷ	-ῃ
P. 1.	-ῶμεν	-ῶμεν	-ῶμεν	-ωμεν
2.	-ῆτε	-ῆτε	-ῶτε	-ητε
3.	-ῶσι	-ῶσι	-ῶσι	-ωσι

Present Optative.

S. 1.	ἱστ-αίην	τιθ-είην	διδ-οίην	δεικνύ-οιμι
2.	-αίης	-είης	-οίης	-οις
3.	-αίη	-είη	-οίη	-οι
P. 1.	-αίημεν or -αῖμεν	-είημεν or -εῖμεν	-οίημεν or -οῖμεν	-οιμεν
2.	-αίητε or -αῖτε	-είητε or -εῖτε	-οίητε or -οῖτε	-οιτε
3.	-αίησαν or -αῖεν	-είησαν or -εῖεν	-οίησαν or -οῖεν	-οιεν

Present Imperative.

S. 2.	ἵστη	τίθει	δίδου	δείκνυ
3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω
P. 2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
3.	ἱστάτωσαν or ἱστάντων	τιθέτωσαν or τιθέντων	διδότωσαν or διδόντων	δεικνύτωσαν or δεικνύντων

Imperfect Indicative.

S. 1.	ἵστ-ην	ἐτίθ-ην	ἐδίδ-ουν	ἐδείκν-υν
2.	-ης	-ης or -εις	-ους	-υς
3.	-η	-η or -ει	-ου	-υ
P. 1.	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ασαν	-εσαν	-οσαν	-υσαν

	2 *Aor. Ind.*			2 *Aor. Subj.*		
S. 1.	ἔστ-ην	(ἔθ-ην)	(ἔδ-ων)	στ-ῶ	θ-ῶ	δ-ῶ
2.	-ης	(-ης)	(-ως)	-ῇς	θ-ῇς	δ-ῷς
3.	-η	(-η)	(-ω)	-ῇ	θ-ῇ	δ-ῷ
P. 1.	-ημεν	ἔθ-εμεν	ἔδ-ομεν	-ῶμεν	θ-ῶμεν	δ-ῶμεν
2.	-ητε	-ετε	-οτε	-ῶτε	θ-ῶτε	δ-ῶτε
3.	-ησαν	-εσαν	-οσαν	-ῶσι	θ-ῶσι	δ-ῶσι

	2 *Aor. Opt.*			2 *Aor. Imp.*		
S. 1.	στ-αίην	θ-είην	δ-οίην	*S.* 2. στῆθι	θές	δός
				3. στήτω	θέτω	δότω
	As in Pres. Opt.			*P.* 2. στῆτε	θέτε	δότε
				3. στήτωσαν or στάντων	θέτωσαν or θέντων	δότωσαν or δόντων

Passive and Middle.

Present Indicative.

S. 1.	ἵστ-αμαι	τίθ-εμαι	δίδ-ομαι	δείκν-υμαι
2.	-ασαι	-εσαι	-οσαι	-υσαι
3.	-αται	-εται	-οται	-υται
P. 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-ανται	-ενται	-ονται	-υνται

Imperfect.

S. 1.	ἱστ-άμην	ἐτιθ-έμην	ἐδιδ-όμην	ἐδεικν-ύμην
2.	-ασο	-εσο	-οσο	-υσο
3.	-ατο	-ετο	-οτο	-υτο
P. 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-αντο	-εντο	-οντο	-υντο

Present Subjunctive.

S. 1.	ἱστ-ῶμαι	τιθ-ῶμαι	διδ-ῶμαι	δεικνύ-ωμαι
2.	-ῇ	-ῇ	-ῷ	-ῃ
3.	-ῆται	-ῆται	-ῶται	-ηται
P. 1.	-ώμεθα	-ώμεθα	-ώμεθα	-ώμεθα
2.	-ῆσθε	-ῆσθε	-ῶσθε	-ησθε
3.	-ῶνται	-ῶνται	-ῶνται	-ωνται

Present Optative.

S. 1.	ἱστ-αίμην	τιθ-είμην	διδ-οίμην	δεικνυ-οίμην
2.	-αῖο	-εῖο	-οῖο	-υιο
3.	-αῖτο	-εῖτο	-οῖτο	-υιτο
P. 1.	-αίμεθα	-είμεθη	-οίμεθα	-οίμεθα
2.	-αῖσθε	-εισθε	-οῖσθε	-υισθε
3.	-αῖντο	-εῖντο	-οῖντο	-υιντο

Present Imperative.

S. 2.	ἵστασο or ἵστω	τίθεσο or τίθου	δίδοσο or δίδου	δείκνυσο
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
P. 2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν or ἱστάσθων	τιθέσθωσαν or τιθέσθων	διδόσθωσαν or διδόσθων	δεικνύσθωσαν or δεικνύσθων

	2 Aor. Mid. Ind.		*2 Aor. Mid. Subj*	
S. 1.	ἐθ-έμην	ἐδ-όμην	θῶμαι	δῶμαι
2.	-ου	-ου	θῇ	δῷ
3.	-ετο	-οτο	θῆται	δῶται
P. 1.	-έμεθα	-όμεθα	θώμεθα	δώμεθα
2.	-εσθε	-οσθε	θῆσθε	δῶσθε
3.	-εντο	-οντο	θῶνται	δῶνται

	2 Aor. Mid. Opt.		*2 Aor. Mid. Imp.*	
S. 1.	θείμην	δοίμην		
2.	θεῖο	δοῖο	θοῦ	δοῦ
3.	θεῖτο	δοῖτο	θέσθω	δόσθω
P. 1.	θείμεθα	δοίμεθα		
2.	θεῖσθε	δοῖσθε	θέσθε	δόσθε
3.	θεῖντο	δοῖντο	θέσθωσαν or θέσθων	δόσθωσαν or δόσθων

The forms peculiar to verbs in μι are inflected as in the accompanying tables.

121. Synopsis of Verbs in μι.

Active.

	Set.	*Place.*	*Give.*	*Show.*
Pres.	ἵστημι	τίθημι	δίδωμι	δείκνυμι
Imperf.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	1. ἐστησα, *set*	ἔθηκα	ἐδωκα	ἔδειξα
	2. ἔστην, *stood.*	ἔθεμεν (plur.)	ἔδομεν (plur.)	
Perf.	1 ἕστηκα	τέθεικα	δέδωκα	δέδειχα
	2. ἕσταμεν (plur.)			
Pluperf.	1. ἑστήκειν or εἱστήκειν	ἐτεθείκειν	ἐδεδώκειν	ἐδεδείχειν
	2. ἕσταμεν (plur.)			

Middle.

Pres.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
Imperf.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 *Aor.*	ἐστησάμην	ἐθηκάμην		ἐδειξάμην
2 *Aor.*		ἐθέμην	-ἐδόμην	
Perf.	ἕσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
Pluperf.		ἐτεθείμην	ἐδεδόμην	ἐδεδείγμην

Passive.

Pres., imperf., perf., pluperf., as in Middle.

Aor.	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Perf.	ἑστήξομαι			

For further comparison we also give a full synopsis of the *indicative* of these four verbs in all the voices.

122. List of Verbs of the First Class in μι (*Ninth Class*, § **87**) occurring in **N. T.**

I. With Reduplication.

1. τίθημι (θε-), *put.* ἀνα-, προσ-ανα-, ἀπο-, δια-, ἀντι-δια-, ἐκ-, ἐπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-τίθημι (17). (See § **120**.)

2. (-ἴημι [ἑ-] *send.*) ἀν-, ἀφ-, καθ-, παρ-, συν-ίημι (5).

Act. Ind. Pres.	*Imperf.*		
ἀφίημι	ἤφιον	*Fut.*	ἀφήσω
-ίης or -εῖς	-ιες	1 *Aor.*	ἀφῆκα
-ίησι	-ιε		
-ίεμεν		*Pass. Pres.*	ἀφίεμαι
-ίετε		1 *Aor.*	ἀφέθην
-ιᾶσι or ιοῦσι		*Fut.*	ἀφεθήσομαι

(Inflected mainly like τίθημι.)

3. δίδωμι (δο-), *give.* ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, πρῤ-δίδωμι (9). (See § **120**.)

4. ἵστημι (στα-), *set up.* ἀν-, ἐπ-αν-, ἐξ-αν-, ἀνθ-, ἀφ-, δι-, ἐν-, ἐξ-, ἐφ-, κατ-εφ-, συν-εφ-, καθ-, ἀντι-καθ-, ἀπο-καθ-, μεθ-, παρ-, περι-, προ-, συν-ίστημι (19). (See § **120**.)

5. ὀνίνημι (ονα-), *profit.*
Mid. pres. ὀνίναμαι; 2 aor. ὠνήμην; opt. ὀναίμην.

6. πίμπλημι (πλα-), *fill up.* ἐμ-πίπλημι.
Act. 1 aor. ἔπλησα. Pass. 1 fut. πλησθήσομαι; **1 aor.** ἐπλήσθην.

7. πίμπρημι (πρα-), *burn.*
Pass. pres. inf. πίμπρασθαι, Acts **xxviii. 6.**

8. κίχρημι (χρα-), *lend.*
Act. 1 aor. imp. χρῆσον, **Luke xi. 5.**

II. Without Reduplication.

a. Themes in -α-.

9. φημί (φα-), *say.* σύμ-φημι.

Pres ind.		*Imperf. ind.*	
φημί	φαμέν	ἔφην	ἔφαμεν
φής	φατέ	ἔφησθα or ἔφης	ἔφατε
φησί	φασί	ἔφη	ἔφασαν

10. χρή (χρα-), *it behooves.* Impersonal. Only in James iii. 10.

11. δύναμαι (δυνα-), *can, be able.* (*Deponent*, inflected like the middle of ἵστημι.)

Imperf. ἐδυνάμην and ἠδυνάμην. Fut. δυνήσομαι. 1 aor. ἠδυνήθην and ἠδυνάσθην.

12. ἐπίσταμαι (στα-), *know.* (Inflected as δύναμαι.)

13. κρέμαμαι (κρεμα-), *hang.* Middle of κρεμάννυμι, which see (§ 123, 2). ἐκ-κρέμαμαι.

Imperf. ἐξεκρεμάμην, Luke xix. 48, where, however, T and WH read ἐξεκρέμ-ετο instead of -ατο.

b. Themes in -ι-.

14. (-εἶμι [ι-], *go.*). ἄπ-, εἴσ- ἐξ-, ἐπ-, σύν-ειμι (5).

Pres. Ind.	*Impf. Ind.*	*Pres. Subj.*	*Pres. Opt.*
εἶμι	ᾖα or ᾔειν	ἴω	ἰοίην or ἴοιμι
εἶ	ᾔεις or ᾔεισθα	ἴῃς	ἴοις
εἶσι	ᾔει or ᾔειν	reg.	reg.
ἴμεν	ᾖμεν		
ἴτε	ᾖτε		
ἴασι	ᾖσαν or ᾔεσαν		

Pres. Imp.		*Pres. Inf.*	*Part.*
ἴθι	ἴτε	ἰέναι	ἰών
ἴτω	ἰόντων		

15. κεῖμαι (κει-), *lie.* ἀνά-, συν-ανά-, ἀντί-, ἀπό-, ἐπί-, κατά-, παρά-, περί-, πρό-κειμαι (9).

Pres. Ind.		*Imperf. Ind.*	
κεῖμαι	κείμεθα	ἐκείμην	ἐκείμεθα
κεῖσαι	κεῖσθε	ἔκεισο	ἔκεισθε
κεῖται	κεῖνται	ἔκειτο	ἔκειντο

c. Themes in -σ-.

16. εἰμί (εσ-), *am.* ἄπ-, ἔν-, (ἔ-εστι), πάρ-, συμ-πάρ-, σύν-ειμι (6).

Pres. Ind.		*Imperf. Ind.*	
εἰμί	ἐσμέν	ἦμην	ἦμεν
εἶ	ἐστέ	ἦσθα	ἦτε or ἦστε
ἐστί	εἰσί	ἦν	ἦσαν

Pres. Subj. ὦ, reg. *Pres. Opt.* εἴην, reg.

Pres. Imp.

ἴσθι	ἔστε	*Pres. Inf.*	εἶναι
ἔστω	ἔστων or ἔστωσαν	*Part.*	ὤν, οὖσα, ὄν

Fut. ἔσομαι ἐσοίμην ἔσεσθαι ἐσόμενος

17. κάθ-ημαι (ήσ-), *sit down.* συγ-κάθημαι.
Pres. ind. κάθ-ημαι, -ῃ for -ηται, Acts xxiii. 3, -ηται, etc.
Imperf. ἐκαθήμην. Fut. καθήσομαι. Pres. imp. κάθου for κάθησο. Inf. καθῆσθαι. Part. καθήμενος.

123. List of Verbs of the Second Class in μι (*Tenth Class*, § 88) occurring in N. T.

a. Themes in -α-.

1. κεράννυμι (κερα-), *mix.* συγ-κεράννυμι.
1 aor. ἐκέρασα. Pass. perf. κεκέρασμαι.

2. κρεμάννυμι (κρεμα-), *hang up.*
1 aor. ἐκρέμασα. Pass. 1 aor. ἐκρεμάσθην. Mid. pres. κρέμαμαι (see § 122. 13).

3. ἐκ-πετάννυμι (πετα-), *expand.*
1 aor. ἐξεπέτασα, Rom. x. 21.

b. Themes in -ε-.

4. ἀμφι-έννυμι (ἑ-), *clothe.*
Pass. perf. ἠμφίεσμαι.

5. κορέννυμι (κορε-), *satisfy.*
Pass. 1 aor. part. κορεσθείς, Acts xxvii. 38. Perf. part. κεκορεσμένος, 1 Cor. iv. 8.

6. σβέννυμι (σβε-), *extinguish.*
Fut. σβέσω. 1 aor. ἔσβεσα. Pass. pres. σβέννυμαι. 1 fut. σβεσθήσομαι.

c. Themes in -ω-.

7. ζώννυμι (ζω-), *gird.* ἀνα-, δια-, περι-, ὑπο-ζώννυμι (4).
Fut. ζώσω. Mid. fut. περι-ζώσομαι. 1 aor. imp. ζῶσαι.

8. ῥώννυμι (ῥω-) *strengthen.*
Pass. perf. ἔρρωμαι. Perf. imp ἔρρωσθε, *fare ye well,* Acts xv. 29.

9. στρώννυμι (στρω-), *spread.* κατα-, ὑπο-στρώννυμι (2).
Act. imperf. ἐστρώννυον. 1 aor. ἔστρωσα. Pass. 1 aor. -ἐστρώθην.

d. Themes ending in a consonant.

10. κατ-άγνυμι (αγ-), *break.*
Fut. κατεάξω. 1 aor. κατέαξα. Pass. 1 aor. κατεάχθην; 2 aor. κατεάγην.

11. δείκνυμι (δεικ-), *show.* ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5) (See § 120.)

12. μίγνυμι (μιγ-), *mix.* συν-ανα-μίγνυμι.
1 aor. ἔμιξα. Pass. perf. part. μεμιγμένος.

13. ἀπ-όλλυμι (ολ-), *destroy, lose.* συν-απόλλυμι.
Fut. ἀπολέσω and ἀπολῶ. 1 aor. ἀπώλεσα. 2 perf. part. ἀπολωλώς. Mid. pres. ἀπόλλυμαι; fut. ἀπολοῦμαι; 2 aor. ἀπωλόμην.

14. ὄμνυμι (ομ-), *swear.*
Pres. inf. ὀμνύναι, Mark xiv. 71. Forms its tenses from ὀμόω. 1 aor. ὤμοσα.

15. πήγνυμι (παγ-), *fasten, fix.* προσ-πήγνυμι.
1 aor. ἔπηξα.

16. ῥήγνυμι (ῥαγ-), *rend, break.* δια-, περι-, προσ-ρήγνυμι (3).
Fut. ῥήξω. 1 aor. ἔρρηξα; προσ-έρηξα.

124. A List of the Irregular Verbs occurring in New Testament.

The following list exhibits the principal parts, in use in the N. T., of all verbs occurring in it, save those of the first and fourth classes, which are entirely regular. Although in alphabetical order, their classification in eight classes (according to the formation of the present, § **78**) is indicated. All the verbs of the *ninth* and *tenth* classes have already been given (§ **122**, **123**). All compounds are given under the simple stem.

1. ἀγγέλλω (IV.), *announce.* ἀι-, ἀπ-, δι-, ἐξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγέλλω (9). Inflected like φαίνω.
Imperf. ἤγγελλον; fut. ἀγγελῶ; 1 aor. ἤγγειλα. Mid. perf. -ήγγελμαι; 1 aor. -ηγγειλάμην. Pass. 2 aor. -ηγγέλην.

2. ἄγω (I.), *lead.* ἀν-, ἐπ-αν-, ἀπ-, συν-απ-, δι-, ἐισ-, παρ-εισ-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περ-, προ-, προσ-, συν-, ἐπι-συν-, ὑπ-άγω (18).
Imperf. ἦγον; fut. ἄξω; 1 aor. ἦξα; 2 aor. ἤγαγον, inf. ἀγαγεῖν. Pass. pres. ἄγομαι; imperf. ἠγόμην; 1 aor. ἤχθην; 1 fut. ἀχθήσομαι.

3. αἰνέω, -ῶ (I.), *praise.* ἐπ-, παρ-αινέω (2).
Imperf. 3 pers. sing. παρῄνει; fut. -αινέσω; aor. -ήνεσα.

4. αἱρέω, -ῶ (VIII.), *take,* mid. *choose.* ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αιρέω (7).
Fut. -αιρήσω and -ελῶ; 2 aor. -εἷλον. Mid. pres. -αιροῦμαι; fut. αἱρήσομαι; 2 aor. εἱλόμην and εἱλάμην.

5. αἴρω (IV.), *lift up, raise.* ἀπ-, ἐξ-, ἐπ-, μετ-, συν-, ὑπεραίρω (6).

Fut. ἀρῶ; 1 aor. ἦρα; imp. ἆρον; inf. ἆραι; perf. ἦρκα. Pass. 1 aor. ἤρθην; perf. ἦρμαι; 1 fut. ἀρθήσομαι.

6. αἰσθάνομαι (V.), *perceive.* Deponent mid.

2 aor. ἠσθόμην.

7. αἰτέω, -ῶ (I.), *ask.* ἀπ-, ἐξ-, ἐπ-, παρ-(-μαι), προσ-αιτέω (5).

Fut. αἰτήσω; 1 aor. ἤτησα; perf. ἤτηκα. Mid. pres. αἰτοῦμαι; imperf. ἠτούμην; fut. αἰτήσομαι; 1 aor. ἠτησάμην.

8. ἀκούω (I.), *hear.* δι-, εἰσ-, ἐπ-, παρ-, προ-, ὑπ-ακούω (6).

Imperf. ἤκουον; fut. ἀκούσομαι and ἀκούσω; 1 aor. ἤκουσα; perf. ἀκήκοα. Pass. 1 aor. ἠκούσθην.

9. ἀλλάσσω (IV.), *exchange.* ἀπ-, δι-, κατ-, ἀπο-κατ-, μετ-, συν-αλλάσσω (6).

Fut. ἀλλάξω; 1 aor. ἤλλαξα. Pass. 2 fut. ἀλλαγήσομαι; perf. inf. -ηλλάχθαι; 2 aor. -ηλλάγην.

10. ἅλλομαι (IV.). *spring up.* ἐξ-, ἐφ-άλλομαι (2).

Imperf. ἡλλόμην; aor. ἡλάμην and ἡλόμην.

11. ἁμαρτάνω (V.), *err.* προ-αμαρτάνω.

Fut. ἁμαρτήσω; 1 aor. ἡμάρτησα; 2 aor. ἥμαρτον; perf. ἡμάρτηκα.

12. ἀνα-βαίνω, (IV.), *go up* (βαίνω, *go*). προσ-ανα-, συν-ανα-, ἀπο-, δια-, ἐκ-, ἐμ-, κατα-, μετα-, παρα-, προ-, συμ-βαίνω (11).

Imperf. -έβαινον; fut. -βήσομαι; perf. -βέβηκα; 2 aor. ἔβην, βῶ, βαίην, βῆθι, βῆναι, βάς.

13. ἀν-αλίσκω (VI.), *consume.* κατ-, προσ-αναλίσκω.

Fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα. Pass. 1 aor. ἀνηλώθην.

14. ἀν-οίγω (I.), *open.* δι-ανοίγω.

Fut. ἀνοίξω; 1 aor. ἤνοιξα and ἀνέῳξα, ix. 14, also ἠνέῳξα, ix. 17, 32; 2 perf. ἀνέῳγα. Pass. 1 aor. ἀνεῴχθην, ἠνεῴχθην, and ἠνοίχθην; 2 aor. ἠνοίγην; 1 fut. ἀνοιχθήσομαι; 2 fut. ἀνοιγήσομαι; perf. part. ἀνεῳγμένος and ἠνεῳγμένος (ἠνοιγμένος Acts ix. 8. T).

15. ἀν-ορθόω, -ῶ (I.) *set up.*
Fut. ἀνορθώσω; 1 aor. ἀνώρθωσα. Pass. 1 aor. ἀνωρθώθην and ἀνορθώθην, Luke xiii. 13, T Tr.

16. ἀπο-κτείνω (IV.) also -κτέννω (T Tr), *kill.*
Fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα. Pass. pres. inf. ἀποκτέννεσθαι, Rev. vi. 11; 1 aor. ἀπεκτάνθην.

17. ἅπτω (III.), *fasten*, mid. *touch.* ἀν-, καθ-, περι-άπτω (3).
1 aor. ἧψα. Mid. imperf. ἡπτόμην; 1 aor. ἡψάμην. Pass. 1 aor. ἥφθην.

18. ἀπ-ωθέω, -ῶ (VII.), *thrust away.* ἐξ-ωθέω.
1 aor. ἐξ-ὦσα. Mid. pres. ἀπ-ωθέομαι (-οῦμαι); 1 aor. ἀπ-ωσάμην.

19. ἀρέσκω (VI.), *please.*
Imperf. ἤρεσκον; fut. ἀρέσω; 1 aor. ἤρεσα.

20. ἀρκέω, -ῶ (I.), *suffice.* ἐπ-αρκέω.
1 aor. ἤρκεσα. Pass. pres. ἀρκοῦμαι; 1 fut. ἀρκεσθήσομαι.

21. ἀρνέομαι, -οῦμαι (I.), *deny.* Pass. deponent. ἀπ-αρνέομαι.
Imperf. ἠρνούμην; 1 aor. ἠρνησάμην; perf. ἤρνημαι. Pass. 1 fut. -αρνηθήσομαι.

22. ἁρπάζω (IV.), *seize.* δι-, συν-αρπάζω.
Fut. ἁρπάσω; 1 aor. ἥρπασα. Pass. 1 aor. ἡρπάσθην; 2 aor. ἡρπάγην; 2 fut. ἁρπαγήσομαι.

23 ἄρχω (I.), *rule*, mid. *begin.* ἐν-(-μαι), προ-εν-(-μαι) ὑπ-, προ-ϋπ-άρχω (4).
Imperf ἦρχον. Mid. pres. ἄρχομαι; fut. ἄρξομαι; 1 aor. ἠρξάμην.

24. αὐλίζομαι (IV.), *lodge.* Deponent.
Imperf. ηὐλιζόμην; 1 aor. ηὐλίσθην.

25. αὐξάνω (V.), *increase.* συν-, ὑπερ-αυξάνω. Written also αὔξω, Eph. ii. 21, Col. ii. 19.
Imperf. ηὔξανον; fut. αὐξήσω; 1 aor. ηὔξησα. Pass. 1 aor. ηὐξήθην.

26. ἀφ-ικνέομαι, -οῦμαι (V.), *arrive at.* δι-, ἐφ-ικνέομαι.
2 aor. ἀφικόμην.

27. βαίνω, for compounds of, see ἀνα-βαίνω.

28. βάλλω (IV.), *throw.* ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι, προ-, συμ-, ὑπερ-, ὑπο-βάλλω (17).
Fut. βαλῶ; perf. βέβληκα; pluperf. -βεβλήκειν; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Luke xxiii. 34; once ἔβαλαν in Acts xvi. 37). Mid. 2 aor. -εβαλόμην. Pass. 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; perf. βέβλημαι; pluperf. ἐβεβλήμην.

29. βαπτίζω (IV.), *baptize* (*wash*, Mark vii. 4; Luke xi. 38).
Imperf. ἐβάπτιζον; fut. βαπτίσω; 1 aor. ἐβάπτισα. Mid. 1 aor. ἐβαπτισάμην. Pass. imperf. ἐβαπτιζόμην; perf. part. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι.

30. βάπτω (II I.), *dip, immerse.* ἐμ-βάπτω.
Fut. βάψω, John xiii. 26; 1 aor. ἔβαψα. Pass. perf. part. βεβαμμένος.

31. βαρέω, -ῶ (I.), *weigh down.* Simple verb only in passive. ἐπι-, κατα-βαρέω (2).
Act. 1 aor. κατεβάρησα, inf. ἐπιβαρῆσαι. Pass. pres. part. βαρούμενοι; imper. βαρείσθω; 1 aor. ἐβαρήθην; perf. part. βεβαρημένος.

32. βασκαίνω (V.), *slander.*
1 aor. ἐβάσκανα.

33. βαστάζω (IV.), *carry.*
Fut. βαστάσω; 1 aor. ἐβάστασα.

34. βιβρώσκω (VI.), *eat.*
Perf. βέβρωκα, vi. 13.

35. βιόω, -ῶ (I.), *live.*
1 aor. inf. βιῶσαι, 1 Pet. iv. 2.

36. βλάπτω (III.), *hurt.*
Fut. βλάψω; 1 aor. ἔβλαψα.

37. βλαστάνω (V.), *sprout.*
Pres. subj. 3 pers. sing. βλαστᾷ (from βλαστάω), **Mark iv.** 27; 1 aor. ἐβλάστησα.

38. βλέπω (I.), *see.* ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω (7).
Imperf. ἔβλεπον; fut. βλέψω; 1 aor. ἔβλεψα.

39. βούλομαι (I.), *will, wish.*
Pres. 2 pers. sing. βούλει for βούλῃ, **Luke xxii. 42**; imperf. ἐβουλόμην; 1 aor. ἐβουλήθην, **Matt. i. 19**; **2 John 12.**

40. βρέχω (I.), *wet.* Impers. βρέχει, *it rains.*
1 aor. ἔβρεξα.

41. γαμέω, -ῶ (VII.), *lead in marriage.*
Imperf ἐγάμουν, **Luke xvii. 27**; 1 aor. ἔγημα, **Matt. xxii. 25,** and ἐγάμησα; perf. γεγάμηκα. **Pass. 1 aor. ἐγαμήθην.**

42. γελάω, -ῶ (I.), *laugh.* κατα-γελάω.
Imperf. 3 pers. plur. κατεγέλων; fut. **γελάσω.**

43. γηράσκω (VI.), *grow old.*
1 aor. ἐγήρασα.

44. γίνομαι (I.), *become.* ἀπο-, δια-, ἐπι-, παρα-, συμ-παρα-, προ-γίνομαι (6).
Fut. γενήσομαι; 2 aor. ἐγενόμην. Pass. 1 aor. ἐγενήθην; perf. γεγένημαι and γέγονα; pluperf. 3 pers. sing. ἐγεγόνει, **vi. 17.**

45. γινώσκω (VI.), *know.* ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω (5).
Imperf. ἐγίνωσκον; fut. γνώσομαι; 2 aor. ἔγνων, subj. γνῶ (3 pers. sing. γνοῖ for γνῷ, **Mark v. 43, ix. 30**; **Luke xix. 15**), imper. γνῶθι, inf. γνῶναι, part. γνούς; perf. ἔγνωκα, **xvii. 7,** 3 pers. plur. ἔγνωκαν for ἐγνώκασι; pluperf. ἐγνώκειν. **Pass.** perf. ἔγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσομαι.

46. γράφω (I.), *write.* ἀπο-, ἐγ-, ἐπι-, κατα-, προ-γράφω (5).
Imperf. ἔγραφον; fut. γράψω; 1 aor. ἔγραψα; perf. γέγραφα. Pass. perf. γέγραμμαι; 2 aor. ἐγράφην; pluperf. 3 pers. sing. ἐπ-εγέγραπτο.

47. δεικνύω and δείκνυμι (X.), (see § **123**, 11), *show*. ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5).

Fut. δείξω; 1 aor. ἔδειξα. Pass. 1 aor. part. δειχθείς, Heb. viii. 5.

48. δέομαι (I.), *want, ask*. προσ-δέομαι.

Imperf. 3 pers. sing. ἐδέετο or ἐδεῖτο, Luke viii. 38; 1 aor. ἐδεήθην.

49. δέρω (I.), *flay, beat*.

1 aor. ἔδειρα. Pass. 2 fut. δαρήσομαι.

50. δέχομαι (I.), *take, receive*. ἀνα-, ἀπο-, δια-, εἰσ-, ἐκ-, ἀπ-εκ-, ἐν-, ἐπι-, παρα-, προσ-, ὑπο-δέχομαι (11).

Imperf. ἐδεχόμην; fut. δέξομαι; 1 aor. ἐδεξάμην; perf. δέδεγμαι, Acts viii. 14. Pass. 1 aor. παρεδέχθην, Acts xv. 4.

51. δέω (I.), *bind*. κατα-, περι-, συν-, ὑπο-δέω (4).

Fut. δήσω; 1 aor. ἔδησα; perf. part. δεδεκώς, Acts xxii. 29 Mid. 1 aor. ὑπεδησάμην. Pass. perf. δέδεμαι; 1 aor. inf. δεθῆναι, Acts xxi. 33; pluperf. 3 pers. sing. περιεδέδετο.

52. διακονέω, -ῶ (I.), *minister*.

Imperf. διηκόνουν; fut. διακονήσω; 1 aor. διηκόνησα. Pass. pres. part. διακονούμενος; 1 aor. inf. διακονηθῆναι, part. διακονηθείς.

53. διδάσκω (VI.), *teach*.

Imperf. ἐδίδασκον; fut. διδάξω; 1 aor. ἐδίδαξα. Pass. 1 aor. ἐδιδάχθην.

54. δίδωμι (IX.) *give*. ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ-δίδωμι (9 . See **122**, 3.

Pres. ind. 1 sing. once διδῶ (as if from διδόω), Rev. iii 9; 3 pers. plur. διδόασι, Rev. xvii. 13; imperf. 3 pers. sing. ἐδίδου, 3 pers. plur. ἐδίδουν (but ἐδίδοσαν, xix. 3); fut. δώσω; 1 aor. ἔδωκα; perf. δέδωκα; pluperf. ἐδεδώκειν and δεδώκειν, 3 pers. plur. δεδώκεισαν, xi. 57. Pass. perf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι.

55. διψάω, -ῶ (I.), *thirst.*
Fut. διψήσω; 1 aor. ἐδίψησα; pres. subj. 3 pers. sing. διψᾷ, John vii. 37, for διψῇ.

56. δοκέω, -ῶ (VII.), *think.* εὐ-, συν-ευ-δοκέω.
Imperf. ἐδόκουν; 1 aor. ἔδοξα, εὐδόκησα, and ηὐδόκησα.

57. δύνω and δύω (I.), *enter.* ἐκ-, ἀπ-εκ-(-μαι), ἐν-, ἐπ-εν-, παρ-εισ-, ἐπι-δύνω (6).
2 aor. ἔδυν; 1 aor. ἔδυσα. Mid. 1 aor. -εδυσάμην.

58. ἐάω, -ῶ (I.), *permit.* προσ-εάω.
Imperf. εἴων; fut. ἐάσω; 1 aor. εἴασα.

59. ἐγγίζω (IV.), *approach.* προσ-εγγίζω.
Imperf. ἤγγιζον; fut. ἐγγίσω (ἐγγιῶ T Tr in James iv. 8); 1 aor. ἤγγισα; perf. ἤγγικα.

60. ἐγείρω (IV.), *awake, raise up.* δι-, ἐξ-, ἐπ-, συν-εγείρω (4).
Fut. ἐγερῶ; 1 aor. ἤγειρα. Pass. pres. ἐγείρομαι, imper. 2 pers. sing. ἐγείρου, Mark ii. 9, and ἔγειρε; perf. ἐγήγερμαι; 1 aor. ἠγέρθην; 1 fut. ἐγερθήσομαι.

61. ἐδαφίζω (IV.), *raze.*
Fut. ἐδαφιῶ, Luke xix. 44.

62. ἐθίζω (IV.), *accustom.*
Perf. part. εἰθισμένος, Luke ii. 27.

63 ἔθω (VIII.), *be accustomed.*
Pres. obsolete. Perf. εἴωθα; pluperf. as imperf. εἰώθειν.

64. εἶδω (VIII.), an obsolete present, supplied by ὁράω, which see.

I. 2 aor. εἶδον, *see.* ἀπ-, ἐπ-, προ-, συν-, ὑπερ-εἶδον (5). Also εἶδα, Rev. xvii. 3, T Tr; εἴδαμεν, Acts iv. 20, etc.; 3 pers. plur. εἶδαν, i. 39, etc. Also ἴδον, T in xix. 6, etc. Subj. ἴδω; imp. ἴδε, 2 pers. plur. ἴδετε; inf. ἰδεῖν; part. ἰδών.

II. 2 perf. οἶδα, *know,* οἶδας, xxi. 15, οἶδε(ν), οἴδαμεν, οἴδατε (ἴστε a few times), οἴδασι (once ἴσασι, Acts xxvi. 4); pluperf. ᾔδειν, ᾔδεις, ᾔδει, 3 pers. plur. ᾔδεισαν; fut. εἰδήσω. Heb. viii. 11. The perf. has the signif. of a pres., the pluperf. of an imperfect.

65. εἴκω (VIII.), obsolete.
2 perf. ἔοικα with the force of a present, *be like*.

66. εἰμί. See § 122, 16.

67. εἶμι. See § 122, 14.

68. εἶπον, 2 aor. (VIII.), *say*. ἀντ-, ἀπ-, προ-εἶπον (3).
Subj. εἴπω; opt. εἴποιμι; imp. εἰπέ; inf. εἰπεῖν; part. εἰπών. 1 aor. εἶπα, x. 34, etc., 3 pers. plur. εἶπαν (often), imp. εἰπόν for Attic εἶπον, but some regard εἰπόν as imp. of 2 aor.; fut. ἐρῶ (from Epic pres. εἴρω); perf. εἴρηκα (from ῥέω), 3 pers. plur. εἰρήκασιν, Acts xvii. 28, and εἴρηκαν, Rev. xix. 3, inf. εἰρηκέναι, Heb. x. 15. Pass. perf. 3 pers. sing. εἴρηται, part. εἰρημένον; pluperf. εἰρήκειν; 1 aor. ἐρρέθην and Attic ἐρρήθην, part. ῥηθείς.

69. ἐκ-τείνω (IV.), *stretch out*. ἐπ-, ὑπερ-εκ-τείνω (2).
Imperf. ἐξέτεινον; fut. ἐκτενῶ; 1 aor. ἐξέτεινα.

70. ἐκ-τρέπω (I.), *turn aside*. ἐν-, ἐπι-τρέπω (2).
1 aor. ἔτρεψα. Pass. 2 aor. ἐξετράπην; 2 fut. ἐκτραπήσομαι.

71. ἐκ-χέω and ἐκχύνω or ἐκχύννω (II.), *pour out*. ἐπι-, συγ-, ὑπερ-εκ-χύνω.
Pres. imp. plur. ἐκχέετε, Rev. xvi. 1, which some would have 2 aor.; imperf. 3 pers. sing. συνέχυνεν or συνέχυννεν, Acts x. 22, 3 pers. plur. συνέχεον (but some 2 aor.); fut. ἐκχεῶ, Acts ii. 17; 1 aor. ἐξέχεα, 3 pers. sing. ἐξέχεε, inf. ἐκχέαι, Rom. iii. 15. Pass. perf. ἐκκέχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι.

72. ἐλαύνω (V.), *drive*. ἀπ-, συν-ελαύνω (2).
1 aor. -ήλασα; perf. part. ἐληλακώς. Pass. pres. ἐλαύνομαι; imperf. ἠλαυνόμην.

73. ἐλέγχω (I.), *convict*. ἐξ-, δια-κατ-(-μαι) (2).
Fut. ἐλέγξω; 1 aor. inf. ἐλέγξαι, imp. ἔλεγξον. Pass. pres. ἐλέγχομαι; imperf. -ηλεγχόμην.

74. ἕλκω (I.), *draw*. ἐξ-έλκω.
Imperf. εἷλκον, Acts xxi. 30; fut. ἑλκύσω; 1 aor. εἵλκυσα, inf. ἑλκύσαι, xxi. 6.

75. ἐλπίζω (IV.), *hope.* ἀπ-, προ-ελπίζω (2).
Imperf. ἤλπιζον; Attic fut. ἐλπιῶ, Matt. xii. 21; 1 aor. ἤλπισα; perf. ἤλπικα.

76. ἐν-τέλλω (IV.). *order.* Deponent mid.
Pres. ἐντέλλομαι; fut. ἐντελοῦμαι; 1 aor. ἐνετειλάμην; perf. 3 pers sing. ἐντέταλται, Acts xiii. 47.

77. ἐργάζομαι (I.), *work.* κατ-, περι-, προσ-εργάζομαι (3).
Imperf. εἰργαζόμην, also ἠργαζόμην; 1 aor. εἰργασάμην, also ἠργασ.; perf. εἴργασμαι in a pass. sense, iii. 21.

78. ἔρχομαι (VIII.), *come.* ἀν-, ἐπ-αν-, ἀπ-, δι-, εἰσ-, ἐπ-εισ-, παρ-εισ-, συν-εισ-, ἐξ-, δι-εξ-, ἐπ-, κατ-, παρ-, ἀντι-παρ-, περι-, προ-, προσ-, συν-έρχομαι (18).
Pres. imp. ἔρχου, ἔρχεσθε; imperf. ἠρχόμην; fut. ἐλεύσομαι; perf. ἐλήλυθα; pluperf. ἐληλύθειν; 2 aor. ἦλθον and ἤλθα, i. 39, iii. 26; iv. 27, xii. 9, etc.

79. ἐρωτάω, -ῶ (I.), *ask.* δι-, ἐπ-ερωτάω (2).
Pres. inf. ἐρωτᾶν or ἐρωτᾷν; imperf. 3 pers. plur. ἠρώτων, Matt. xv. 23, and ἠρώτουν; fut. ἐρωτήσω; 1 aor. ἠρώτησα.

80. ἐσθίω and ἔσθω (VIII.), *eat.* κατ-, συν-εσθίω (2).
Imperf. ἤσθιον; 2 aor. ἔφαγον; fut. φάγομαι.

81. εὐαρεστέω, -ῶ (I.), *am well-pleasing.*
1 aor. inf. εὐαρεστῆσαι; perf. inf. εὐηρεστηκέναι and εὐαρεστηκέναι, Heb. xi. 5.

82. εὐ-δοκέω, -ῶ (VII.), *am well-pleased.* συν-ευδοκέω (see also δοκέω).
1 aor. εὐδόκησα and ηὐδόκησα, 1 Cor. x. 5, etc.

83. εὐκαιρέω, -ῶ (I.), *have opportunity.*
Imperf. εὐκαίρουν, Mark vi. 31, and ηὐκαίρουν, Acts xvii. 21; 1 aor. subj. εὐκαιρήσω.

84. εὐλογέω, -ῶ (I.), *bless.* ἐν-, κατ-ευλογέω (2).
Imperf. εὐλόγουν and ηὐλόγουν; 1 aor. εὐλόγησα; perf. εὐλόγηκα.

85. εὑρίσκω (VI.), *find.* ἀν-ευρίσκω.
Imperf. εὕρισκον and ηὕρισκον; fut. εὑρήσω; perf. εὕρηκα; 1 aor. εὗρησα; 2 aor. εὗρον, 1 pers. plur. εὕραμεν, Luke xxiii. 2, 3 pers. plur. εὗραν, Luke viii. 35. Pass. pres. εὑρίσκομαι; imperf. 3 pers. sing. ηὑρίσκετο; 1 aor. εὑρέθην; fut. εὑρεθήσομαι; 2 aor. mid. εὑρόμην and εὑράμην, Heb. ix. 12.

86. εὐφραίνω (IV.), pass. *rejoice.*
Pass. pres. εὐφραίνομαι, imperf. εὐφραινόμην; 1 aor. εὐφράνθην and ηὐφράνθην, Acts ii. 26; 1 fut. εὐφρανθήσομαι.

87. εὐχαριστέω, -ῶ (I.), *am grateful.*
1 aor. εὐχαρίστησα, Acts xxvii. 35, and ηὐχαρίστησα, Rom. i. 21. Pass. 1 aor. subj. 3 pers. sing. εὐχαριστηθῇ, 2 Cor. i. 11.

88. εὔχομαι (I.), *pray.* προσ-εύχομαι.
Imperf. ηὐχόμην and εὐχόμην. Mid. 1 aor. opt. εὐξαίμην, Acts xxvi. 29, but T has εὐξάμην (ind.).

89. ἔχω (I.), *have.* ἀν-, προσ-αν-, ἀντ-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συν-, ὑπερ-, ὑπ-έχω (15).
Fut. ἕξω; imperf. εἶχον, 1 pers. plur. εἴχαμεν, 2 John 5; 3 pers. plur. εἶχαν, Mark viii. 7, Rev. ix. 8, and εἴχοσαν, xv. 22, 24; 2 aor. ἔσχον; perf. ἔσχηκα.

90. ζάω, -ῶ (I.), *live.* ἀνα-, συ-ζάω (2).
Pres. ζῶ, ζῇς, ζῇ, inf. ζῆν and ζῇν, part. ζῶν; imperf. ἔζων; fut. ζήσω, v. 25, vi. 51, 57, 58, etc., and ζήσομαι; 1 aor. ἔζησα.

91. ζητέω, -ῶ (I.), *seek.* ἀνα-, ἐκ-, ἐπι-, συ-ζητέω (4).
Imperf. 3 pers. sing. ἐζήτει, plur. ἐζήτουν; fut. ζητήσω; 1 aor. ἐζήτησα. Pass. pres. ζητοῦμαι; imperf. 3 pers. sing. ἐζητεῖτο, Heb. viii. 7; 1 fut. ζητηθήσομαι.

92. ἡγέομαι, -οῦμαι (I.), *lead.* δι-, ἐκ-δι-, ἐξ-, προ-ηγέομαι (4).
Fut. -ηγήσομαι; imperf. ἡγούμην; 1 aor. ἡγησάμην; perf. ἥγημαι.

93. ἥκω (I.), *have come.* ἀν-, καθ-ήκω (2).
Imperf. ἧκον; fut. ἥξω; 1 aor. ἦξα; perf. ἧκα, Mark viii. 3 (but not WH).

94. θάπτω (III.), *bury.* συν-θάπτω.
1 aor. ἔθαψα. Pass. 2 aor. ἐτάφην.

95. θεάομαι, -ῶμαι (I.), *behold.* Deponent verb.
1 aor. ἐθεασάμην; perf. τεθέαμαι. Pass. 1 aor. ἐθεάθην.

96. θέλω (I.), *will.*
Imperf. ἤθελον; fut. θελήσω; 1 aor. ἠθέλησα.

97. θεμελιόω (I.), *found.*
Fut. θεμελιώσω; 1 aor. ἐθεμελίωσα. Pass. perf. part. τεθεμελιωμένος; pluperf. 3 pers. sing. τεθεμελίωτο, without augment, Matt. vii. 25.

98. θιγγάνω (V.), *touch.*
2 aor. ἔθιγον.

99. θλίβω (I.), *press.* ἀπο-, συν-θλίβω (2).
Imperf. -έθλιβον; perf. part. τεθλιμμένος.

100. θνήσκω (VI.), *die.* ἀπο-, συν-απο-θνήσκω (2).
Perf. τέθνηκα, inf. τεθνάναι and τεθνηκέναι, Acts xiv. 19, part. τεθνηκώς; 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, viii. 21, 24.

101. θύω (I.), *sacrifice.*
Imperf. ἔθυον; 1 aor. ἔθυσα. Pass. pres. inf. θύεσθαι; perf. part. τεθυμένος; 1 aor. ἐτύθην.

102. ἰάομαι, -ῶμαι (I.), *heal.* Deponent verb.
Imperf. ἰώμην; fut. ἰάσομαι; 1 aor. mid. ἰασάμην; 1 aor. pass. ἰάθην; perf. pass. ἴαμαι; 1 fut. ἰαθήσομαι.

103. ἵστημι (IX.), *place, set up.* See 122, 4.

104. ἰσχύω (I.), *be strong.* ἐι-, ἐξ-, ἐπ-, κατ-ισχύω (4).
Imperf. ἴσχυον; fut. ἰσχύσω; 1 aor. ἴσχυσα.

105. καθαίρω (IV.), *cleanse.* δια-, ἐκ-καθαίρω (2).
1 aor. -εκάθαρα, inf. -καθᾶραι. Pass. perf. part. κεκαθαρμένος.

106. καθαρίζω (IV.), *cleanse.* διᾰ-καθαρίζω.
Attic fut. καθαριῶ, Heb. ix. 14; 1 aor. ἐκαθάρισα. Pass. 1 aor. ἐκαθαρίσθην (ἐκαθερίσθη T WH in Matt. viii. 3; Mark i. 42); perf. pass part. κεκαθαρισμένος, Heb. x. 2.

107. κάθημαι (IX.), *sit down.* See **122**, 17.

108. καθίζω (IV.), *set, sit down.* ἀνᾰ-, ἐπι-, παρᾰ-, περι-, συγ-καθίζω (5).
Fut. καθίσω; 1 aor. ἐκάθισα; perf. κεκάθικα.

109. καίω (IV.), *burn.* ἐκ-, κατᾰ-καίω (2).
Fut. κατᾰ-καύσω; 1 aor. inf. κατᾰ-καῦσαι. Pass. 2 aor. κατε-κάην; 1 aor. -εκαύθην; 1 fut. κατακαυθήσομαι; 2 fut. κατᾰ-καήσομαι.

110. καταράομαι, -ῶμαι (I.), *curse.*
Pass. perf. part. κατηραμένος.

111. κατ-ηχέω, -ῶ (I.), *instruct.*
1 aor. κατήχησα. Pass pres. κατηχοῦμαι; perf. κατήχημαι; 1 aor. κατηχήθην.

112. κερδαίνω (IV.), *gain.*
Fut. κερδήσω, James iv. 13; 1 aor. ἐκέρδησα, subj. κερδάνω (1 Cor. ix. 21; but WH fut. κερδανῶ). Pass. 1 fut. κερδη-θήσομαι.

113. κινέω, -ῶ (I.), *move.* μετᾰ-, συγ-κινέω (2).
Fut. κινήσω; 1 aor. inf. κινῆσαι. Pass. pres. κινοῦμαι; 1 aor. ἐκινήθην.

114. κλαίω (IV.), *weep.*
Imperf. ἔκλαιον; fut. κλαύσω, John xvi. 20, etc.; 1 aor. ἔκλαυσα.

115. κλάω (I.), *break.* ἐκ-, κατᾰ-κλάω (2).
1 aor. ἔκλασα. Pass. 1 aor. ἐκλάσθην.

116. κλείω (I.), *shut.* ἀπο-, ἐκ-, κατᾰ-, συγ-κλείω (4).
Fut. κλείσω, Rev. iii. 7; 1 aor. ἔκλεισα. Pass. perf. κέκλει-σμαι, part. κεκλεισμένος; 1 aor. ἐκλείσθην.

117. κλίνω (IV.), *incline.* ἀνα-, ἐκ-, κατα-, προσ-κλίνω (4).
Fut. κλινῶ; 1 aor. ἔκλινα; perf. κέκλικα. Pass. 1 aor. ἐκλίθην.

118. κομίζω (IV.), *receive.* ἐκ-, συγ-κομίζω (2).
Mid. 1 fut. κομίσομαι, Eph. vi. 8, and Attic κομιοῦμαι, Col. iii. 25 (but not WH), 1 Pet. v. 4; 1 aor. ἐκομισάμην.

119. κόπτω (III.), *cut.* ἀνα-, ἀπο-, ἐκ-, ἐν-, κατα-, προ-, προσ-κόπτω (7).
Imperf. 3 pers. plur. ἔκοπτον; 1 aor. -ἔκοψα. Mid. fut. κόψομαι; 1 aor. ἐκοψάμην.

120. κράζω (IV.), *cry out.* ἀνα-κράζω.
Pres. part. κρᾶζον; imperf. ἔκραζον; fut. κράξω, Luke xix. 40; 1 aor. ἔκραξα (once ἐκέκραξα, Acts xxiv. 21); perf. κέκραγα.

121. κρίνω (IV.), *judge.* ἀνα-, ἀπο-, ἀντ-απο-(μαι), δια-, ἐν-, ἐπι-, κατα-, συν-, ὑπο-(-μαι), συν-υπο-(-μαι) (10).
Fut. κρινῶ; 1 aor. ἔκρινα; perf. κέκρικα; pluperf. 3 pers. sing. κεκρίκει, Acts xx. 16, without augment. Pass. pres. κρίνομαι; imperf. ἐκρινόμην; perf. κέκριμαι; 1 aor. ἐκρίθην; 1 fut. κριθήσομαι.

122. κρύπτω (III.), *hide.* ἀπο-, ἐν-, περι-κρύπτω (3).
1 aor. ἔκρυψα. Pass. perf. 3 pers. sing. κέκρυπται, part. κεκρυμμένος; 2 aor. ἐκρύβην.

123. λαγχάνω (V.), *obtain by lot.*
2 aor. ἔλαχον.

124. λαλέω, -ῶ (I.), *speak.* δια-, ἐκ-, κατα-, προσ-, συλ-λαλέω (5).
Imperf. 3 pers. sing. ἐλάλει, plur. ἐλάλουν; fut. λαλήσω; 1 aor. ἐλάλησα; perf. λελάληκα. Pass. pres. λαλοῦμαι; perf. λελάλημαι; 1 aor. ἐλαλήθην; 1 fut. λαληθήσομαι.

125. λαμβάνω (V.), *take.* ἀνα-, ἀντι-, συν-αντι-(-μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω (14).
Imperf. ἐλάμβανον; fut. λήμψομαι; 2 aor. ἔλαβον, imp. λάβε; perf εἴληφα, 2 pers. εἴληφας and εἴληφες, Rev. xi. 17 WH,

part. εἰληφώς. Mid. 2 aor. ἐλαβόμην. Pass. 1 aor. ἐλήμφθην; perf. 3 pers. sing. κατ-είληπται, viii. 4; part. κατειλημμένος.

126. λανθάνω (V.), *be hidden.* ἐκ-, ἐπι-(-μαι) (2).
2 aor. ἔλαθον. Mid. perf. ἐκ-λέλησμαι; 2 aor. ἐπ-ελαθόμην.

127. λάσκω (VI), *burst asunder.*
1 aor. ἐλάκησα, Acts i. 18.

128. λέγω (I.), *speak.* ἀντι-, δια-(-μαι), ἐκ-, ἐπι-, κατα-, παρα-(-μαι), προ-, συλ-λέγω (8).
Imperf. -έλεγον (3 pers. plur. ἔλεγαν T in xi. 56. Mid. imperf. δι-ελεγόμην; 1 aor. 3 pers. sing. δι-ελέξατο, Acts xvii. 2. Pass. 1 aor. δι-ελέχθην; perf. part. ἐκ-λελεγμένος, Luke ix. 35.

129. λείπω (II.), *leave.* ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, ἐν-κατα-, περι-, ὑπο-λείπω (8).
Imperf. -έλειπον; fut. -λείψω; 1 aor. -έλειψα; 2 aor. -έλιπον. Pass. perf. part. -λελειμμένος (or λελιμμένος); 1 aor. -ελείφθην.

130. λογίζομαι (IV.), *reckon.* ἀνα-, δια-, παρα-, συλ-λογίζομαι (4).
Imperf. ἐλογιζόμην; 1 aor. ἐλογισάμην. Pass. 1 aor. ἐλογίσθην; 1 fut. λογισθήσομαι.

131. λούω (I.), *wash.* ἀπο-λούω.
1 aor. ἔλουσα. Mid. 1 aor. part. λουσάμενος Pass. perf. part. λελουμένος and λελουσμένος, Heb. x. 23.

132. λύω (I.), *loosen.* ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, παρα-λύω (7). Regular.

133. μακαρίζω (IV.), *pronounce blessed.*
Attic fut. μακαριῶ.

134. μανθάνω (V), *learn.* κατα-μανθάνω.
2 aor. ἔμαθον; perf. part. μεμαθηκώς.

135. μαραίνω (V.) *waste away.*
Pass. 1 fut. μαρανθήσομαι.

136. μαρτυρέω, -ῶ (I.), *give testimony.* ἐπι-, συν-επι-, κατα-, συμ-μαρτυρέω (4). Regular.

137. μέλλω (I.), *be about.*
Imperf. ἔμελλον and ἤμελλον; fut. μελλήσω.

138. μένω (I.), *remain.* ἀνα-, δια-, ἐν-, ἐπι-, κατα-, παρα-, συν-παρα-, περι-, προσ- ὑπο-μένω (10).
Imperf. ἔμενον; fut. μενῶ; 1 aor. ἔμεινα; perf. -μεμένηκα; pluperf. μεμενήκειν (without augment).

139. μιμνήσκω (VI.), *remind.* ἀνα-, ἐπ-ανα-, ὑπο-μιμνήσκω (3).
Fut. -μνήσω. Pass. and mid. pres. μιμνήσκομαι; 1 aor. ἐμνήσθην; perf. μέμνημαι; 1 fut. μνησθήσομαι.

140. μωραίνω (IV.), *make foolish.*
1 aor. ἐμώρανα. Pass. 1 aor. ἐμωράνθην.

141. νύσσω (IV.), *pierce.* κατα-νύσσω.
1 aor. ἔνυξα. Pass. 2 aor. κατ-ενύγην.

142. ξηραίνω (IV.), *make dry.*
1 aor. ἐξήρανα, James i. 11. Pass. 1 aor. ἐξηράνθην; perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; part. ἐξηραμμένος.

143. ξυράω, -ῶ (I.), *shave.*
Mid. pres. inf. ξυρᾶσθαι. Pass. perf. part. ἐξυρημένος.

144. οἰκέω (I.), *dwell, inhabit.* ἐν-, κατ-, ἐν-κατ-, παρ-, περι-, συν-οικέω (6).
Fut. οἰκήσω; 1 aor. -ᾤκησα.

145. οἰκοδομέω, -ῶ (I.), *build.* ἀν-, ἐπ-, συν-οικοδομέω (3).
Imperf. ᾠκοδόμουν; fut. οἰκοδομήσω; 1 aor. ᾠκοδόμησα (also οἰκ-, Acts vii. 47). Pass. perf. inf. οἰκοδομῆσθαι, Luke vi. 48; pluperf. 3 pers. sing. ᾠκοδόμητο; 1 aor. ᾠκοδομήθην (also οἰκ- in ii. 20); 1 fut. οἰκοδομηθήσομαι.

146. ὁμοιόω, -ῶ (I.), *make like.* ἀφ-ομοιόω.
Fut. ὁμοιώσω. Pass. 1 aor. ὡμοιώθην and ὁμοιώθην; 1 fut. ὁμοιωθήσομαι.

147. ὁράω, -ῶ (VIII.), *see.* ἀφ-, καθ-, προ-οράω (3).
Imperf. 3 pers. plur. ἑώρων (T in vi. 2); perf. ἑώρακα and ἑόρακα, 3 pers. plur. ἑωράκασιν and -καν; pluperf. 3 pers. sing. ἑωράκει, Acts vii. 44; fut. ὄψομαι. Mid. imperf. προ-ωρώμην and προ-ορώμην. Pass. 1 aor. ὤφθην; fut. ὀφθήσομαι.

148. παρ-ρρέω (II.), *flow past.*
Pass. 2 aor. subj. παραρυῶμεν.

149. πάσχω (VI.), *suffer.* προ-, συμ-πάσχω (2).
2 aor. ἔπαθον; perf. πέπονθα.

150. πατάσσω (IV.), *strike.*
Fut. πατάξω; 1 aor. ἐπάταξα.

151. πατέω, -ῶ (I.), *tread down.* κατα-, περι-, ἐμ-περι-πατέω (3).
Fut. πατήσω. Pass. pres. part. πατούμενος; 1 aor. ἐπατήθην.

152. παύω (I.), ἀνα-, ἐπ-ανα-, συν-ανα-(-μαι), κατα-παύω (4).
Fut. παύσω; 1 aor. ἔπαυσα. Mid. imperf. ἐπαυόμην; fut. παύσομαι (but ἀνα-παήσομαι, Rev. xiv. 13, and ἐπανα-παήσομαι, Luke x. 6); perf. πέπαυμαι; 1 aor. ἐπαυσάμην.

153. πείθω (II.), *persuade.* ἀνα-πείθω.
Imperf. ἔπειθον; fut. πείσω; 1 aor. ἔπεισα; 2 perf. πέποιθα; pluperf. ἐπεποίθειν, Luke xi. 22. Pass. perf. πέπεισμαι; 1 aor. ἐπείσθην; 1 fut. πεισθήσομαι. (See § 115.)

154. πέμπω (I.), *send.* ἀνα-, ἐκ-, μετα-, προ-, συμ-πέμπω (5).
Fut. πέμψω; 1 aor. ἔπεμψα. Pass. pres. πέμπομαι; 1 aor. ἐπέμφθην.

155. περι-τέμνω (V.), *circumcise.*
2 aor. περι-έτεμον. Pass. perf. part. περι-τετμημένος; 1 aor. περι-ετμήθην.

156. πικραίνω (IV.), *make bitter.* παρα-πικραίνω.
Fut. πικρανῶ; 1 aor. παρ-επίκρανα. Pass. 1 aor. ἐπικράνθην.

157. πίνω (V.), *drink.* κατα-, συμ-πίνω (2).
Imperf. ἔπινον; fut. πίομαι; perf. 3 pers. sing. πέπωκε and some plur. πέπωκαν, Rev. xviii. 3; 2 aor. ἔπιον, imp. πίε, Luke xii. 19; inf. πιεῖν and πεῖν, iv. 7, 9, etc.

158. πιπράσκω (VI.), *sell.*
Imperf. ἐπίπρασκον; perf. πέπρακα. Pass. perf. part. πεπραμένος; 1 aor. ἐπράθην.

159. πίπτω (I.), *fall.* ἀνα-, ἀντι-, ἀπο-, ἐκ-, ἐν-, ἐπι-, κατα-, παρα-, περι-, προσ-, συμ-πίπτω (11).
Imperf. ἔπιπτον; fut. πεσοῦμαι; 2 aor. ἔπεσον and ἔπεσα; perf. πέπτωκα, 2 pers. sing. πέπτωκες, Rev. ii. 5, 3 pers. plur. πέπτωκαν, Rev. xviii. 3.

160. πλανάω, -ῶ (I.), *lead astray.* ἀπο-πλανάω.
Fut. πλανήσω; 1 aor. ἐπλάνησα. Pass. perf. πεπλάνημαι; 1 aor. ἐπλανήθην.

161. πλέω (II.), *sail.* ἀπο-, δια-, ἐκ-, κατα-, παρα-, ὑπο-πλέω (6).
Imperf. -έπλεον; 1 aor. -έπλευσα, inf. -πλεῦσαι.

162. πληρόω, -ῶ (I.), *fill.* ἀνα-, ἀντ-ανα-, προσ-ανα-, ἐκ-, συμ-πληρόω (5).
Imperf. 3 pers. sing. ἐπλήρου; fut. πληρώσω; 1 aor. ἐπλήρωσα; perf. πεπλήρωκα. Pass. pres. πληροῦμαι; imperf. ἐπληρούμην; perf. πεπλήρωμαι; 1 aor. ἐπληρώθην; 1 fut. πληρωθήσομαι.

163. πλύνω (IV.), *wash.* ἀπο-πλύνω.
Imperf. ἔπλυνον; 1 aor. ἔπλυνα.

164. πνέω (II.), *blow.* ἐκ-, ἐν-, ὑπο-πνέω (3).
1 aor. ἔπνευσα.

165. πνίγω (I.), *choke.* ἀπο-, ἐπι-, συμ-πνίγω (3).
Imperf. ἔπνιγον; 1 aor. ἔπνιξα. Pass. 2 aor. ἀπ-επνίγην.

166. ποιέω, -ῶ (I.), *make, do.* περι-, προσ-ποιέω (2).
Fut. ποιήσω; 1 aor. ἐποίησα, opt. 3 pers. plur. ποιήσειαν and ποιήσαιεν; perf. πεποίηκα; pluperf. πεποιήκειν (without augment). Mid. pres. ποιοῦμαι, imperf. ἐποιούμην; fut. ποιήσομαι; 1 aor. ἐποιησάμην.

167. πορεύω (I.), *depart.* δια-, εἰσ-(-μαι), ἐκ-(-μαι), ἐν-(-μαι), ἐπι-(-μαι), παρα-(-μαι), προ-, πρόσ-(-μαι), συν-(-μαι) (9). Regular.

168. πράσσω (IV.), *practise.*
Fut. πράξω; 1 aor. ἔπραξα; perf. πέπραχα. Pass. perf. part πεπραγμένος.

169. πυνθάνομαι (V.), *inquire.*
Imperf. ἐπυνθανόμην; 2 aor ἐπυθόμην.

170. ῥαβδίζω (IV.), *beat with rods.*
Pass. 1 aor. ἐρραβδίσθην and ἐραβδίσθην.

171. ῥαντίζω (IV.), *cleanse by sprinkling.*
1 aor. ἐρράντισα and ἐράντισα. Pass. perf. part. ἐρραντισμένος (T ῥεραν-, WH ῥεραν-).

172. ῥέω (II.), *flow.* παραρρέω.
Fut. ῥεύσω.

173. ῥίπτω (III), *throw.* ἀπο-, ἐπι-ρίπτω (2).
1 aor. ἔρριψα (T WH ἔριψα). Pass. perf. 3 pers. sing. ἔρριπται, part. ἐριμμένος.

174. ῥύομαι (I.), *deliver.* Deponent mid. verb.
Fut. ῥύσομαι; 1 aor. ἐρυσάμην. Pass. 1 aor. ἐρρύσθην and ἐρύσθην, 2 Tim. iv. 17.

175. σείω (I.), *shake.* ἀνα-, δια-, κατα-σείω (3).
Fut. σείσω; 1 aor. -έσεισα. Pass 1 aor. ἐσείσθην.

176. σημαίνω (IV.), *give a sign.*
Imperf. ἐσήμαινον; 1 aor. ἐσήμανα.

177. σπάω, -ῶ (I.), *draw.* ἀνα-, ἀπο-, δια-, ἐπι-, περι-σπάω (5).
Fut -σπάσω. Mid. 1 aor. ἐσπασάμην. Pass. imperf. 3 pers. sing. -εσπᾶτο; 1 aor. -εσπάσθην.

178. σπείρω (IV.), *sow.* δια-, ἐπι-σπείρω (2).
1 aor. ἔσπειρα. Pass. perf. part. ἐσπαρμένος; 2 aor. ἐσπάρην.

179. στέλλω (IV.), *place, arrange.* ἀπο-, ἐξ-απο-, συν-απο-, δια-, ἐπι-, κατα-, συ(ν)-, ὑπο-στέλλω (8).
Fut. -στελῶ; 1 aor. -έστειλα; perf. -έσταλκα, 3 pers. plur. ἀπέσταλκαν, Acts xvi. 36. Mid. imperf. -εστελλόμην; 1 aor. -εστειλάμην. Pass. perf. -έσταλμαι; 2 aor. -εστάλην.

180. στηρίζω (IV.), *strengthen.* ἐπι-στηρίζω.
Fut. στηριξω and στηρίσω; 1 aor. ἐστήριξα and ἐστήρισα. Pass. perf. ἐστήριγμαι; 1 aor. ἐστηρίχθην.

181. στρέφω (I.), *turn.* ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-, συ(ν)-, ὑπο-στρέφω (9).
Fut. -στρέψω; 1 aor. ἔστρεψα. Pass perf. -ἔστραμμαι, part. -εστραμμένος; 2 aor. ἐστράφην.

182. σφάζω (IV.), *slay.* κατα-σφάζω.
Fut. σφάξω, Rev. vi. 4; 1 aor. ἔσφαξα. Pass. perf. part. ἐσφαγμένος; 2 aor. ἐσφάγην.

183. σώζω (IV.), *save.* δια-, ἐκ-σώζω (2).
Fut. σώσω; 1 aor. ἔσωσα; perf. σέσωκα. Pass. pres. σώζομαι; imperf. ἐσωζόμην; perf. 3 pers. sing. σέσωσται, Acts iv. 9 (but T σέσωται); 1 aor. ἐσώθην; 1 fut. σωθήσομαι.

184. ταράσσω (IV.), *trouble.* δια-, ἐκ-ταράσσω (2).
Imperf. ἐτάρασσον; 1 aor. ἐτάραξα. Pass. imperf. ἐταρασσόμην; perf. τετάραγμαι; 1 aor. ἐταράχθην.

185. τάσσω (IV.), *arrange.* ἀνα-(-μαι), ἀντι-, ἀπο-, δια-, ἐπι-δια-(-μαι), ἐπι-, προ-, προσ-, συν-, ὑπο-τάσσω (10).
1 aor. ἔταξα; perf. inf. τεταχέναι. Mid. 1 aor. ἐταξάμην Pass. perf. 3 pers. sing. τέτακται, part. τεταγμένος; 1 aor. part. -ταχθείς; 2 aor. part. -ταγείς.

186. τελέω, -ῶ (I.), *finish* ἀπο-, δια-, ἐκ-, ἐπι-, συν-τελέω (5).
Fut. -τελέσω; 1 aor. ἐτέλεσα; perf. τετέλεκα, 2 Tim. iv. 7. Pass. pres. 3 pers. sing. τελεῖται, 2 Cor. xii. 9; perf. τετέλεσμαι; 1 aor. ἐτελέσθη; 1 fut. τελεσθήσομαι.

187. τέλλω (IV.), only in ἀνα-τέλλω, *arise.*
1 aor. ἀνέτειλα; perf. ἀνατέταλκα.

188. τηρέω, -ῶ (I.), *keep, observe.* δια-, παρα-, συν-τηρέω (3).
Imperf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; perf. τετήρηκα, 3 pers. plur. τετήρηκαν. Pass. pres. τηροῦμαι; imperf. ἐτηρούμην; perf. τετήρημαι; 1 aor. ἐτηρήθην.

189. τίκτω (I.), *bear.*

Fut. τέξομαι; 2 aor. ἔτεκον. Pass. 1 aor. ἐτέχθην.

190. τολμάω, -ῶ (I.), *dare.* ἀπο-τολμάω.

Imperf. 3 pers. sing. ἐτόλμα, plur. ἐτόλμων; fut. τολμήσω; 1 aor. ἐτόλμησα.

191. τρέφω (I.), *nourish.* ἀνα-, ἐκ-, ἐν-τρέφω (3).

1 aor. ἔθρεψα. Mid. 1 aor. -εθρεψάμην. Pass. pres. τρέφομαι; perf. part. τεθραμμένος; 2 aor. -ετράφην.

192. τρέχω (VIII.), *run.* εἰσ-, κατα-, περι-, προ-, προσ-, συν-, ὑπερ-συν-, ὑπο-τρέχω (8).

Imperf. ἔτρεχον; 2 aor. ἔδραμον.

193. τυγχάνω (V.), *happen, obtain.* ἐν-, ὑπερ-εν-, ἐπι-, παρα-, ο *ν*-τυγχάνω (5).

2 aor. ἔτυχον; perf. τέτευχα or τέτυχα, Heb. viii. 6, possibly also τετύχηκα.

194. φαίνω (IV.), *shine.* ἀνα-φαίνω.

1 aor. ἀν-έφανα, Acts xxi. 3, subj. 3 pers. sing. φάνῃ, Rev. viii. 12. Pass. pres. φαίνομαι; 2 aor. ἐφάνην; 2 fut. φανήσομαι and 1 Pet. iv. 18, φανοῦμαι.

195. φείδομαι (II.), *spare, abstain.*

Fut. φείσομαι; 1 aor. ἐφεισάμην.

196. φέρω (VIII.), *carry, bear.* ἀνα-, ἀπο-, δια-, εἰσ-, παρ-εισ-, ἐκ-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω (14).

Imperf. ἔφερον; fut. οἴσω, xxi. 18; 1 aor. ἤνεγκα, part. ἐνέγκας; 2 aor. -ήνεγκον, inf. ἐνεγκεῖν, Matt. vii. 18. Pass. pres. φέρομαι; imperf. ἐφερόμην; 1 aor. ἠνέχθην, 2 Pet. i. 17, 21, inf. -ενεχθῆναι.

197. φεύγω (II.), *flee.* ἀπο-, δια-, ἐκ-, κατα-φεύγω (4).

Fut. φεύξομαι; perf. ἐκ-πέφευγα; 2 aor. ἔφυγον.

198. φθάνω (V.), *precede.* προ-φθάνω.

1 aor. ἔφθασα; perf. ἔφθακα.

199. φθείρω (IV.), *corrupt.* δια-, κατα-φθείρω (2).

Fut. φθερῶ; 1 aor. ἔφθειρα. Pass. pres. φθείρομαι; 2 aor ἐφθάρην; 2 fut. φθαρήσομαι; perf. part. -εφθαρμένος.

200. φράσσω (IV.), *close up.*
1 aor. ἔφραξα. Pass. 2 aor. subj. 3 pers. sing. φραγῇ; **2 fut.** 3 pers. sing. φραγήσεται, 2 Cor. xi. 10.

201. φύω (I.), *beget, spring up.* ἐκ-, συμ-φύω (2).
Pass. 2 aor. ἐφύην, part. φυέν.

202. φωτίζω (IV.), *shine.*
Fut. φωτίσω, Rev. xxii. 5 WH, but T Tr Attic φωτιῶ; 1 aor. ἐφώτισα. Pass. perf. part. πεφωτισμένος; 1 aor. ἐφωτίσθην.

203. χαίρω (IV.), *rejoice.* συν-χαίρω.
Imperf. ἔχαιρον; fut. χαρήσομαι, xvi. 20, 22. Pass. 2 aor. ἐχάρην (as active).

204. χαρίζομαι (IV.), *give freely.* Depon. mid.
Fut. χαρίσομαι, Rom. viii. 32; perf. κεχάρισμαι; 1 aor. ἐχαρισάμην. Pass. 1 aor. ἐχαρίσθην; fut. χαρισθήσομαι.

205. χράομαι, χρῶμαι (I.), *borrow.*
Imperf. 3 pers. plur. ἐχρῶντο; 1 aor. ἐχρησάμην; perf. κέχρημαι, 1 Cor. ix. 15.

VI. PREPOSITIONS.

125. The Use of Prepositions.

1.

a. κατέλαβεν, i. 5; παρέλαβον, i. 11; ἀπέστειλαν, i. 19.

b. ἐν ἀρχῇ, πρὸς τὸν θεόν, i. 2; περὶ τοῦ φωτός, δι' αὐτοῦ, i. 7.

2.

a. *With the genitive only.*

1. ἀντί, *over against, instead of.* In comp., *against, instead.*
2. ἀπό, *from, away from* (exterior). In comp., *from, away from.*
3. ἐκ, ἐξ, *from, out of* (interior). In comp., *out of.*
4. πρό, *before* (time and place). In comp., *before.*

b. With the dative only.

1. ἐν, *in* (time and place). In comp., *in.*
2. σύν, *with* (co-operation). In comp., *with, together.*

c. With the accusative only.

1. ἀνά, *up among* (rare in N. T.). In comp., *up, back, again.*
2. εἰς, *into, to.* In comp., *into.*

d. With the genitive and accusative.

1. διά, *through.* Gen., *through, by means of.* Acc., *by reason of, on account of.* In comp., *through.*
2. κατά, *down.* Gen., *down, against.* Acc., *according to, during.* In comp., *down, against.*
3. μετά, *with.* Gen., *together with, among.* Acc., *after.* In comp., *with* (sharing, change).
4. περί, *around* (on all sides). Gen., *about, concerning, on account of.* Acc., *about, concerning.* In comp., *round about, beyond.*
5. ὑπέρ, *over.* Gen. *for, instead of, on account of.* Acc., *beyond.* In comp., *above, beyond.*
6. ὑπό, *under.* Gen., *by* (of the efficient cause). Acc., *under, in the power of.* In comp., *under.*

e. With the genitive, dative, and accusative.

1. ἐπί, *upon.* Gen., *upon, over, before, at the time of.* Dat., *upon, upon the ground of, in addition to.* Acc., *upon, unto, over.* In Comp., *upon, toward, up, against.*
2. παρά, *near* (close proximity). Gen., *from beside* (used of persons). Dat., *near, with* (of person, except xix. 25). Acc., *beside, beyond, on account of.* In comp., *beside, over, aside.*
3. πρός, *at, towards.* Gen., *in favor of* (so once in Acts xxvii. 34). Dat., *at, near, on* (six times in N. T.) Acc., *towards, in reference to.* In comp., *towards, besides.*

3.

ἅμα, *together with*, Matt. xiii. 29.
ἄνευ, *without* (3 times).
ἄτερ, *without*, Luke xxii. 6, 35.
ἄχρι, *until.*
ἐγγύς, *near.*
ἔμπροσθεν, *before.*
ἐναντίον, *before.*
ἕνεκα, ἕνεκεν, } *for the sake of.*
ἐνώπιον, *before, in the sight of.*
ἔξω, *without.*
ἐπάνω, *above.*
ἔσω, *within*, Mark xv. 16.
ἕως, *as far as.*
μέσον, *in the midst of*, Phil. ii. 15
μεταξύ, *between.*
μέχρι, *until.*
ὄπισθεν, ὀπίσω, } *behind, after.*
ὀψέ, *late*, Matt. xxviii. 1.
παραπλήσιον, *very near*, Phil. ii. 27.
πλήν, *except.*
πλησίον, *near*, iv. 5.
ὑπερέκεινα, *beyond*, 2 Cor. x. 16
χάριν, *on account of, for the sake of.*
χωρίς, *without, apart from.*

1. The prepositions were originally adverbs, and have a twofold use:

a. In *composition* with verbs.

b. As *separate* words, to connect nouns and show the relation of words in a sentence.

2. As *separate* words prepositions are connected with particular cases. The signification of prepositions in composition can only be satisfactorily ascertained from the lexicon, but it will be useful to know their leading *meanings* when so used.

3. There are certain adverbs used as prepositions, which are not compounded with verbs. These are sometimes called *improper* prepositions. *All govern the genitive* except ἅμα, Matt. xiii. 29, and παραπλήσιον, Phil. ii. 27 (but WH gen.), which take the dative, as also ἐγγύς sometimes.

VII. ADVERBS.

126. The Formation of Adverbs.

1. δίκαιος, *just*, δικαίως, *justly*; ἀληθής, *true*, ἀληθῶς *truly*; ταχύς (-εος), *quick*, ταχέως, *quickly*.

2. From πολύς, *many*, πολύ and πολλά, *much*; from λοιπός, *the rest*, τὸ λοιπόν, *moreover, henceforth*; from χάρις, *grace, favor*, χάριν, *for the sake of, on account of*; from ἀκμή, *point*, ἀκμήν, *even now*, Matt. xv. 16.

3. οὐρανόθεν, *from heaven*, Acts xiv. 17, xxvi. 13; παιδιόθεν, *from childhood*, Mark ix. 21; πέρυσι (-σι for -θι), *last year*, 2 Cor. viii. 10, ix. 2; ἐνθά-δε, *here, hither*.

4. δίς, *twice*; τρίς, *thrice*; ἑπτάκις, *seven times*; πολλάκις, *many times*; ἑβδομηκοντάκις, *seventy times*. But ἅπαξ, *once*.

5. *a.* δεῦρο, *hither*, δεῦτε (plur.), *come here*. Ἑλληνιστί, *in Greek*, xix. 20; Acts xxi. 37. Ἑβραϊστί, *in Hebrew*, v. 2; xix. 13, 17, 20; xx. 16, etc. (but WH Ἐβραϊστί).

b. From ἀνά, ἄνω, *upwards*, whence ἄνωθεν, *from above*; from κατά, κάτω, *downwards*. So ἔσω, *within*; ἔξω, *without*, whence ἔξωθεν, *from without*.

1. Most adverbs are formed from adjectives, and end in -ως.

2. The accusative of an adjective (neuter) or noun may be used as an adverb.

3. Adverbs may also be formed by adding the suffixes -θεν, -θι, and -δε.

4. Numeral adverbs generally end in -ις, -κις, or -ακις.

5. Some adverbs are formed (*a*) from verbs, others (*b*) from prepositions.

6. Other forms of adverbs with various terminations will be learned by practice.

127. The Comparison of Adverbs.

1. 2. Positive, ταχύ or ταχέως, *quickly*; comparative, τάχιον (WH τάχειον), *more quickly*; superlative, τάχιστα, *most quickly*.

Positive, ἡδέως, *gladly ;* superlative, ἥδιστα, *most gladly.*

3. περισσοτέρως, *more exceedingly.*

4. (μάλα), μᾶλλον, *more ;* μάλιστα, *most.*

1. For the comparative of adverbs the *neuter sing. acc.* of the corresponding adjective is commonly used.
2. For the superlative, the *neuter plural* is used.
3. Some comparatives end in -τερω or -τερως.
4. There are a few irregular comparatives and superlatives.

	Interrogative.	Indefinite.	Demonstrative.	Relative.	Indefinite Rel.
Place.	πού ; *where?*	πού, *somewhere.*	αὐτοῦ, *here.* ὧδε, *here.* ἐκεῖ, *there.* ἐνθάδε, *here.*	οὗ, *where.*	ὅπου, *where.*
	πόθεν ; *whence?*		ἔνθεν, *hence.* ἐντεῦθεν, *hence.* ἐκεῖθεν, *thence.*	ὅθεν, *whence.*	
	whither?		ἐκεῖσε, *thither.* ἐνθάδε, *hither.*		
Time.	πότε ; *when? at what time?*	ποτέ, *sometime.*	τότε, *then.*	ὅτε, *when.*	ὁπότε, *when.*
			νῦν, νυνί, *now.*	ἡνίκα, *at which time.*	
Manner.	πῶς ; *how?*	πώς, *somehow.*	οὕτω(ς), *thus, so.*	ὡς, *as.*	ὅπως, *as.*

128. The Pronominal Adverbs.

1. Some adverbs are formed directly or indirectly from pronouns, and correspond to each other in form and meaning.

2. The table on page 508 gives the chief pronominal adverbs found in the N. T.

3. The indefinite adverbs are all enclitic.

129. Improper Prepositions used as Adverbs.

For a list of the adverbs which may sometimes be used like prepositions to govern nouns, on account of which they are also called "improper prepositions," see § **125**, 3.

130. Negative Adverbs.

οὐ, *not*; οὐδαμῶς, *by no means*; οὐδέποτε, *not ever*; οὐδέπω, *not yet*; οὐκέτι, *no longer*; οὐκοῦν, *not therefore*.

μή, *not*; μηδαμῶς, *by no means*; μηδέποτε, *never*; μηδέπω, *not yet*; μηκέτι, *no longer*; μήποτε, *never*; μήπω, *not yet*.

The negative adverbs are οὐ and μή and their compounds.

VIII. CONJUNCTIONS AND OTHER PARTICLES.

131. The Particles.

1–3. *a. Conjunctions connecting co-ordinate sentences:*

Copulative.	Disjunctive.
καί, *and, also, even.*	ἤ, *or.*
τέ, *and, also.*	ἤ . . . ἤ, *either . . . or.*
τέ . . . καί, }	ἤτοι . . . ἤ, *either . . . or.*
καί . . . τέ, } *both . . . and.*	εἴτε . . . εἴτε, *whether . . . or.*
τέ . . . τέ, }	
καί . . . καί, }	

NEGATIVE.	NEGATIVE.
οὔτε . . . οὔτε, *neither . . . nor.*	οὐδέ . . . οὐδέ, *not even . . . nor yet.*
μήτε . . . μήτε, *neither . . . nor.*	μηδέ . . . μηδέ, *not even . . . nor yet.*

ADVERSATIVE.	INFERENTIAL.
δέ, *but, and.*	ἄρα, *accordingly.*
μέν . . . δέ, *on the one hand . . . on the other.*	οὖν, *therefore.*
	τοίνυν, *therefore.*
ἀλλά, *but, yet.*	διό, *wherefore.*
μέντοι, *but yet.*	τοιγαροῦν, *wherefore then.*
καίτοι, *and yet.*	ὥστε, *wherefore, so then.*
ὅμως, *yet.*	

b. Conjunctions connecting a subordinate with the principal sentence:

CAUSAL.	FINAL.	COMPARATIVE.
ὅτι, *because.*	ἵνα, *in order that.*	ὡς, *as,*
ἐπεί, *since.*	ὡς, *so that.*	ὥσπερ, *just as.*
διότι, *because.*	ὅπως, *so that.*	καθώς, *just as.*
γάρ, *for.*	μή, *that not, lest.*	
	ὥστε, *so that.*	

CONDITIONAL.	TEMPORAL.
εἰ, *if.*	ἐπεί, *when.*
εἴγε, *if at least.*	ἐπειδή, *when now,* Luke vii. 1.
εἴπερ, *if at all.*	μέχρι, *till,* Eph. iv. 13.
ἐάν, *if* (possibly).	ἄχρις, *until.*
εἰ καί, *although.*	πρίν, *before that.*
καὶ εἰ, *even if.*	These are mostly relative adverbs of time.
εἰ μή, *unless.*	
εἴ πως, *if possibly.*	

4. The Intensive Particles.

γέ,[1] *at least, even.*	δήπου, *probably.*	μέν,[2] *indeed.*
-περ,[1] *very, indeed.*	ἦ μήν, *assuredly.*	ναί, *yes, even so.*
δή,[2] *verily, in truth.*	τοί,[1] *surely.*	νή, *surely.*

5. The Interrogative Particles.

a. Direct questions,	*b. Indirect.*	*c. Alternative.*
ἆρα, εἰ	εἰ	πότερον . . . ἤ
οὐ	ἆρα	εἴτε . . . εἴτε
μή		

6. The Interjections.

ἔα, *ah!* Luke iv. 34.	οὐαί, *woe!*
οὐά, *ah!* Mark xv. 29.	ὦ, *O!*

1. The term *particles* includes the conjunctions and other indeclinable words (sometimes even certain adverbs) which serve to connect and show the relation of words.

2. This is not the place to discuss in full the use and power of the particles in a sentence; so we will simply classify them and indicate their general meaning.

These *particles* may be divided into (1) Conjunctive particles, (2) Intensive particles, (3) Interrogative particles, and (4) Interjections.

3. The conjunctions are particles used to connect sentences or words. They are divided into classes, according to their meaning. Some conjunctions belong to several classes.

4. The intensive particles add emphasis either to particular words or to the whole sentence.

5. Interrogative particles are used to introduce questions.

6. Interjections are generally but the transcript of a natural instinctive sound, and can scarcely be ranked as belonging to the "parts of speech."

[1] Postpositive and enclitic.

[2] Postpositive, *i.e.* always put after one or more words in a sentence.

IX. FORMATION OF WORDS.

132. Simple and Compound Words.

ἀρχή (αρχ-, root of ἄρχω, *begin*); ἀρχ-ηγός (ἀρχή, ἄγω); ἀρχ-ιερεύς (ἀρχή, ἱερεύς).

A word is either *simple* *i. e.* containing a *single* stem, or *compound*, *i. e.* containing two or more stems.

133. Primitives and Denominatives.

Primitive.	*Denom.*	*Primitive.*	*Denom.*
ἀρχή,	ἀρχαῖος.	δοῦλος,	δουλόω.
κριτής,	κριτικός.	τιμή,	τιμάω.
κριτής,	κριτήριον.	ἀληθής,	ἀληθεύω.
κρίσις		ἐλπίς,	ἐλπίζω.
κρίμα		ἔργον,	ἐργάζομαι.

Simple words may be either *primitives*, *i. e.* formed immediately from a *root*, or *denominatives*, *i. e.* formed immediately from a *noun-stem*. Substantives, adjectives, and verbs, which are of simple formation, may be either *primitive* or *denominative*.

134. Formation of Nouns.

a. Primitives.

1. *Agent:*

	Nom.	Gen.	
Masc.	-τηρ	-τηρος	σωτήρ, *Saviour.*
Masc.	-τωρ	-τορος	ῥήτωρ, *orator.*
Masc.	-της	-του	κριτής, *judge.*

2. *Action:*

Fem.	-τις	-τεως	πίστις, *faith.*
Fem.	-σις	-σεως	δικαίωσις, *justification.*
Fem.	-σια	-σιας	δοκιμασία, *proving.*
Fem.	-μα (μη)	-μης	τιμή, *honor.*
Fem.	-εια	-ειας	παιδεία, *education.*
Masc.	-μος	-μου	ὀδυρμός, *wailing.*

3. *Result:*

Neut.	-μα	-ματος	πρᾶγμα, *deed.*
Neut.	-ος	-εος	εἶδος, *appearance.*
Fem.	-εια	-ειας	βασιλεία, *kingdom.*

4. *Quality:*

Neut.	-ος	-εος	βάθος, *depth.*

5. *Instrument:*

Neut.	-τρον	-τρου	λύτρον, *ransom.*

6. *General:*

	-ων	-ονος	εἰκών, *image.*
	-ανος	-ανου	στέφανος, *crown.*
	-ονη	-ονης	ἡδονή, *pleasure.*

b. Denominatives.

1. *Agent:*

Masc.	-ευς	-εως	ἱερεύς, *priest.*
Masc.	-της	-του	οἰκέτης, *servant.*

2. *Quality:*

Fem.	-της	-τητος	ἁγιότης, *sanctity.*
Fem.	-οσυνη	-οσυνης	ἁγιωσύνη, *holiness.*
Fem.	-ια	-ιας	σοφία, *wisdom.*

3. *Place:*

Neut.	-ιον	-ιου	(προ)αύλιον, *porch.*
Masc.	-ων	-ωνος	ἀμπελών, *vineyard.*

4. *Diminutives.*

Neut.	-ιον	-ιου	παιδίον, *little boy.*
Neut.	-αριον	-αριου	γυναικάριον, *little woman.*
Masc.	-ισκος	-ισκου	νεανίσκος, *youth.*
Fem.	-ισκη	-ισκης	παιδίσκη, *damsel.*

Nouns are formed by means of adding certain elements called *suffixes* to the root. These *suffixes* or *terminations* generally have some definite meaning.

135. Formation of Adjectives and Adverbs.

a. Primitives.

1. *Quality:*

-υς	-εια	-υ	βαρύς, *heavy.*
-ος	-η	-ον	κακός, *bad.*
-ης	-ης	-ες	ψευδής, *false.*

2. *Inclination:*

-ων	-ων	-ον	ἐλεήμων, *merciful.*

3. *Possibility* (verbal):

-τος	-τη	-τον	τακτός, *fixed.*

4. *Obligation* (verbal):

-τεος	-τεα	-τεον	βλητέος, *must be put,* Luke v. 38.

5. *All participles:*

-ων	-ουσα	-ον
-ας	-ασα	-αν
-υς	-υσα	-υν
-εις	-εισα	-εν
-ως	-υια	-ος

b. Denominatives.

1. *Attribute:*

-ιος	-ια	-ιον	δίκαιος, *just.*

2. *Fitness* or *ability:*

-ικος	-ικη	-ικον	κριτικός, *fit for judging*
-ιμος	-ιμος	-ιμον	δόκιμος, *approved.*
-σιμος	-σιμη	-σιμον	χρήσιμος, *useful.*

3. *Material:*

-εος	-εα	-εον contracted to	
-οῦς	-ῆ	-οῦν	χρυσοῦς, *golden.*
-ινος	-ινη	-ινον	λίθινος, *of stone.*

4. *All comparatives and superlatives:*

-τερος	-τερα	-τερον
-τατος	-τατη	-τατον

1. Adjectives are also formed in the same way as nouns, by adding suffixes to the root. These suffixes as a rule have special meanings, and, like nouns, adjectives may be *primitive* or *denominative.*

2. For the formation of adverbs, see § **126.**

136. Formation of Verbs.

-αω	(*state* or *action*)	τιμάω, *honor.*
-εω	(" ")	πολεμέω, *fight.*
-ευω	(" ")	βασιλεύω, *reign.*
-οω	(*causative*)	δουλόω, *enslave.*
-αινω	(")	σημαίνω, *signify.*
-υνω	(")	πληθύνω, *multiply.*
-αζω		ἐργάζομαι, *work.*
-ιζω	(*intensive*)	ἐλπίζω, *hope.*
-σκω	(*inceptive*)	γηράσκω, *grow old.*
-σκω	(*causative*)	μεθύσκω, *intoxicate.*
-ιζω	(*factitive*)	ἁγνίζω, *purify.*

Verbs derived from the stem of a noun or adjective are called *denominatives.* The most important endings are given in the accompanying table.

137. Compounds.

εὐ-αγγέλιον, *good tidings;* προ-έρχομαι, *I go before.*

In a compound word three things must be taken into consideration:

a. The first part of the compound,

b. The last part, and

c. The meaning of the compound.

138. First Part of a Compound Word.

1. ἀρχή, *beginning:* ἀρχ-ηγός, *author;* ἀρχ-ιερεύς, *high priest;* ἀρχι-ποιμήν, *chief shepherd;* ἀρχι-συνάγωγος, *ruler of a synagogue;* ἀρχι-τέκτων, *master-builder;* ἀρχι-τελώνης, *chief publican.*

2. ἀμφι-έννυμι, *clothe;* ἀνά-κειμαι, *recline at table;* ἀντι-πίπτω, *fall against;* ἀπο-δίδωμι, *give back;* δια-κρίνω, *discern;* εἰσ-έρχομαι, *come in;* ἐκ-δύω, *unclothe;* ἐν-δύνω, *clothe with;* ἐπι-δίδωμι, *give up;* κατα-λείπω, *depart from;* μετα-βαίνω, *pass over;* παρα-βαίνω, *go aside;* περι-βλέπω, *look around;* προ-έρχομαι, *go before;* προσ-έρχομαι, *come to;* συν-ίστημι, *stand with;* ὑπερ-έχω, *excel;* ὑπο-ζώννυμι, *undergird.*

3. ἅ-πας, *all together;* ἀρτι-γέννητος, *newly-born;* εὐ-αγγέλιον, *good tidings;* παλιγ-γενεσία, *regeneration;* παν-ουργία, *skill;* τηλ-αυγῶς, *clearly,* Mark viii. 25.

4. ἀ-πείθεια, *disobedience;* ἄν-υδρος, *without water;* δυσ-ερμήνευτος, *hard to be explained;* δυσ-νόητος, *hard to be understood;* ἡμι-θανής, *half dead,* Luke x. 30.

1. When a noun stands as the *first* part of a compound word, only its stem is used.

2. Verbs cannot be compounded with nouns, nor with any thing but prepositions. Verbs, however, may be formed from compound nouns, and then are called *denominatives.* In addition to the prepositions given in § **125**, ἀμφι-, *round about,* is used in composition with verbs in the N. T.

3. Certain separable particles are also used in composition, such as ἅ- (from ἅμα, *together*); ἀρτι-, *lately;* εὐ-, *well;* παλιν-, *again;* παν-, *all;* τηλε-, *afar off.*

4. Certain *inseparable* particles are also used as prefixes, such as ἀ- or ἀν- (called *alpha privative*), δυς-, *ill* (opposed to εὖ, *well*), and ἡμι-, *half.*

139. Last Part of a Compound Word.

1. ἀρχ-ηγός, *author*; ὑπ-ήκοος, *obedient*; ψευδ-ώνυμος, *falsely-named*.

2. φιλό-φρων, *friendly-minded*; πολύ-τιμος, *very costly*.

3. εὐ-γενής, *well-born*; εὐ-λαβής, *devout*; εὐ-πειθής, *easily entreated*; εὐ-σεβής, *religious*.

1. The beginning of the last part of a compound noun or adjective is generally lengthened (α, ε, to η; ο to ω).

2. When a noun stands as the *last* part of a compound, its final syllable is generally changed.

3. Many compound adjectives end in -ης.

140. Meaning of Compound Words.

1. *a.* ἀπο-δίδωμι, *give back*; ἐπι-δίδωμι, *give up*. *b.* ἀρχι-ποιμήν, *chief shepherd*; ἀρχι-τελώνης, *chief publican*.

2. ἀν-ίστημι, *stand up*; ἀνθ-ίστημι, *withstand*; ἀφ-ίστημι, *stand off*; δι-ίστημι, *stand apart*; ἐν-ίστημι, *stand near*.

3. οἰκο-δεσπότης, *householder*; οἰκο-δομή, *building*; οἰκο-δομία, *edification*; οἰκο-δόμος, *builder*; οἰκο-νόμος, *house manager*.

1. When we discuss the meaning of compound words, we distinguish between *parathetic* and *synthetic* compounds.

2. In *parathetic* compounds both words retain their meaning, and their form is only affected by the laws of euphony. The words are merely *placed side by side*. In the N. T., the first part of a *parathetic* compound is almost always a preposition or an adverb, — never a verb.

3. In *synthetic* compounds, the *first* part, which is always a noun or verb, loses all inflection, and generally modifies or defines the *latter* part of the compound, which generally has the leading significance.

141. Synthetic Compounds.

1. χειρο-ποίητος, *made with hands;* κακο-ποιός, *doer of evil;* κακ-οῦργος, *worker of evil;* ναύ-κληρος, *master of a ship.*

2. ψευδο-διδάσκαλος, *false teacher;* ψευδο-λογος, *false speaking;* ψευδο-μάρτυρ, *false witness;* ψευδο-μαρτυρία, *false testimony;* ψευδο-προφήτης, *false prophet;* ψευδό-χριστος, *false Christ;* ψευδ-ώνυμος, *falsely named.*

3. μακρο-χρόνιος, *long-lived;* μεγαλο-πρεπής, *excellent;* μονο-γενής, *only-begotten;* μον-όφθαλμος, *having but one eye.*

Synthetic compounds are of three classes:

1. *Objective*, in which the first part defines the second part in a sense which could be separately expressed by an oblique case of the noun.

2. *Determinative*, in which the first part of synthetic nouns or adjectives qualifies the second part, generally as adjective or adverb.

3. *Possessive* compounds, which are adjectives, in which the first part qualifies the second, but the whole compound denotes a quality or attribute belonging to some person or thing.

142. Foreign Words in New Testament Greek.

From Hebrew:

Ἀβαδδών	Γολγοθά	μαμωνᾶς	Σαδδουκαῖος
Ἀββᾶ	Ἑβραῖος	μάννα	Σατᾶν
Ἀκελδαμά	ἐλωΐ or ἠλί	μαρὰν ἀθά	Σατανᾶς
ἀλληλούϊα	Ἐμμανουήλ	Μεσσίας	σίκερα
ἀμήν	ἐφφαθά	πάσχα	ταλιθᾶ κοῦμι
Βεελζεβούλ	ζιζάνιον	Ῥαββί	Φαρισαῖος
Βοανηργές	Ἰουδαῖος	ῥακά	χερουβίμ
Γαββαθά	κορβᾶν	σαβαώθ	ὡσαννά
γέεννα	λαμά σαβαχθανί	σάββατον	

From Latin:

δηνήριον	λεγεών	μόδιος	ταβέρναι
κῆνσος	λέντιον	ξέστης	τίτλος
κοδράντης	λιβερτῖνος	πραιτώριον	φόρον
κολωνία	μάκελλον	σικάριος	φραγέλλιον
κουστωδία	μεμβράνα	σπεκουλάτωρ	

1. The *foreign* words in the Greek New Testament are mainly borrowed from the Hebrew and from the Latin. (A full list [Hebrew 57, Latin 30] is given in the Appendix to Thayer's "Greek-English Lexicon of the New Testament.")

2. The most important of these foreign words are given in the accompanying lists.

143. New Testament Proper Names.

1.

a.	*b.*	*c.*
Ἀβιούδ	Ἠλίας	Ἱερουσαλήμ and Ἱεροσόλυμα, -ων
Ἀβραάμ	Ἡσαΐας	Μαριάμ and Μαρία, -ας
Ἰσραήλ	Ἱερεμίας	Ἰακώβ and Ἰάκωβος, -ου
Ἰεριχώ	Ἰησοῦς	Σατᾶν and Σατανᾶς
		Σαούλ and Σαῦλος, -ου
		Συμεών and Σίμων, -ωνος

2. The names of "the Seven" (in Acts vi. 5, 6) are all Greek.

3. Ταβιθά and Δορκάς; Θωμᾶς and Δίδυμος; Κηφᾶς and Πέτρος.

4. Πειλᾶτος, Κορνήλιος, Ἰοῦστος, Γάϊος, Μάρκος, Ἔπαφος, Κλαύδιος, Κλήμης.

The personal names of the New Testament are of (1) Hebrew, (2) Greek, and (3) Latin origin.

1. Hebrew proper nouns in the Greek text appear either (*a*) *unaltered*, and are then indeclinable, or (*b*) they receive a *Greek termination*, and are then inflected, or (*c*) they appear *in both forms*, the Hebrew form then always being indeclinable.

2. Pure Greek names are common in the N. T.

3. When two names are applied to the same person, one is often the Hebrew (Aramaic) form, and the other its Greek translation.

4. Latin names are always Grecized, and occur chiefly in letters written to or from Rome.

5. For the meaning of these various names a lexicon must be consulted.

LISTS OF WORDS.*

LIST I.

Verbs occurring more than fifty times.

1. Love.
2. Bring, lead, go.
3. Take up, bear.
4. Ask.
5. Follow.
6. Hear.
7. Go up, ascend.
8. Arise, rise up.
9. Open.
10. Go, depart.
11. Die, perish.
12. Answer.
13. Kill.
14. Destroy, perish.
15. Send away, release.
16. Send forth.
17. Begin.
18. Suffer, forgive.
19. Cast.
20. Baptize.
21. Look at, see.
22. Beget, to be born.
23. Become, be.
24. Know.
25. Write.
26. Necessary.
27. Receive.
28. Teach.
29. Give.
30. Think.
31. Glorify.
32. Be able.
33. Arise.
34. Saw.
35. Be.
36. Said.
37. Enter.
38. Cast out.
39. Go out.
40. Ask.
41. Will say.
42. Come, go.
43. Ask, beseech.
44. Eat.
45. Preach.
46. Find.
47. Have.
48. Live.
49. Seek.
50. Will, with.
51. Behold, see.
52. Stand.
53. Sit.
54. Call.
55. Go down, descend.
56. Publish, preach.
57. Cry out.
58. Judge, esteem.
59. Speak.
60. Take, receive.
61. Say, speak.
62. Witness.
63. About to be.
64. Abide, remain.
65. Will see.
66. See.
67. Deliver, betray.
68. Beseech, exhort.
69. Receive.
70. Persuade, trust.
71. Send.
72. Walk.
73. Drink.
74. Fall.
75. Believe.
76. Fill.
77. Do, make.
78. Go, depart.
79. Come unto.
80. Pray.

* For Lists of Words in Greek see page 355.

81. Worship.
82. Offer.
83. Sow.
84. Gather together.
85. Save.
86. Keep, observe.
87. Put, lay.
88. Go, go away.
89. Be, have.
90. Will eat.
91. Manifest.
92. Bear, bring.
93. Say.
94. Fear.
95. Rejoice.

LIST II.

Verbs occurring ten to fifty times.

96. Rejoice.
97. Sanctify.
98. Not know.
99. Buy.
100. Do wrong, hurt.
101. Reject.
102. Sin.
103. Look up.
104. Tell, declare.
105. Read.
106. Lead up.
107. Slay, kill.
108. Sit at meat.
109. Examine.
110. Take up.
111. Give rest.
112. Sit down.
113. Overthrow.
114. Depart.
115. Bear with.
116. Resist.
117. Tell, declare.
118. Lead away.
119. Deny.
120. Disobey.
121. Be absent, abstain.
122. Recompense
123. Reveal.
124. Receive.
125. Touch.
126. Please.
127. Deny.
128. Snatch.
129. Be sick.
130. Salute.
131. Look steadfastly.
132. Increase.
133. Depart.
134. Torment.
135. Reign.
136. Bear, carry.
137. Blaspheme.
138. Wish.
139. Marry.
140. Be full.
141. Taste.
142. Make known.
143. Watch.
144. To have a demon.
145. Show.
146. Beseech.
147. Beat.
148. Bind.
149. Minister, serve.
150. Doubt.
151. Reason, dispute.
152. Reason.
153. Testify.
154. Divide.
155. Command.
156. Surpass, differ from.
157. Pass through.
158. Justify.
159. Thirst.
160. Follow after, persecute.
161. Prove, approve.
162. Serve.
163. Suffer, leave.
164. Be at hand.
165. Bring in.
166. Go in.
167. Hew down.
168. Choose.
169. Fall.
170. Astonish.
171. Go out.
172. Stretch forth.
173. Pour out.

174. Be shed.
175. Reprove, convict.
176. Have mercy.
177. Hope.
178. Enter (a ship).
179. Behold.
180. Mock.
181. Show.
182. Work.
183. Charge, command.
184. Lead out.
185. Send forth.
186. Be lawful.
187. Be amazed.
188. Confers.
189. Despise.
190. Promise.
191. Lift up.
192. Be ashamed.
193. Put on.
194. Know, perceive.
195. Deliver.
196. Seek after.
197. Covet, lust.
198. Call upon.
199. Take hold of.
200. Continue.
201. Fall upon.
202. Understand.
203. Turn, convert.
204. Lay upon.
205. Rebuke.
206. Suffer, permit.
207. Work.
208. Make ready.
209. Be well-pleased.
210. Bless.
211. Be merry.
212. Give thanks.
213. Stand by.
214. Be jealous.
215. Quicken.
216. Think.
217. Come.
218. Put to death.
219. Bury.
220. Marvel.
221. See, behold.
222. Heal, cure.
223. Reap.
224. Die.
225. Kill, sacrifice.
226. Heal.
227. Be strong.
228. Cleanse.
229. Sleep.
230. Sit down.
231. Set, appoint.
232. Burn.
233. Proclaim.
234. Bring down.
235. Put to shame.
236. Burn up.
237. Lie down.
238. Condemn.
239. Apprehend.
240. Leave.
241. Destroy, throw down.
242. Consider.
243. Attain.
244. Make of none effect.
245. Mend, restore.
246. Prepare.
247. Work.
248. Come down.
249. Possess.
250. Accuse.
251. Dwell.
252. Glory.
253. Lie down.
254. Command.
255. Gain.
256. Weep.
257. Break (head).
258. Shut.
259. Steal.
260. Inherit.
261. Fall asleep.
262. Make common.
263. Cleave to.
264. Receive.
265. Toil, labor.
266. Lay hold on.
267. Hide, conceal.
268. Create.
269. Forbid.
270. Serve.
271. Reckon.
272. Grieve.
273. Loose.
274. Learn.
275. Divide.
276. Be anxious.
277. Depart.
278. Repent.
279. Remember.
280. Hate.
281. Remember.
282. Commit adultery.
283. Fast.
284. Overcome.
285. Wash.
286. Understand.
287. Think.
288. Lodge.
289. Wither.
290. Build.
291. Swear.
292. Be like.
293. Confess.

294. Owe.
295. Instruct.
296. Charge.
297. Come near.
298. Make excuse.
299. Set before.
300. Be present.
301. Pass away.
302. Bring, offer.
303. Stand by.
304. Suffer.
305. Cease.
306. Be hungry.
307. Tempt.
308. Cast around.
309. Exceed.
310. Circumcise.
311. Take.
312. Lead astray.
313. Multiply.
314. Fill.
315. Be rich.
316. Feed.
317. Give to drink.
318. Practise.
319. Go before.
320. Look for.
321. Wait for.
322. Take heed.
323. Call to one's self.
324. Receive.
325. Add, increase.
326. Prophesy.
327. Inquire.
328. Sell.
329. Deliver.
330. Shake.
331. Sound a trumpet.
332. Be silent.
333. Offend.
334. Have compassion.
335. Give diligence.
336. Crucify.
337. Establish.
338. Turn.
339. Seize.
340. Be profitable.
341. Go with.
342. Press.
343. Understand.
344. Commend.
345. Seal.
346. Rend.
347. Humble.
348. Trouble.
349. Fulfil.
350. Die.
351. Finish.
352. Bring forth.
353. Honor.
354. Dare.
355. Run.
356. Obtain, happen.
357. Strike.
358. Be whole.
359. Obey.
360. Endure.
361. Turn back.
362. Put in subjection.
363. Fall short.
364. Exalt.
365. Shine, appear.
366. Flee.
367. Love, kiss.
368. Kill.
369. Think.
370. Guard.
371. Plant.
372. Call, cry.
373. Give light.
374. Give freely.
375. Fill, feed.
376. Use.
377. Separate.
378. Lie.
379. Profit.

LIST III.

Verbs occurring five to ten times.

380. Do good.
381. Be indignant.
382. Purify.
383. Strive, fight.
384. Sing.
385. Praise.
386. Be ashamed.
387. Anoint.
388. Change.
389. Neglect.
390. Compel.
391. Sit down.
392. Cry out.
393. Remind.
394. Fulfil.

395. Spring up.
396. Offer up.
397. Recompense.
398. Oppose.
399. Speak against.
400. Oppose.
401. Think worthy.
402. Meet.
403. Be absent.
404. Wait for.
405. Disbelieve.
406. Receive.
407. Go abroad.
408. Reject.
409. Restore.
410. Cut off.
411. Hide.
412. Leave.
413. Make a defence.
414. Be perplexed.
415. Defraud.
416. Turn away.
417. Take leave of.
418. Put away.
419. Carry away.
420. Thrust away.
421. Be sufficient.
422. Dishonor.
423. Take away.
424. Cause to vanish.
425. Separate.
426. Be heavy.
427. Confirm.
428. Cry out.
429. Help.
430. Feed.
431. Take counsel.
432. Rain.
433. Marry.
434. Fill.
435. Murmur.
436. Spend.
437. Declare.
438. Divide.
439. Continue.
440. Open.
441. Cross over.
442. Go through.
443. Be perplexed.
444. Rend.
445. Scatter.
446. Charge.
447. Turn aside.
448. Save, escape.
449. Appoint, make.
450. Tarry.
451. Destroy.
452. Awake, arise.
453. Interpret.
454. Declare.
455. Be in bondage.
456. Accuse at court.
457. Forsake.
458. Graft.
459. Hinder.
460. Hear (prayer).
461. Bring in.
462. Give in marriage.
463. Wait for.
464. Avenge.
465. Strip.
466. Seek after.
467. Faint, be weary.
468. Grow weak, faint.
469. Wipe.
470. Turn aside.
471. Bring forth.
472. Escape.
473. Drive, row.
474. Make free.
475. Draw.
476. Be indignant.
477. Fill.
478. Fall into.
479. Spit upon.
480. Make manifest.
481. Be strong.
482. Put on.
483. Be present.
484. Faint, be weary.
485. Dwell in.
486. Shame, reverence.
487. Make intercession.
488. Deliver.
489. Wipe away.
490. Beguile.
491. Declare.
492. Praise.
493. Come upon.
494. Mark.
495. Go upon.
496. Write upon.
497. Show.
498. Lie down.
499. Forget.
500. Following.
501. Long after.
502. Visit.
503. Overshadow.
504. Gather together.
505. Command.
506. Complete.
507. Supply.
508. Build up.
509. Search.
510. Make desolate.
511. Pray.
512. Forfeit.
513. Be silent.
514. Be of good courage.
515. Be of good cheer.
516. Found.

517. Warm one's self.
518. Give suck.
519. Treasure up.
520. Afflict.
521. Destroy.
522. Sit.
523. Afflict.
524. Cover.
525. Bear fruit.
526. Speak against.
527. Reconcile.
528. Tread upon.
529. Swallow.
530. Curse.
531. Devour.
532. Kiss.
533. Despise.
534. Devour
535. Instruct.
536. Make void.
537. Move.
538. Lay down.
539. Communicate.
540. Buffet.
541. Cut down.
542. Adorn.
543. Cry out.
544. Hang.
545. Knock.
546. Obtain.
547. Compass.
548. Have lordship.
549. Shine.
550. Be hid.
551. Leave, lack.
552. Stone.
553. Stone.
554. Wash.
555. Be mad.
556. Suffer long.
557. Scourge.
558. Enlarge.
559. Interpret.
560. Remove.
561. Be drunken.
562. It is a care.
563. Impart.
564. Take.
565. Regret.
566. Send for.
567. Fashion one's self.
568. Change.
569. Partake.
570. Measure.
571. Defile.
572. Commit adultery.
573. Be sober.
574. Admonish.
575. Guide.
576. Dwell.
577. Reproach.
578. Name.
579. Be angry.
580. Ordain.
581. Rush.
582. Smite.
583. Pass by.
584. Receive.
585. Stoop.
586. Pass by.
587. Watch.
588. Speak boldly.
589. Smite.
590. Tread.
591. Mourn.
592. Go about.
593. Look around.
594. Gird one's self.
595. Hang about.
596. Put on.
597. Carry about.
598. Sell.
599. Abound.
600. Take advantage.
601. Sail.
602. Fulfil.
603. Blow.
604. Make war.
605. Commit fornication.
606. It becomes.
607. Go on.
608. Foreknow.
609. Go before.
610. Rule.
611. Set before.
612. Go forward.
613. Foreordain.
614. Bring on the way.
615. Wait on.
616. Stumble.
617. Tarry.
618. Fall down before.
619. Command.
620. Call unto.
621. Stumble.
622. Burn.
623. Harden.
624. Rend.
625. Cast down.
626. Quench.
627. Worship.
628. Quake.
629. Signify.
630. Keep silence.
631. Dwell.
632. Harden.
633. Mark.
634. Scatter.
635. Be darkened.
636. Make haste.

637. Sigh.
638. Stand.
639. Walk.
640. War.
641. Spread.
642. Call together.
643. Rejoice with.
644. Confound.
645. Question.
646. Talk.
647. Gather.
648. Happen.
649. Ponder.
650. Unite.
651. Take counsel together.
652. Choke.
653. Agree with.
654. Recline.
655. Meet.
656. Work together.
657. Eat with.
658. Consent to.
659. Finish.
660. Bruise.
661. Drag.
662. Crucify with.
663. Slay.
664. Be of sober mind.
665. Appoint.
666. Feed.
667. Eat.
668. Entreat shamefully.
669. Meet.
670. Surpass.
671. Warn.
672. Put in remembrance.
673. Spare.
674. Come.
675. Destroy.
676. Muzzle.
677. Wear.
678. Puff up.
679. Let down.
680. Have need.
681. Warn (by God).
682. Anoint.
683. Tarry.
684. Contain.
685. Sing.
686. Bear false witness.

LIST IV.

Nouns, Adjectives, and Adverbs, occurring more than fifty times.

1. Good.
2. Love.
3. Beloved.
4. Angel.
5. Holy.
6. Brother.
7. Blood.
8. World, age.
9. Eternal.
10. Truth.
11. But.
12. One another.
13. Another, other.
14. Sin.
15. Amen.
16. Man, husband.
17. Man.
18. Apostle.
19. Bread, loaf.
20. Beginning, rule.
21. Chief priest.
22. Himself, the same.
23. Of himself.
24. Kingdom.
25. King.
26. Land, earth.
27. Tongue.
28. Scribe.
29. Writing, Scripture.
30. Woman, wife.
31. Demon.
32. Right (hand).
33. Master, teacher.
34. Just, righteous.
35. Righteousness.
36. Glory.
37. Servant.
38. Power.
39. Two
40. Twelve.
41. Of one's self.
42. I.
43. Nation.
44. Peace.

45. One.
46. Each one.
47. There.
48. That one.
49. Church.
50. Hope.
51. Mine.
52. Before.
53. Commandment.
54. In presence of.
55. Power.
56. Without.
57. Promise.
58. Seven.
59. Work.
60. Last.
61. Other.
62. Yet, any more.
63. Year.
64. Gospel.
65. Straightway.
66. Till.
67. Life.
68. Now.
69. Day.
70. Sea.
71. Death.
72. Will.
73. God.
74. Throne.
75. One's own.
76. Behold.
77. Temple.
78. Garment.
79. That.
80. Even as.
81. And.
82. Time.
83. Good.
84. Heart.
85. Fruit.
86. Down, against.
87. Head.
88. World.
89. Lord.
90. People
91. Stone.
92. Word.
93. Disciple.
94. More, rather.
95. Great.
96. Indeed.
97. Midst.
98. With, after.
99. Not, lest.
100. Nor yet, neither.
101. No one.
102. Nothing.
103. Mother.
104. Only.
105. Dead.
106. Law.
107. Now.
108. Night.
109. The.
110. Way.
111. House.
112. House.
113. All, whole.
114. Name.
115. Where.
116. So that.
117. Mountain.
118. Who, which.
119. How much.
120. Whosoever.
121. Whenever.
122. When.
123. That, because.
124. No, not.
125. Neither, nor.
126. No one.
127. No longer.
128. Then, therefore.
129. Heaven.
130. Neither, nor.
131. This.
132. Thus.
133. Not.
134. Eye.
135. Multitude.
136. Young child.
137. Again.
138. From beside, against.
139. All, every.
140. Father.
141. About, concerning.
142. Faith.
143. Faithful.
144. More, greater.
145. Boat.
146. Spirit, wind.
147. City.
148. Many.
149. Evil.
150. Foot.
151. Elder.
152. To, with.
153. Face.
154. Prophet.
155. First.
156. First.
157. Fire.
158. How.
159. Word.
160. Sabbath day.
161. Flesh.
162. Sign.
163. Wisdom.
164. Mouth.
165. Thou.
166. With.

167. Synagogue.
168. Body.
169. And, both.
170. Child.
171. Honor.
172. Any one.
173. Who?
174. Such.
175. Place.
176. Then.
177. Three.
178. Third.
179. Blind.
180. Water.
181. Son.
182. You.
183. Above.
184. By, render.
185. Fear.
186. Voice.
187. Light.
188. Joy.
189. Grace.
190. Hand.
191. Time.
192. Soul.
193. Here.
194. Hour.
195. As, when.
196. So that.

LIST V.

Nouns, Adjectives, and Adverbs, occurring ten to fifty times.

197. Sanctification.
198. Market-place.
199. Field.
200. Sister.
201. Hades.
202. Unrighteousness.
203. Unrighteous.
204. Impossible.
205. Cause.
206. Uncleanness.
207. Unclean.
208. Thorn.
209. Report.
210. Uncircumcision.
211. Cock.
212. True.
213. True.
214. Truly.
215. Stranger.
216. Sinner.
217. Vineyard.
218. Both.
219. Need.
220. Resurrection.
221. Behavior.
222. East.
223. Wind.
224. Iniquity.
225. Worthy.
226. Once.
227. All.
228. Unbelief.
229. Faithless.
230. Revelation.
231. Destruction.
232. Piece of silver.
233. Number.
234. Lamb.
235. Old.
236. Ruler.
237. Weakness.
238. Sick.
239. Wine-skin.
240. Star.
241. Court.
242. To-morrow.
243. Forgiveness.
244. Foolish.
245. Baptism.
246. Baptist.
247. Judgment-seat.
248. Book.
249. Book.
250. Life.
251. Blasphemy.
252. Counsel.
253. Thunder.
254. Food.
255. Meat.
256. Marriage.
257. Gehenna.
258. Generation.
259. Race.
260. Husbandman.
261. Knowledge.
262. Known.

263. Parents.
264. Knee.
265. Letter.
266. Naked.
267. Tear.
268. Supplication.
269. Supper.
270. Tea.
271. Tree.
272. Prisoner.
273. Bond.
274. Come.
275. Second.
276. Denarius.
277. Devil.
278. Testament, covenant.
279. Ministry.
280. Minister, servant.
281. Thought.
282. Mind.
283. Teaching, doctrine.
284. Teaching.
285. Fishing-net.
286. Deceit.
287. Dragon.
288. Mighty.
289. Gift.
290. Gift.
291. Nigh.
292. Custom.
293. Idol.
294. Twenty.
295. Image.
296. Hundred.
297. Centurion.
298. Thence.
299. Chosen, elect.
300. Sixth.
301. Olive tree.
302. Oil.
303. Least.
304. Alms.
305. Mercy.
306. Liberty.
307. Free.
308. Greeks
309. Of myself.
310. For sake of.
311. For sake of.
312. Year.
313. Hence.
314. Six.
315. Outside.
316. Feast.
317. Praise.
318. Over, upon.
319. The morrow.
320. Because.
321. Because.
322. Then.
323. Knowledge.
324. Desire.
325. Letter.
326. Heavenly.
327. Laborer.
328. Wilderness.
329. Desert.
330. Within.
331. Ready.
332. Blessing.
333. Godliness.
334. Thanksgiving.
335. Enemy.
336. Zeal.
337. Leaven.
338. Living creature.
339. Governor.
340. Sun.
341. Foundation.
342. Harvest.
343. Wild beast.
344. Treasure.
345. Tribulation.
346. Hair.
347. Daughter.
348. Wrath.
349. Door.
350. Sacrifice.
351. Altar.
352. Behold.
353. Priest.
354. Worthy, many.
355. Horse.
356. Mighty.
357. Strength.
358. Fish.
359. Even as.
360. New.
361. And there.
362. And thence.
363. And he.
364. Wickedness.
365. Evil.
366. Badly.
367. Pen.
368. Rightly.
369. And if.
370. Smoke.
371. Foundation.
372 Glorying.
373. Glorying.
374. Vain.
375. Horn.
376. Branch.
377. Thief.
378. Inheritance.
379. Heir.
380. Lot.
381. Calling.
382. Called.
383. Belly.

384. Common.
385. Fellowship.
386. Partaken.
387. Labor.
388. Bed.
389. Strength.
390. Better.
391. Condemnation.
392. Judgment.
393. Judge
394. Secret.
395. Creature.
396. Village.
397. Dumb.
398. White.
399. Robber.
400 Exceeding.
401. Lake.
402. Famine.
403. Finally.
404. Rest.
405. Sorrow.
406. Candlestick.
407. Lamp.
408. Blessed.
409. Afar off.
410. Long suffering.
411. Especially.
412. Witness.
413. Witness.
414. Witness.
415. Sword.
416. Greater.
417. Member.
418. Part.
419. Repentance.
420. Measure.
421. Until.
422. No more.
423. Mouth.
424. Lest haply.
425. Lest by any means.
426. Neither.
427. Little.
428. Reward.
429. Tomb.
430. Alone.
431. Ointment.
432. Mystery.
433. Fool.
434. Yea.
435. Sanctuary.
436. New.
437. Cloud.
438. Younger.
439. Babe.
440. Disease.
441. Mind.
442. Bridegroom.
443. Now.
444. Stranger.
445. Wood.
446. This.
447. Tooth.
448. Whence.
449. Householder.
450. Building.
451. World.
452. Wine.
453. Such as.
454. Few.
455. With one accord.
456. Like.
457. Likewise.
458. After.
459. Vision.
460. Wrath.
461. Borders.
462. Where.
463. Woe.
464. Never.
465. Not yet.
466. Ear.
467. Serpent.
468. Evening.
469. Suffering.
470. Maid.
471. Servant.
472. Old.
473. Always.
474. Parable.
475. Tradition.
476. Consolation.
477. Sick of the palsy.
478. Trespass.
479. Immediately.
480. Coming.
481. Boldness.
482. Passover.
483. Templation.
484. Five.
485. Beyond.
486. More abundant.
487. More abundantly
488. Circumcision.
489. Bird.
490. Rock.
491. Fountain.
492. Stroke.
493. Multitude.
494. Howbeit.
495. Full.
496. Fulness.
497. Neighbor.
498. Rich.
499. Riches.
500. Spiritual.
501. Whence?
502. Divers.
503. Shepherd.
504. What?
505. War.

506. Oft-times.
507. Fornication.
508. Harlot.
509. How great?
510. Flood.
511. Aforetime.
512. When?
513. Cup.
514. Where?
515. Thing.
516. Before.
517. Before.
518. Sheep.
519. Purpose.
520. Prayer.
521. Former
522. Prophecy.
523. Early.
524. Poor.
525. Gate.
526. Gate.
527. Colt.
528. By any means.
529. Rabbi.
530. Staff.
531. Root.
532. Trumpet.
533. Of thyself.
534. Earthquake.
535. To-day.
536. Wheat.
537. Stumbling-block.
538. Vessel.
539. Tabernacle.
540. Darkness.
541. Darkness
542. Thy.
543. Wise.
544. Seed.
545. Bowels.
546. Haste.
547. Cross.
548. Crown.
549. Soldier.
550. Kinsman.
551. Fig-tree.
552. Council.
553. Conscience.
554. Fellow-worker.
555. Exceeding.
556. Seal.
557. Saviour.
558. Salvation.
559. Talent.
560. Quickly.
561. Perfect.
562. Publican.
563. Wonder.
564. Forty.
565. Four.
566. Precious.
567. So great.
568. Table.
569. Thirty.
570. Thrice.
571. Manner.
572. Food.
573. Figure.
574. Whole.
575. Obedience.
576. Servant.
577. Hypocrite.
578. Patience.
579. Lastly.
580. High.
581. Highest.
582. Manifest.
583. Bowl.
584. Friend.
585. Murder.
586. Wise.
587. Prison.
588. Tribe.
589. Nature.
590. Gift.
591. Worse.
592. Widow.
593. Chief captain.
594. Thousand.
595. Thousand.
596. Coat.
597. Pig.
598. Grass.
599. Need.
600. Gold.
601. Gold.
602. Golden
603. Lame.
604. Country.
605. Without.
606. False prophet.
607. Lie.
608. Liar.
609. O!
610. Hosanna.
611. As.
612. As.

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